

THE BOOK OF THE PROPHET JEREMIAH

THE ARGUMENT

IT was the great unhappiness of this prophet to be a physician to, but that could not save a dying state, their disease still prevailing against the remedy; and indeed no wonder that all things were so much out of order, when the book of the law had been wanting above sixty years. He was called to be a teacher in his youth, in the days of good Josiah, being sanctified and ordained by God to his prophetic office from his mother's womb, **#Jer 1:5** in a very evil time, though the people afterward proved much worse upon the death of that good king. He setting himself against the torrent of the corruptions of the times, was always opposed and unkindly treated by his ungrateful countrymen, as also by false prophets, and the priests, princes, and people, who encouraged all their impieties and unrighteousness. At length he threatened their destruction and captivity by the Chaldeans, which he lived to see, but foretells their return after seventy years; all which accordingly came to pass. He doth also, notwithstanding his dreadful threatenings, intermix divers comfortable promises of the Messiah, and the days of the gospel; he denounceth also heavy judgments against the heathens nations that had afflicted God's people, both such as were near, and also more remote, as Egypt, the Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Hazor, Elam, but especially Babylon herself, that is made so great a type of the antichristian Babylon in the New Testament. Upon the murder of Gedaliah, whom the Chaldeans had made governor of Judea, he was forcibly against his will carried into Egypt, where (after he had prophesied from first to last between forty and fifty years) probably he died; some say he was stoned.

Whatever else we hear mentioned of his writings, they are either counterfeit, as the Prophecies of Baruch, &c., or it is likely we have the sum of them in this book, though possibly some of his sermons might have had some enlargements in that roll which, by his appointment, was written by Baruch, **#Jer 36:2**, &c.

Jeremiah 1:1 JEREMIAH CHAPTER 1

The pedigree, time, and calling of Jeremiah; confirmed against his excuses, Jer_1:1-10. His visions of an almond rod and a seething pot, Jer_1:11-14. His heavy message against Judah, Jer_1:15,**16**. God promiseth him his assistance, Jer_1:17-19.

The words, i.e. sermons or prophecies, which he received from God, (as being his mouth to declare them unto the people,) and comprised all in the volume of this book going under his name, as the matter and substance of them. **See Poole** "Isa_2:1".

The son of Hilkiah: as this serves to distinguish him from other priests, so his being of Anathoth ranks him among the common priests; not that high priest mentioned 2Ki_22:8, under whose progeny Jeremiah is not named, 1Ch_6:13; who, it is probable, would have been named, being one of so much note, and who always lived at Jerusalem, not at Anathoth, which was a city three miles from Jerusalem, lotted out of the tribe of Benjamin for the priests, Jos_21:18. Of an ordinary teacher he was made a prophet, not so the rest.

In the land of Benjamin, i.e. that part of Canaan that fell to Benjamin's share.

Jeremiah 1:2

The word of the Lord; either that commission from God that did authorize him to his prophetic work, as it may probably be taken, Joh_10:35, was actually given unto him, Jer_1:10; or, command of God, as it is used, 1Ki_12:24; or rather, the materials of which his prophecies were to consist, for the space of forty-one years successively, in Judea, viz. from the thirteenth year of Josiah to the eleventh year of Zedekiah, besides the time that he prophesied in Egypt. See **Jer 43 Jer 44**, as Isa_2:1.

In the days of Josiah, i.e. during his reign and reformed state of religion.

Amon; who corrupted again that religion by those idolatries that his father Manasseh had in the latter part of his reign so well reformed by rooting of them out, 2Ch_33:21-23. In the thirteenth year; by which it appears that Jeremiah prophesied the last

eighteen years of Josiah's reign; for he reigned thirty-one years, 2Ki_22:1.

Jeremiah 1:3

It, viz. the word of the Lord, as Jer_1:2,

came also in the days of Jehoiakim; called at first by Josiah, Eliakim, 2Ki_23:34. Jehoahaz and Jehoiachin, whereof the former reigned before him, 2Ki_23:31, the latter succeeded, 2Ki_24:8, are conceived not to be mentioned, because they reigned but each of them three months, and therefore not considerable, the Scripture often taking little notice of a small time, as of six months: compare 2Sa_5:5, with 1Ki_2:11: see Jer_1:2.

Zedekiah; of whom read 1Ch_3:15,16.

Unto the carrying away of Jerusalem captive, i.e. the inhabitants of Jerusalem, namely, under Zedekiah, 2Ki_25:11, during all which time, things standing in that state and condition, Jeremiah prophesied. This doth not terminate the time of his prophecies, for he prophesied also both in Judea, and in Egypt afterwards; but only relates to what he prophesied while the city and temple were standing, the rest seeming rather to be added as a supplement, than to be reduced unto this general title of his prophecies.

In the fifth month, viz. of that present year; for though the year end not at the fifth month, yet it might end the year of Zedekiah's reign, because he might begin his reign at the fifth month of the year.

Jeremiah 1:4

Then, i. e. when he was first called to his office; or, The Lord then began to speak unto me.

Me; a change of the person, a thing very usual with the prophets.

Jeremiah 1:5

Before I formed thee in the belly, i.e. womb, Isa_46:3. Having spoken before of the time of his call, Jer_1:4, he now speaks of the manner of it.

I knew thee, i.e. approved and appointed thee, as a fit minister for this work. Words of knowledge among the Hebrews note affection, as hath been formerly noted.

I sanctified thee, viz. not with saving grace, though that need not to be excluded; but accordingly I prepared and ordained thee for this public service; and thus with Paul, Gal_1:15, where both are expressed. See the like use of the word Isa_13:3. He speaks thus to Jeremiah, not to the other prophets, because he stood in need of greater and more direct encouragement than they, both in respect of the tenderness of his years, and also of those insuperable difficulties which in those most degenerate and corrupt times he must unavoidably encounter with, which might cause him to decline the work, Jer_1:6.

Unto the nations; either with reference to place, to other nations besides the Jews, as appears, **Jer 43 Jer 46 Jer 47**, &c, taking the Jews in among them, as Jer_25:17,18, and so

unto may be taken for *against* , as it is often expressed in those places and elsewhere; or with reference to time, to people of all times, who may be instructed by this book, or whose words are made use of, both by several prophets of the Old Testament, as Daniel, Ezekiel, Nehemiah, &c., and by our Saviour in the New; by Mat_2:17,18; by Paul, 2Co_6:18; and by St. John, Rev_2:23.

Jeremiah 1:6

Ah! an introductory interjection, making way for his excuse in a way of grief and complaint, endeavouring with all reverence to clear himself of undertaking such a work rashly, it being properly the sigh of one that hath too great a weight upon his shoulders.

I cannot speak; not dumb, as Zacharias, Luk_1:20,22, nor stammering, as Moses, Exo_4:10,14; but not with that becoming gravity and commanding majesty as is suitable to a prophet; he modestly excuseth himself, from a consideration of the weight of the work, and the tenderness of his age, as in the next expression.

I am a child; either,

1. In years, and so not ripe or apt for the declaring of great things, and that to princes and nobles. Or,

2. In experience, being altogether unskilful in such affairs, not having been used to prophesy, and therefore in neither respect likely to be much regarded.

Jeremiah 1:7

Say not, I am a child; do not plead excuses.

Thou shalt go: this is God's answer to Jeremiah, in respect of his sense of his own inability. This may be by way of command, and then it is a check to his timorousness; Thou shalt go, therefore draw not back. Or by way of promise, and then it is a satisfactory answer to his excuse, as both proceeded from a sense of his own insufficiency: q.d. Fear not, I will make thee eloquent and courageous.

To all: this relates either to persons or things.

To all, i.e. to all persons to whom I shall send thee; thou shalt balk none: see Rev_10:11. Or,

upon all, so is the Hebrew; and then it is, Thou shalt go upon all errands and messages that I shall send thee. See Isa_55:11 Act_26:16.

Jeremiah 1:8

Be not afraid of their faces; their fierce looks, Eze_3:9, the indication of their enraged minds, Dan_3:19; neither when thou deliverest my message to them, nor when thou mayst be cited before them, Mat_10:18,19. This is God's answer to Jeremiah's fears in respect of the persons he was to deal with, as the other was in respect of his own consciousness of insufficiency; and he mentions their faces, because the majestic countenance of princes and magistrates is apt to strike a great awe and terror upon children.

I am with thee; I will not only send thee as other kings do their ambassadors, but I will go with thee. This God promises to Moses, Exo_3:12 Deu_31:6,8.

To deliver thee: here God promises his protection for encouragement.

Jeremiah 1:9

Then the Lord put forth his hand: God having before excited the prophet to his work by command and promise, doth now in a vision establish and confirm him, either by the hand of an angel, Isa_6:6,7, or rather, by himself in some visible shape.

Touched, Heb. *came upon* , as the word is used, Jud_20:41, hereby enabling him to speak; or, Thou shalt be my mouth to deliver my words; partly, to let Jeremiah understand that they were God's words; and partly, to intimate that they should be effectual; and partly, that he should never be without them, but continually supplied. See the like kind of phrase Jer_5:14. And he adds,

Behold; q.d. Attend to what I am about to say; or, Look upon this outward sign, and let it assure thee of the thing signified.

Jeremiah 1:10

I have this day set thee over the nations and over the kingdoms: having now received his commission, he is directed to whom he is to go, viz. to the greatest, not only single persons, but whole nations, as the Babylonians, Persians, and Egyptians, and exhorted to greatness of mind, as being sent as an ambassador from God, to deliver his messages without flattery or cowardice; and that he might make that proud people sensible of their folly, that looked upon themselves as above reproof, he gives unto his prophet this large authority.

To pull down, i.e. to prophesy that I will pull down; which I will as certainly effect as if thou hadst done it thyself; for, according to Scripture usage, the prophets are said to do that which they foretell shall come to pass, Gen_49:7 Eze_43:3, i.e. to pronounce destruction; hence God is said to slay them by the words of his mouth, Hos_6:5; and so are all the following expressions to be understood.

To build and to plant; metaphors taken from architects and gardeners. Either the former words relate to the enemies of God, and the latter to his friends; or rather, to both conditionally. If they repent, he will build them up, i.e. he will increase their families, and plant them, viz. settle them in the land, Jer_24:6. If they do not, he will root them up, and pull them down, &c. He will do the

contrary. Compare this with Jer_42:10, and Jer_45:4. The reason why God useth so many words to the same purpose seems to be, partly to show how deeply all kind of wickedness and contempt of God had taken root; which possibly may be one reason why he placeth pulling down and rooting up before building and planting, to show what a deal of rubbish there was to be removed before he could reform and repair his church and state; or rather, because the prophet was to begin with these in his prophecy, as appears by his second visions, Jer_1:11,13; and partly to quicken the prophet's zeal against them.

Jeremiah 1:11

This and the boiling caldron, Jer_1:13, is thought to be at the same time, and in the same vision, when he was first appointed to his work.

A rod of an almond tree, viz. that had leaves, and possibly blossoms, on it, like Aaron's, Num_17:8; for without leaves at least it is possible he had not so readily guessed of what kind it had been. This is a tree that blossoms early and speedily, and hence hath its name in Hebrew *scaked*, signifying watchful, forward, nimble, or quick; and so it may point at either God's readiness to smite, Jer_1:12, which is described elsewhere by summer fruit, Amo_8:1,2; or Israel's ripeness to be smitten, as we have the like Eze_7:10,11; or both; this rod being like a portentous comet, showing to Jeremiah the miseries that were at hand, as the death of Josiah, which soon followed this vision, 2Ki_23:29, and the taxing them by Pharaoh-nechoh, 2Ki_23:35, and presently after the breaking in of the Chaldees, Syrians, Moabites, and Ammonites, 2Ki_24:2, and then the Babylonian captivity, 2Ki_24:10, which happened in the eighth year of Jehoiachin, 2Ki_24:12, when Nebuchadnezzar took him with others, and carried them away, about twenty-three years from hence; and about the fortieth year Jerusalem was taken, and the temple burnt.

Jeremiah 1:12

Thou hast well seen; or, Thou hast seen and judged right; or, as the Hebrew,

Thou hast done well to see, i.e. in seeing so.

I will hasten; word for word,

I will almond-tree it, i.e. I will be upon them speedily, in a short time, and suddenly, ere they are aware; or, I will watch, and be ready to accomplish this in due time.

My word, i.e. my word of threatening against Judah and its inhabitants.

Jeremiah 1:13

After the smaller punishment from the Lord follows this of the boiling pot, by which understand Judea and Jerusalem, as may appear by the application that they themselves make of it in a way of scorn and derision, Eze_11:3,7. Some put the

face of the pot for the pot itself; *as the face of the cold, the face of his anger*, for cold and anger itself: q.d. I see a *pot* coming, meaning the Babylonian army flowing in upon them, like boiling or scalding water, as some interpret it: but this seems not to be so congruous to the vision; but rather thus, the Babylonians should besiege; as a fire plays round the furnace when it is to be made boil, so should these Chaldeans begirt it, as Jer_1:15, and reduce the inhabitants to most miserable extremities, with unspeakable cruelty, as if they were like flesh roasting by the fire, or boiling in a pot, as their sufferings are described, Mic_3:3.

The face, or front of the pot, or furnace, the place where the fire was put in or blowed up to make it boil; as a pot, hanged in the form of a furnace, seems to be all but one and the same pot or vessel, the face of which may be easily conceived to stand toward the north, not the mouth of the pot, for that looks directly upward, unless we conceive it to be represented in the vision leaning, of which conceit there is no need.

Is toward the north; indicating from whence their misery should come, Jer_1:14, viz. from Chaldea, which lay north from Jerusalem.

Jeremiah 1:14

The Lord said; explained this vision.

Out of the north, i.e. from Babylon, a metonymy of the subject; for though it lie eastward, yet it is north from Jerusalem, as lying four degrees more from the equinoctial. See Jer_1:13.

Shall break forth; it shall be withheld or restrained no longer in my treasure; I will let it out, viz. *that* evil of punishment represented by the fire.

Of the land: though God gave almost all the then known world to the king of Babylon, yet here he understands the land of Judea, Jer_25:9.

Jeremiah 1:15

I will call; or, I am upon calling, it is at hand, I am about to incline the northern countries to join together in this work, Jer_6:22 **10:22 25:9,26.**

The families, or kindreds, viz. those divers countries and nations that were under one lord, as a chief ruler is called the father of his country.

The kingdoms, viz. the Babylonians and their assistants, the Medes also being in confederacy with them, whose king's daughter Nebuchadnezzar married.

They shall set every one his throne; their seats, pavilions, or tents shall be pitched, which shall be as so many thrones, where I will see my judgments executed by the Chaldeans, Jer_52:4.

At the entering of the gates; at the entering to the gates, or way leading to the gates, Jud_9:35 2Ki_7:3 Jer_43:9, which besiegers have always a special regard to, that there be no going in or coming out, Isa_22:7.

Against all the walls thereof round about; they shall begirt it round, noting the great multitude, power, and courage of the Chaldeans.

Against all the cities; there were none of them should fare any better than Jerusalem.

Jeremiah 1:16

I will utter my judgments; cause sentence to be passed according to my threatening. See Jer_39:5. Or, I will place my bounty and their unworthiness before them. Or, I will upbraid them with their ingratitude, rebellion, and breach of covenant, &c. I will speak with them by thee, Jeremiah, and others of my prophets. Who have forsaken me; either noting the persons against

whom, or rather the cause for which, because they have forsaken me; the same particle being so used Jer_13:25, and elsewhere; or their sins whereby, as it is also expressed, Jer_16:11 **22:9**.

Burnt incense unto other gods, i.e. worshipped strange gods; a synecdoche of the part for the whole.

The works of their own hands, i.e. their idolatrous images, expressed here by a periphrasis, **Isa 2 8**.

Jeremiah 1:17

Gird up thy loins: by this expression God quickens and hastens him upon his work, not to stand hesitating, but to be doing; prepare thyself: for it is a speech taken from the custom of the countries where they did wear long garments; and therefore they did gird them up about them, that they might not hinder them in any work that required expedition. See the phrase and practice Exo_12:11 2Ki_4:29, and in many other texts. It implies two things:

1. Speed and despatch.
2. Courage and resolution, **Job 38**.

Arise; another expression to the same purpose, to speed him about his work; the like **Jer 13**.

Command thee, Heb. *shall command thee*. Be not dismayed at their faces; discover no fear, and conceal no message. See Jer_1:8.

Confound thee, Heb. **break thee in pieces**; either lest thou prove confused and shattered in thy notions, and unable to deliver thy message, lest I leave thee and forsake thee; or lest I terrify thee worse than they are able to do, even to ruin thee. See Mat_10:28.

Before them: it seems to be spoken by way of aggravation; God would shame him, or destroy him, even in their sight, to become their reproach. Or, Think not to escape any more than Urijah, Jer_26:23.

Jeremiah 1:18

For, behold; Heb. *For I*, lo: q.d. For my part, I will not fail to do what I have promised, to stand by thee.

A defenced city, Heb. *city of defence* , impregnable, which the two following expressions do import; it should be supported with pillars, not of wood, but of iron, and encompassed with walls, not of stone, but of brass, noting hereby both great uprightness and also strength.

Against the whole land, i.e. all its inhabitants in general, none to be spared, as he doth particularly rank them in their several degrees in the following words, intimating hereby, that though men of all degrees should set themselves against him, yet God would support him against them all, and that he would carry him through his work, though his troubles and trials would be not only great, but long, viz. passing through several kings' reigns, therefore possibly said kings here, in the plural.

Jeremiah 1:19

They shall fight against thee; make united attempts upon thee. See Jud_20:11.

They shall not prevail; they shall not be able, by all their devices, to shorten thy days, Jer_15:20 **20:10,11**.

For I am with thee: here is the reason given of his safety, God will be his guard. See Jer_1:8 2Ti_4:17,**18**.

Jeremiah 2:1 JEREMIAH CHAPTER 2

God's numerous and continued mercies render the Jews in their idolatry inexcusable, and unparalleled in any nation; and themselves the causes of their calamities, Jer_2:1-19. Their gross idolatry, Jer_2:20-28; incorrigibleness, blood-shedding, and hypocrisy, Jer_2:29-37.

Now God begins by Jeremiah to deal with the Jews, and to put him upon his work, having fitted him for it: this seeming to be his first sermon, it notes speed, and quick despatch about his business.

No text from Poole on this verse.

Jeremiah 2:2

Go, viz. from Anathoth to Jerusalem.

Cry in the ears; proclaim it so that they may hear it.

Of Jerusalem; declare God's will to the inhabitants thereof; a metonymy of the subject.

Thus saith the Lord; the prophet's usual form of words in this book, whereby he frequently intimates that he came with God's message, not his own; and therefore directs his sermon here, as in God's name and person, to the whole body of the people.

I remember thee; I record, or I mind thee of the kindness that was between us: though this be sometimes taken in a way of favour, Neh_13:31, yet not always so, as Neh_13:29 Psa_137:7.

The kindness of thy youth; either those forward and early affections of thine to me in thy youth; or rather, the kindness that I showed thee in thy youth, Isa_46:3; for this relates to the time of God's bringing them out of Egypt, which is sometimes called the birth of this people, Isa_44:2 Hos_2:3, and their youth, Isa_54:6 Hos_2:15. The story seems to favour most this latter sense, Deu_9:6,24.

The love of thine espousals, viz. when I entered into a covenant relation with thee at the giving of the law, Exo_24:7,8 **Deu 4:20,23,34 Eze 16:8,** &c.

When thou wentest after me in the wilderness; either out of that love and affection that thou didst show to me in following my conduct; or rather, when thou wert led by me in the wilderness, and I took such care of thee, both for protection and provision, in that howling wilderness, though thou didst ill deserve it, where nothing necessary to thy subsistence could have been expected; and therefore it is expressed in the next words by a periphrasis, a land that was not sown; and more enlarged upon Jer_1:6; for it plainly appears by the story that they did not follow him with entire affection, but went a whoring from him, Amo_5:25,26, and which we have a large account of Psa_106:7, &c.

Jeremiah 2:3

Israel was holiness, or

holy, the abstract for the concrete, i.e. a people dedicated to God; thus the word is used Lev_21:7 **27:14;** set apart from other people for myself by peculiar laws and rites.

And the first-fruits of his increase: this supplement

and is better left out, it being not in the text, and rendering the sense more obscure; therefore better read, either, being the first-fruits, by apposition; or, *as the first-fruits*, i.e. as the first-fruits were holy to God, so was Israel.

All that devour; or rather, devoured; for it refers to the time past, not to the future, and so the following words; all that were injurious to him

shall offend; or, did offend, were obnoxious, and liable to punishment, as he that devoured that which is holy, Pro_20:25.

Shall come upon them; came upon them: some evil was inflicted on them from the Lord, that was always wont to stand up for the vindication of his people, as upon the Egyptians, Amalekites, Sihon, Og, the Midianites, Canaanites, and others, as the four last books of Moses do abundantly testify; and by these expressions is insinuated that now they are like to find it otherwise, Jer_1:7; this minding of them what God had done for them making way for the closer setting home the following reproofs.

Jeremiah 2:4

Hear ye the word of the Lord: he bespeaks their attention to what he is about to speak, as unto the word of the Lord, telling them that he deliver's God's message, and vents not his own passions: the like Isa_1:10, and elsewhere frequently, both in the Old and New Testament, as 1Co_11:23 1Th_4:15.

Jacob, i.e. his posterity; Jacob and Israel here being the same, as it is Isa_43:1. The families, viz. tribes, Jer_31:1.

Jeremiah 2:5

God having, as it were on his own behalf, shown how kind he had been, calls upon them to speak now, if they knew any thing of injury, either in breach of covenant or severity, that they can charge him with, that they have thus apostatized. **See Poole "Isa_1:18"; See Poole "Isa_5:3":** compare Mic_6:2-4. By this manner of speech his proceeding appears the more justifiable; he both makes their conviction the clearer, and the reproof the sharper.

Walked after vanity, viz. idols, showing their folly in going from God to such vain things as idols are, Deu_32:21 1Sa_12:20,21; and see on Isa_41:29; the abstract for the concrete, Ecc_1:2.

Become vain, viz. in following their imaginations; fools,

Rom_1:21,22, as senseless as the stocks and stones that they made their idols of, Psa_115:8; and herein they are said to go far from God, and choose their delusions, Jon_2:8.

Jeremiah 2:6

Neither said, i.e. with themselves, thought not.

Brought us up: the expression may have some respect to the situation of the place, as lying lower than Canaan; but the design is to reprove their sloth and stupidity, charging herein their apostacy, not upon their ignorance, but wilfulness; their deliverance from Egypt, and therefore is it here mentioned, being such a deliverance as never greater was wrought for any people, wherein there was so much of his power and love seen; they never regarded the operations of his hands, never concerned themselves about what God had done for them, Jer_2:8, which should have engaged them to a more close cleaving to him.

Through a land of deserts; desolate places, Jer_1:13; and then what follows is to amplify the greatness of their dangers in the wilderness, and therein the greatness of their deliverance. *And of pits* ; either those natural dangerous pits that were there; or put for the grave, where passengers are so often buried quick in the heaps of sand suddenly blown up by the wind; or threatening in every respect nothing but death, which may be implied in that expression of the

shadow of death in this verse, which may allude to several kinds or fears of death in passing through a wilderness. See in the Synopsis.

A land of drought, where they had no water but by miracle; the LXX. render it a land without water. The shadow of death: see on the word pits: the LXX. render it a land without fruit, bringing forth nothing that might have a tendency to the support of life, therefore nothing but death could be expected; and besides, it yielding so many venomous creatures, as scorpions, and serpents,

&c., as also the many enemies that they went in continual danger of; all which could not but look formidable, and as the

shadow of death. That no man passed through, and where no man dwelt; as having in it no accommodation for travel, much less for habitation. In these respects may it well be called a waste howling wilderness, Deu_32:10.

Jeremiah 2:7

Plentiful country, Heb.

land of Carmel, Isa_29:17; understand Canaan, Num_13:27: **See Poole "Isa_35:2".**

To eat the fruit thereof and the goodness; to enjoy all the blessing of it.

My land, i.e. consecrated to my name, Lev_25:23; and this you have defiled by going a whoring after your idols, Jer_3:1, and many other abominations, Psa_106:29,**35,37-39**.

Mine heritage; in the same sense that it is said in the foregoing clause my land, and which you received from me as your heritage, the place that I chose for my church's present habitation, and earnest of their future heavenly one.

Jeremiah 2:8

They that handle the law knew me not: q.d. They that should have taught others knew as little as they, or regarded as little to know, Hos_4:6, who are said here to handle or teach the law, viz. the priests and Levites, who were the ordinary teachers of the law; not that they did so, but that either they ought to do so, or pretended to do so. This was their office, Deu_33:10, and their practice, Neh_8:8. The phrase is a metaphor taken from warriors, that are said *tractare bellum*, to handle their arms.

The pastors; either teachers, as instructors; or kings and princes, as conductors. See 1Ki_22:17.

The prophets prophesied by Baal; they that should have taught the people the true worship of God were themselves worshippers of Baal, 1Ki_18:22. Or, instead of fetching their oracles from me, saying,

Thus saith the Lord, they would say, Thus saith Baal; or they did make use of lesser deities (for so doth Baal or Baalim signify) in conjunction with God, persuading themselves they could honour God together with them, as the calves, 1Ki_12:28.

Things that do not profit, viz. idols, a periphrasis, that were never able to do them any service, as Jer_2:5,11. **See Poole** "Isa_44:10". Sure the state must be very bad, when priests, prophets, and people were thus corrupt.

Jeremiah 2:9

I will yet plead with you: this is to be understood either really, by his judgments, Psa_74:22, and that with great severities; or verbally, he will go on to deal with them, to convince them by his prophets, as he did with their fathers, that they may be left without excuse, Jer_7:25,26.

With your children's children; either for the heinousness of their fathers' sins; for God doth often visit the iniquities of the parents upon their children, Exo_20:5; or because they do imitate their parents.

Jeremiah 2:10

The isles of Chittim; a synecdochical expression, extending to all isles in the Mediterranean Sea, or any other the neighbouring coasts; for the Hebrews call all people that are separated from them by the Mediterranean Sea islanders, because they come to them by shipping. See of Chittim, Isa_23:1.

Send unto Kedar; understand Arabia, that lay east-south-east of Judea, as Chittim did more north or north-west: q. d. Go from north to south, east to west, and make the experiment; look to Chittim, the most civilized, or Kedar, the most barbarous, yet neither have changed their gods.

See if there be such a thing; not that they were to pass over locally, or send messengers thither actually; but, q.d. Cast your eyes thither, and make your observations; by what you have ever seen or heard, did you ever hear of such a prodigious thing? If you should either go or send, you will find it so.

Jeremiah 2:11

Hath a nation changed their gods? q.d. No, they are unmovable and fixed to their idols, although they are false gods; what they receive from their fathers they tenaciously hold.

Their glory, viz. the true God, who was their glory; a metonymy of the adjunct, Psa_106:20; and who always did them good, giving them cause to glory in him, and to make their boast of him.

For that which doth not profit; for those which never did or can do them good, that have no essence or power; but of whom they must necessarily be ashamed, as Jer_2:26.

Jeremiah 2:12

Be astonished, O ye heavens; angels, say some, but rather the visible heavenly bodies; a pathetic expression in a poetical prosopopoeia, as Deu_4:26 **32:1**, intimating that it is such a tiring that the very inanimate creatures, could they be sensible of it, would be astonished.

Be horribly afraid; the Hebrew imports as much as,

let your hair be lifted up; such a fright, as we usually say, makes our hair stand on end; such a trembling as some dreadful tempest doth sometimes cause in a man. Be ye very desolate; lose your brightness, lustre, and shining, as the sun, that heavenly body, seemed to do when Christ suffered, Mat_27:45; or melting, the heinousness of such a thing, as it were, dissolving them.

Jeremiah 2:13

Committed two evils, viz. remarkable ones, and with a witness.

Living waters; a metaphor taken from springs, called living here, and Gen_26:19, and elsewhere, because they never cease or intermit; such had God's care and kindness been over and to them; see on Isa_58:11; his Spirit continually proceeding from the Father and the Son to refresh their consciences. Compare Joh_4:10 **7:38,39**.

Cisterns: it is doubled, to show the multitude of their shifts; and

broken is added, to show the helplessness of them, as being able to hold no water; but when a man hath made many hard shifts to

get water, he cannot keep it, but it dries away; or if it abide, proves unwholesome: by which understand either their

idols, which are empty, vain things, that never answer expectation; or the Assyrians and Egyptians, as Jer_2:18, which proved but broken reeds, and as all other supports or props, friends, traditions, merits, &c. are that are trusted to besides God; they are but cisterns at the best, whose water will putrify, or broken, riven vessels, through which they will soak, and leave nothing but mud and dirt behind them.

Jeremiah 2:14

Is Israel a servant? is he a home-born slave? did I ever account him so? or did I not rather always reckon him my first-born? so some, as Jer_2:31. But it may better relate to his sad condition and abuses from others, as Jer_49:1, which God or the prophet doth here inquire into; and slave is here rightly added to

home-born, (though not in the text,) to express the baseness of his service, because the master had power to make those slaves who were born of slaves in his house; which argues his condition very low, whether he were thus born, or had been forced to sell himself to be a slave.

Why is he spoiled? He speaks either of the thing that is to be as if it were already done, because of the certainty of it, as of that devastation made by the Assyrians and Chaldeans, who afflicted the remnant of the Jews; or of that havoc that was made of them formerly by Sennacherib, the Assyrians, and Egyptians. Why is he thus tyrannized over, Isa_42:24, as if strangers had the same right over him as owners over their slaves? He removes here the false causes of Israel's misery, that he may the more aggravate and set home the true, as Jer_2:17,**19**. He was my son; if he now become a slave, he may thank himself:

Jeremiah 2:15

The young lions; understand the Assyrians, Babylonians, and Egyptians, &c., called

lions from their fierceness, and young from their strength. See this Jer_4:7 **50:17**.

Roared upon him, and yelled; noting the terrible voice that the lion puts forth, either in the seizing the prey, some say in sport, Lam_2:7; or the devouring it, Isa_5:29. A metaphor, noting the cruelty of the enemy, Psa_74:4.

Burned without inhabitant, i.e. so consumed and wasted that they are uninhabitable, or shortly shall so consume and waste them. See Jer_2:14.

Jeremiah 2:16

Noph and Tahapanes; two of the king of Egypt's principal seats. Concerning *Noph* , sometimes called Memphis, now Cairo, see on Isa_19:13. Concerning *Tahapanes* , see Eze_30:18, probably taking its name from Tahpenes, queen of Egypt, 1Ki_11:19; called also *Hanes* : **See Poole "Isa_30:4"**. And the inhabitants and natives of these cities are called here their *children* , Isa_37:12. *Broken the crown of thy head* : they that take the Hebrew word in the notion of *breaking* understand this of destroying whatever is chief or principal among them, either of persons or things; wounds in the head being most dangerous. Or, defiling the chief of the land, either by their corporal adulteries, and so take the word under the notion of *knowing* , as Gen_19:5; or spiritual, namely, idolatries, Jer_44:17, or their cruel, tyrannical oppressions, trampling upon all their glory, expressed by riding over their heads, and that universally, in a most insulting manner. But the word may be better taken in the notion of *feeding* , as the word is used Jer_3:15, i.e. they have fed upon her most fruitful and pleasant, the top and head of all her pastures, that lay in the southern borders towards Egypt; see Jer_13:18-20; thus depriving them of all way of subsistence, Jer_12:10. In short, they shall make havoc of all that is excellent in thee, Isa_28:4. The sum is, Thy league, O Judea, with Egypt against the Chaldeans will be the cause of thy total ruin. For the kings of Judah had not rebelled against the Babylonians, but to gratify the Egyptians, in expectation of help from them.

Jeremiah 2:17

Hast thou not procured this unto thyself? here God by his prophet shows that they may thank themselves for all that is hastening upon them. See Num_32:23.

In that thou hast forsaken the Lord: here he shows wherein, viz. in forsaking God: not that he left them, but they him, and that without any temptation or provocation; and therefore were the more inexcusable.

When he led thee by the way, viz. by the conduct of his providence in the wilderness, keeping thee in safety from all dangers, Exo_13:21,22 Isa 63:12,13; or in the way of his counsels, which the ways of their own carnal wisdom were so opposite unto.

Jeremiah 2:18

What hast thou to do in the way of Egypt? what business hast thou there? or what dost thou expect from thence? or what need hast thou to go or send messengers thither, if thou wouldst but keep close to me?

Sihor, viz. Nilus; it signifies black, from whence called Melas by the Greeks, either from the blackness of the land it passed through, or of the soil it casteth up. See on Isa_23:3.

To drink the waters: here, and by the same words before, is meant, to seek help from either place, noting their strength, Isa_8:6. A metaphorical allegory, wherein God minds them of two of their broken cisterns, and shows them their folly to go so far when they might have been better supplied nearer home; as if God were not able to help them. Compare Jer_2:36. The river, i.e. Euphrates, often called so by way of eminency; the chief river of Assyria, Isa_7:20.

Jeremiah 2:19

Thine own wickedness shall correct thee: the meaning is either,

1. There need no further evidence against thee than thine own evil courses, Hos_5:5. Or rather, might correct thee, i.e. one would think should be sufficient to reclaim thee: see Hos_2:7. Or,

2. Thy own wickedness is the cause of thy correction. Or,

3. Thy wickedness will be an evidence that whatever thou sufferest is just.

Thy backslidings shall reprove thee; the same with the former, but in other words, after the manner of the Hebrews, or a

metonymy of the effect for the cause; Thou wilt not be persuaded fill thou come to suffer, thou wilt not be instructed until corrected: or rather, as before, Thy many backslidings might teach thee more wisdom, and convince thee of thy folly: so doth the word reprove signify, **Job 6 25**.

Know, i.e. call to mind thy experiences, and consider well with thyself, and thou canst not but be convinced of those things, what forsaking of God hath cost thee.

An evil thing and bitter, viz. of punishment principally; so Isa_45:7; though it be true also of sin: therefore he calls it bitter, because the effect of it will be so; it will be displeasing and bitterness in the latter end.

The Lord thy God, i.e. me.

My fear is not in thee; or, the fear of me; or, thou hast not my fear in thee; this being the ground of all thy sin and suffering, Psa_36:1 Rom_3:16,18.

Jeremiah 2:20

Of old time I have broken thy yoke, i.e. the bondage and tyranny that thou wert under in old time in Egypt, as also divers times besides, as appears through the Book of Judges. The Hebrew elam, that signifies everlasting, is sometimes used for a long time to come, and also for a long time past; so here, and Gen_6:4 Isa_57:11.

And burst thy bands; a double allusion, either to the bands and fetters with which prisoners are wont to be bound, Jer_40:4, or those bands wherewith the ends of the yoke of beasts were wont to be bound. **See Poole "Isa_58:6"**.

Thou saidst, I will not transgress; when the deliverance was fresh, thou didst put on good resolutions. Heb.

serve, i.e. serve or worship idols: the word is of the feminine gender, because God speaks of his people as of a woman promising faithfulness, but breaking covenant. Some understand thee; I will not serve time, q.d. which thou madest appear,

when upon every hill, & c. And thus he accuseth them of their ingratitude, who owed themselves to their Redeemer. But this

doth not so well agree with their engagement, Exo_19:8. When; or, notwithstanding all thy promises.

Upon every high hill: idolaters were wont to sacrifice upon the tops of high hills, because there they thought themselves nearer heaven; nay, some have esteemed high hills to be gods, as the Indians of Peru at this day.

Under every green tree: under these shades idolaters thought there lay some hidden deity, with which they conversed.

Thou wanderest, viz. changing thy way to gad after idols, as one that hast broken covenant. See on Isa_57:8. The word properly signifies to go from one's place, as harlots use to do, instigated either by unbridled lust, or covetousness; i.e. making great haste from one tree to another, or from one idol to another. See Jer_2:23,24. Others, thou liest down, or, thou settest thyself.

Playing the harlot; committing idolatry, which is a spiritual harlotry, Jer_3:1,2. This is frequent. Some read the former part of the text otherwise, making it the daring boast of the people, *Thou hast said, I have broken*, &c. and saidst, *I will not serve*, i.e. I will not obey. But this will not suit well with the rest of the text.

Jeremiah 2:21

A noble vine; a usual metaphor for the church, Psa_80:8,9, &c. **See Poole "Isa_5:1"**. The Hebrew is *Sorek*, and may refer to the place or to the plant. With reference to the place, it may be taken either for a proper name, as Carmel for any fruitful place; so here noting either the place whence, viz. a vine of the same kind with those that come from Sorek; possibly that country where Samson saw Delilah, Jud_16:4: or, the place where planted, viz. in a fruitful land, Exo_15:17. **See Poole "Isa_1:2"**. If it be referred to the plant, then it points at the excellency of its kind; and this the next clause seems to favour: and thus it notes both God's care; he had as great a care of it as of the choicest plant; see on Isa_27:2,3; and also his expectation, that it should prove so, Isa_5:4. And the sense is, I planted thee, that thou shouldst bring forth choice fruit to me.

A right seed; a right seed of true believers, as ill the days of the patriarchs Abraham, Isaac, and Jacob. Or supposing with to be understood before right seed, (as it often is in the Hebrew,) we

may understand it of the ordinances of his church, which are said to be the plants or seed that God furnisheth it withal, Mat_13:24; and these are called *right*, Neh_9:13, not false or counterfeit.

The degenerate plant: though there be only degenerate or declining in the Hebrew text, yet the supplement is necessary in regard of the metaphor.

Strange: this must here be taken in a bad sense, as the word

degenerate going before intimates, though it be sometimes for what is rare and excellent: here it notes their apostacy and infidelity, and other wickednesses, where God speaks after the manner of man, both in a way of wonder and reproof.

Jeremiah 2:22

Though interpreters do greatly vary. in describing what is particularly meant here by

nitre and soap, and it would be superfluous to mention here; yet all agree they are some materials that artists make use of for the cleansing away spots from the skin, clothes, or other things; and the sense is plain, that the blot of his people is by no art to be taken out: it cannot be covered by excuses; Though thou wouldst dissemble thy idolatries, thou canst not deceive me: nor expiated by sacrifices; it is beyond the power of all superstitious or religious washings to cleanse away, which may be understood by these natural and artificial ways of cleansing.

Thine iniquity is marked: the meaning seems to be either, Thy filthiness is so foul that it leaves a brand behind it that cannot be hid or washed out, but will abide: see Jer_17:1. Or, according to another acceptation of the word,

it is laid up with God. See the like Deu_32:34 Hos_13:12. Purge thee, wash thee, do what thou wilt, thou canst by no means conceal thy wickedness from me, Job_9:20. They that would see greater variety of interpretations, let them consult the Synopsis.

Jeremiah 2:23

How canst thou say? with what face canst thou go about to excuse thyself, or deny what is so evident, and so truly charged upon thee? Jer_2:20.

I have not gone after Baalim: the word is plural, as comprehensive of all their idols, Hos_11:2, and is a name usually given to several of them, as Baal-zebub, 2Ki_1:16, and Baal-peor, Num_25:3, and therefore their worshipping of many. Because they had the temple and sacrifices, &c., they still persuaded themselves that they worshipped the true God, though they joined their idolatries with it; as the papists though they make use of idols in worship, yet would not be accounted idolaters.

Thy way; the filthiness thou hast left behind thee, whereby thou mayst be traced, where thou leftest, as it were, thy footsteps, and monuments of thy frequent idolatries.

Thy way in the valley; thy frequent course in the valleys, whether of Hinnom, where they burnt their children's bones in sacrifice, Jer_7:31, or in any valleys where thou hast been frequent in thy idolatries; it seems to be thus largely taken.

Know what thou hast done; look on and consider thy ways, as Jer_2:19.

Thou art a swift dromedary; or, *thou art as* , &c.; or, *O dromedary* , a beast much used by carriers in Arabia, being rife there. See on Isa_60:6.

Traversing; a metaphor taken from creatures that are hunted, that keep no direct path; alluding to the nature of the she dromedary, which in gendering time runs capering this way, and crossing that way, making many vagaries to find out sometimes one male, sometimes another, without any rule or order; setting forth hereby the disposition of this people, that were so mad upon their idols, that they ran sometimes after this, and sometimes after that, called *wandering* , Jer_2:20, and that with great eagerness, fitly termed traversing, much like the description of a whore, Pro_7:11,12; the word being no where found but here, and being derived from a word that signifies a shoe-latchet, If any be curious, let the learned consult Synop. Critic., and the English reader the English Annotations on the place.

Jeremiah 2:24

A wild ass; or, *O wild ass* ; another similitude for the more lively description of the same thing; neither need we be solicitous about the variety or extravagancies of conjectures about this beast; or

you may consult as before. It is said to be wild and untamed, as being

used to the wilderness doth also imply; and as to satisfying its lust, much of the nature of the other.

That snuffeth up the wind: this snuffing properly appertains to the sense of smelling, by which certain creatures, by a natural sagacity, find out what they miss, which huntsmen express by a proper term of

winding, or having in the wind; and thus it is understood here; for this creature, by the wind; smells afar off which way her male is; for there is another sense of

snuffing up the wind, viz. for the service of health, as allaying inward heat and drought, &c., Jer_14:6.

At her pleasure; as her desire or lust serves when it runs out after the male; implying also that no choice, or judgment, or measure is observed in these beasts, when carried out after their lusts.

In her occasion who can turn her away? i.e. when she is set upon it, and hath an occasion and opportunity to run impetuously to her male for the satisfying her pleasure, she bears down all opposition before her; there is none can stop or put a bridle upon her raging lust.

Will not weary themselves, i.e. either they need not weary themselves; (speaking of Jerusalem, to which all the rest also is to be applied as in an allegory;) they that have a mind to be filthy with her may easily trace her, Jer_2:23, she refuses none: or rather, they will not bestow their labour in vain, when she is hot upon her lust, but let her take her course until she be satisfied, and wait their time and opportunity; and this agrees with the next words.

In her month they shall find her: if this relate to the former sense of not wearying themselves, it notes her impudence and insatiableness; you may have her at any time, even in her months or new moons, a season wherein such acts are abhorrent even to nature itself. Some understand this of the idolatry they committed every new moon; but it more properly points at the month of her breeding, or growing big and weighty; *month* put collectively for

months , such as Job speaks of, Job_39:1,2. Or, in her last month, because they grow then unwieldy. That this creature sleeps one month in the year, and that is the month she may be taken, is generally deemed but a fancy. The sense of the verse is, that though Jerusalem be now madly bent upon going after her idols, and other unclean courses, that there is no stopping or controlling of her, as in the next verse, and Jer_2:31 **22:21**; yet the time may come, in their afflictions, that they may grow more tame, and willing to receive counsel, as Jer_2:27, and Hos_5:15.

Jeremiah 2:25

Withhold thy foot from being unshod; good counsel given them by the prophet to tarry at home; either that they do not go a gadding after their spiritual or corporal adulteries, or seek foreign aids, thereby to wear out their shoes; a metonymy of the effect, Jos_9:13: or, that thou put not off thy shoes to go into the bed of lust, or uncover thy feet; a modest Hebrew expression, as also of other languages, for

exposing thy nakedness, Eze_16:25: or, take not those courses that will reduce thee to poverty, to go bare-foot, and bare-legged, and to want wherewith to quench thy thirst, as in the next clause, **Pr 6 26 Isa 20:2,4**. See Isa_5:13. *There is no hope* : she seems to return a cross answer, the word pointing at somewhat that is desperate, Ecc_2:20. It either expresseth the desperateness of their condition: q.d. We are as bad as we can be, and there is no hope that God should receive us into favour. Or, else by way of interrogation, Is there no hope? May we not hold on still, and prosper? Must we desist from our ways? No, we will not; but we will go after other gods, and they shall defend us, Isa_57:10 Jer_18:12. Or the desperateness of their resolution upon it: q.d. We care not since there is no remedy; you lose your labour to go about to reclaim us; which agrees with the next clause. Strangers, viz. idols, or strange gods.

After them will I go, come what will of it.

Jeremiah 2:26

Ashamed when he is found; not ashamed of his sin of theft, but that he is found, that his shifts and blinds would serve him no longer, especially if he have had the reputation of an honest man.

The house of Israel; or families, the twelve tribes; a metonymy of the subject.

Ashamed; or, confounded, in the passive voice; viz. when they shall be taken by Nebuchadnezzar, then their idols, which they went a whoring after, shall be discovered, and so put them to shame: in the active voice, their inability to help them, Jer_2:28 Isa_1:29 Hos_4:19; and their shame will be the more, because they had the repute of being my people.

Their kings, their princes, and their priests, and their prophets; rulers and teachers, such as should have given better examples, and better instruction.

Jeremiah 2:27

A stone; idol; a metonymy of the matter, because idols are made of these materials, Dan_5:4.

Brought me forth; or, begotten me; so is the word used, Gen_4:18. This notes the sottish stupidity of this people, to take a lifeless stock or stone to be their maker, and to give the honour of God unto them, Isa_44:17. They that make them are like unto them, as senseless as they, Psa_115:8.

They have turned their back unto me, and not their face; they turn their faces wholly towards their idols: it notes the openness of their apostacy, Jer_7:24.

Arise, and save us; the usual language of God's children in distress, Psa_3:7, and often elsewhere; then they found the vanity of their idols, and their own folly in relying on them, that cannot help or save, and rejecting me, Jer_2:31, then they will come to me, Jud_10:10 Hos_5:15; the same thing with finding her in her month, Jer_2:24; herein abusing God's gentleness, making him their necessity, not their choice.

Jeremiah 2:28

Thy gods; thy idols, viz. gods of thy own making; what do they do for thee? Isa_31:3.

Let them arise: either by way of challenge, let them produce their idols now, to help them, if they can, whom they call their fathers and their makers; or by way of scoff, as Elijah to Baal's priests: see Jud_10:14. Besides, in this word arise there is an insinuation

of their lifelessness and deadness, Isa_46:7 Jer_10:15. And further, there may be a secret reply couched in it: q.d. In your trouble you will say to me, Arise, save us; now say so to them, and see if they can arise, and save you.

According to the number of thy cities are thy gods: q.d. Thou hast them near to thee, and enough of them, imitating the heathens, who had according to Varro above thirty thousand deities; no marvel if I, who am but one, be slighted, when thou hast in every city at least one, 2Ki_17:29-31, and in Jerusalem one in every street, Jer_11:13. It is a hard case if none nor all these thy tutelar gods can help thee: see Deu_32:37-39. Make trial if any, or all of them together, can help thee.

Jeremiah 2:29

Wherefore will ye plead with me? ye all: q.d. You are all at my mercy, why will you contend? all this that I charge you with is clear and evident, and all makes against you, Jer_2:23,34. Wherefore do you expostulate, and put me to my proofs? This they were good at, Jer_16:10. There is nothing that you can justly reply, Jer_2:19.

Ye all have transgressed against me, i.e. some of all sorts; there is not any one sort of you innocent.

Jeremiah 2:30

Your children; either your posterity, that you breed up like yourselves; or rather, your inhabitants in every city, they being frequently called the children of such a city, or such a place: *children of Seir* , 2Ch_25:14, *children* , of the province, Ezr_2:1, and *children of thy people* , Lev_19:18, and abundance more the like; and thus it is comprehensive both of parents and children.

Correction, i.e. The fruit of correction, viz. instruction. The same word is rendered *correction* , Pro_23:13, which signifies *instruction* , Pro_5:12, and in other places; and so to be taken here: it notes their refractoriness, that though they were corrected, yet they would not be instructed; though God did smite them, yet the rod prevailed as little with them as the word.

Your own sword hath devoured your prophets; either the sword that I have sent to destroy you hath destroyed your false prophets together with you, Hos_4:5, and so it is both a prophecy

and a threatening; or rather, you have been so far from receiving counsel and instruction, that you have, by the sword, and other ways of destruction, (which is to be understood by the sword,) murdered those that I sent to reprove your follies in the days of Asa, Joash, Manasseh, &c., Neh_9:26. See Mat_23:34,35.

Devoured; or, eaten up; a metaphor. Hence we read of the *edge of the sword* , which both in Hebrew and Greek is called the *mouth of the sword* , Jer_21:7 Luk_21:24. *Like a destroying lion* ; without respect or pity; with all manner of savage usage; see Psa_7:2; laying aside all humanity.

Jeremiah 2:31

O generation; or, O ye men of this generation, a note of admiration; or rather, O generation, a note of compellation: it is to you I speak,

see ye the word of the Lord, i.e. look well to it, consider it; as the rod is to teach, and therefore ought to be heard, Mic_6:9, so the word is to be considered of, and therefore ought to be looked into, Jer_2:19. He speaketh here not so much of the doctrine of the word as of the thing itself: q.d. You shall see the thing with your eyes, because you give the doctrine the hearing only, as we use to say, i.e. your ears are shut against it.

Have I been a wilderness? here God challengeth them again to tell him what unkindness he had showed them, as before, Jer_2:5. Have I been like the wilderness of Arabia? have not I accommodated you with all necessaries at all times? Deu_32:13,14 Eze 34:13-15; nay, in the wilderness itself I was not a wilderness unto you: an account whereof Nehemiah gives, Neh_9:15-23. And you have the story of it **Psa 78**.

A land of darkness: divers interpreters derive this word from a different root, and accordingly render the sense variously. Some from a root that signifies to *fade* or *fall* , as a land where fruits fall off before they be ripe, bringing nothing to perfection; and so Tremelius and Junius translate it, Isa_28:1,4: q.d. Have you found me to fail your expectations in any thing that I have promised you? Jos_21:45 **23:14**. Others derive it from a word that signifies late, as a land that brings forth its fruit late in the year, which either ripeneth not, or ripeneth unkindly: q.d. Have you found me

backward in any thing to do you good? have I not fed you to the full? Others from *darkness* , properly thick darkness, Exo_10:22 Joe_2:2. And it is the more significant, because *Jah* , the name of God, is added to it; q.d. *the darkness of God* ; as a sleep of God, for a *deep sleep* , 1Sa_26:12; flame of God, for a *vehement flame* , Son_8:6; as if it were a land uninhabitable, because of the total want of light: q.d. Have I been a God of no use or comfort to them, that they thus leave me? Have they had nothing from me but misery and affliction? as this notion of darkness may import, Isa_8:22 Lam_3:2. Hence the LXX. express it by a *land bringing forth thorns* . Or this expression, *a land of darkness* , may be put by apposition to the former.

Say, i.e. in their heart.

We are lords; words of pride and boasting: God had endeavoured to make them sensible that all their happiness they owed to him, and now, q.d. you rule as lords without us; see 1Co_4:8; now you cast me off: or rather, We are well enough established in our government by foreign aids, and compacts with the Egyptians, and Assyrians, &c., and have rulers of our own; we have no such great need of thee. Hence the LXX. render it in the passive voice, We will not be ruled; which agrees with the text words of the verse, Deu_32:15,16. Something of this appeared in Uzziah, 2Ch_26:15,16, and Hezekiah, 2Ch_32:25; neither was David wholly clear, Psa_30:6.

Jeremiah 2:32

Can a maid forget her ornaments? how seldom is it, and how unlikely, that a maid should forget her ornaments!

Or a bride her attire? whether it belongs to the head, or the breast, or arms, whether bracelets or jewels, wherever worn, is not worth the disputing; but understand those rich jewels which the bridegroom was wont to present his bride with, partly for a general obligation, and partly of particular signification, and all of them ornamental, whatever may render her amiable in the eyes of her bridegroom; virgins, and especially brides, will not usually neglect any thing that may make them comely.

Have forgotten me, viz. in the neglect of my worship; me, who was not only their defence, but their glory, Jer_2:11, &c., that for which other nations honoured them, Psa_148:14 Eze_16:10-14.

Days without number, i.e. for a long time past, time out of mind, or, as the Hebrew, *days* of which there is no number.

Jeremiah 2:33

Why trimmest, or *deckest*, Eze_23:40, thinking thereby to entice others to thy help? thus is the word used, Jer_4:30. Or, Why dost thou use so much art and skill, and take so much pains, to go and send here and there to contract a friendship with foreign people, and to bring them to thy embraces, Isa_57:9,10, or thinking to set a good face or gloss upon the matter, and excuse thyself, as if thou couldst delude God, whereas all thou dost is to get acquaintance with other idolaters?

To seek love, i.e. to commit filthiness with thy idols; a synecdoche of the kind.

Therefore hast thou also taught the wicked ones, i.e. thou art become so vile, that even strumpets themselves may come to learn of thee, 2Ch_33:9. Or by thy example; nations that have been vile enough of themselves, by thy example are become more vile.

Thy ways, i.e. thy actions; a metaphor.

Jeremiah 2:34

In thy skirts, viz. of thy garments; a synecdoche of the kind; the tokens of thy cruelty may be seen openly there: or, in *thy hands*, as the LXX.: or a metaphor from birds of rapine, whose wings are bloody with their prey; but not so well. *Is found the blood of the souls of the poor innocents*, i.e. in thee is found the murders expressed here by blood of innocent persons, meant here by souls, comprising both their sacrificing of their little children to their idols, Psa_106:37,38 Eze_16:20,21,36, murdering souls as well as bodies; and also all those cruelties, oppressions, and murders that they executed upon poor innocent persons, which were not a few in what Manasseh did, 2Ki_21:16 Eze_7:23 9:9, and in special the prophets, Jer_2:30, that came in God's name to reclaim them; which notes their desperate malice as well as cruelty, to slay their physicians.

By secret search, Heb. *by digging* ; as if the earth had covered the blood, or as if they had committed their wickedness in some obscure places.

But upon all these; upon thy garments openly enough, as exposed to public view. There needs no such strict scrutiny to be made.

Jeremiah 2:35

Yet thou sayest; or interrogatively, Darest thou say? hast thou the impudence to affirm it?

Innocent; clear of this whole charge. *Shall turn* ; shall not break out against me, Isa_5:25.

I will plead with thee; I will proceed in my judgment against thee, Jer_2:9 Jer_25:31. Or it is a soft expression, wherein he shows that he will not act like a tyrant, carried on rashly and furiously; but as a judge, regularly and righteously, Eze_20:35; and it shows that he will convince her.

Because thou sayest, I have not sinned; because thou dost justify thyself, as if I had no cause to be angry with thee. God is not angry with her so much because she hath sinned, as because she will not acknowledge her sin.

Jeremiah 2:36

Thy way, i.e. thy actions; a metaphor. **See Poole "Jer_2:33"**. Why dost thou shuffle thus with me, to seek auxiliaries any where, rather than to cleave to me, Jer_2:18; **See Poole "Isa_52:9"**, **See Poole "Isa_52:10"**. Or, like strumpets, whose love is never fixed, but sometimes set on one, sometimes on another.

Thou also shalt be ashamed of Egypt: thou hast run to Assyria, and then to Egypt, and they shall both make thee ashamed by their disappointing of thee; thou shalt be ashamed of Egypt, as others have been, Isa_36:6. Or rather, Egypt shall stand thee in no more stead than Assyria hath done, Isa_30:3,5. And how Tilgath-pilneser served them, see 2Ch_28:20. Before Hezekiah's time the Jews made a league with the Assyrians against the Syrians and the Israelites, and then against the Egyptians; neither prospered. He tells them they must expect no better success from Egypt.

Jeremiah 2:37

Thou shalt go forth from him: some apply it to the sad and ineffectual return of the ambassadors, being disappointed in their expectation from the king of Egypt; but rather, All the help thou canst procure from abroad shall not prevent thy captivity, but from hence thou shalt go.

Thine hands upon thine head; a usual posture of sadness and mourning, 2Sa_13:19, suited here to her going into captivity.

Rejected thy confidences; refused to give success unto them, 2Ch_16:7. Or, rejected thee for thy confidences; or, he disapproves thy confidences, viz. all thy refuges which thou seekest out of God.

Thou shalt not prosper in them, viz. in thy refuges and dependencies.

Jeremiah 3:1 JEREMIAH CHAPTER 3

God's forbearance with the idolatry of Judah, who is worse than Israel, Jer_3:1-11. Both called to repent, with gospel promises, Jer_3:12-19. Misery by sin; salvation only of God, Jer_3:20-25.

They say; or, *Men use to say* . If this, with the four following verses, belong to the former chapter, then it seems to express God's condescension to them: q. d. Though if a woman forsake her husband, and be married to another man, the law will not permit him to receive her again; yet God would receive thee again upon thy returning to him; but thou chooseth rather obstinately to adhere to thy other confidences, wherein thou shalt not prosper. But if we look upon them as beginning a new argument, then here God declares his readiness to receive them again upon their repentance, though it be very unusual for husbands so to do, when their wives have proved treacherous unto them, in betaking themselves to other husbands; and so this chapter may very well begin with such a proverbial speech, *They say* , or, *Men use to say* , or, *It is commonly said. Put away his wife* ; or give her a bill of divorce, Deu_24:1. Shall he return unto her again? q. d. He cannot take her again, according to the law, Deu_24:1-4. Or rather, will a man do such a thing? If the law were not against it, would any man be so easily wrought upon as to take her again? No, certainly.

It is an argument from the less to the greater, to set forth God's great lenity towards them: q.d. If a husband should turn away his wife merely because he pleased her not, though she gave him no just cause, and she should bestow herself on another, he would not be reconciled to her, neither might he take her again; but you have gone a whoring from me, and sufficiently provoked me to reject and turn you off. I will dispense with my own law for your sakes, and will act by my prerogative; I am ready to be reconciled, to follow them that fly from me, as in the close of the verse, and Zec_1:3 Mat_3:7. God will pardon sins of apostacy, and falls after repentance.

Shall not that land be greatly polluted? Heb. *in being profane be profaned* . Would not so great a sin greatly pollute a state or nation? Lev_18:27,28. It must needs be polluted by such marriages to and fro, and promiscuous couplings, Deu_24:4.

With many lovers; not with one only, as being sufficient to make thee an adulteress, but a common strumpet, joining in fellowship with divers associates and companions, or many idols.

Jeremiah 3:2

Lift up thine eyes; do but look, and consider whether I do charge thee wrongfully or no.

Unto the high places: he directs her to the places of her whoredoms and idolatries, called

high places, being principally upon hills, 2Ki_21:3, and divers other places, though sometimes in valleys, Jer_2:23; which notes also her impudence, that whereas other whores affected privacy, she should be filthy in the open view.

And see where thou hast not been lien with; thy filthiness has been every where so frequent, that thou canst scarce show a place that hath been free from thy pollutions, Jer_3:6,13, where there are not the footsteps of thy fornications and idolatries.

In the ways, viz. to allure passengers, see Eze_16:24,25 and waiting for them, viz. thy associates; not being drawn by others' allurements, but thine own lasciviousness.

As the Arabian; an allusion to the manner and custom of that people, either lying in wait by the way for passengers, as robbers

use to do, Hos_6:9, they being noted for robbers. Or rather, in way of traffic, that were wont to pitch their tents by the way-sides, that they might meet with their customers to trade, as they passed along; very properly pointing out the practice of harlots. See Pro_7:11,12. Thy wickedness; not only thy idolatries, but all other thy wicked courses.

Jeremiah 3:3

Therefore the showers have been withholden, viz. by me, according to my threatening, Lev_26:19 Deu_28:23,24, i.e. a drought sent upon thee, either as a punishment of thy wickedness; thus public sins bring public judgments; or as an aggravation of it; and then it must be read *though*, as it often is; q. d. notwithstanding the great drought; and this the last words of the verse seem to favour. *There hath been no latter rain*: this, added to showers before mentioned, seems to imply there had been no former nor latter rain, the former for the springing of the corn, the latter for the plumping and ripening it; this coming a little before harvest.

Thou hadst a whore's forehead: for all this, thou didst still remain impudent and obstinate, as ashamed of nothing, Jer_6:15; thus proverbially expressed, because shame doth first and mostly appear in the forehead. Thus antichrist's impudence is expressed, Rev_17:5. And some ancient heretics were called *effrontes*.

Jeremiah 3:4

Wilt thou not from this time, viz. that I have withholden showers? Some refer this,

1. To the time to come; Wilt thou not yet be wise, and for the future seek to me, having found all thy other ways successful? Isa_9:13 Jer_8:14.

2. To the time present; How canst thou challenge me for my present severity, and continuing it towards thee, when thou still retainest thy filthiness, thy whore's forehead, Jer_3:3. Thou still continuest worshipping idols, and yet fanciest thyself faithful to me.

3. To the time past, i.e. Hast thou not all along pretended kindness to me, and as if thou hadst walked close with me? 2Ki_17:32,33
Eze 23:39.

Cry unto me, My father; wilt thou not as a child call upon, me, whom thou hast thus greatly provoked, and own me as a father? Jer_3:19; for such have I been to thee, Psa_103:13 Mal_1:6 **3:17.**

The guide of my youth; either on whom I have depended, as being brought up by thee; or the submissive expression of a wife seeking to be reconciled to her husband, that God would be to her as he had been in the days of her youth; such a case as is expressed 1Co_7:11; words of flattery usual with hypocrites: or rather, being married to thee in thy youth; a periphrasis for husband, Pro_2:17; which argues great tenderness towards her, Jer_3:2. Thus the tenderness of this relation is expressed Mal_2:14, and so God is said to espouse them to himself Eze_16:8.

Jeremiah 3:5

Will he reserve his anger for ever? here being a defect of the noun, the Jews supply it with *thy sin*, Isa_43:25, but the most and best, as we do,

his anger. Compare it with Jer_3:12 Psa_103:9 Nah_1:2, in which texts there is a defect of the same word. This may seem to be the words of the prophet, and so the connexion is easy with the foregoing words: q.d. If thou wouldst do so, try me now, &c.: would he reserve his anger? would he not be reconciled? but thou hast taken quite another course. Or they may be the words of God, as it were, teaching his people how they should accost him: God is more forward and earnest for reconciliation than sinners themselves.

The end; the same with the former for ever.

Behold, thou hast spoken and done evil things as thou couldest: God's challenge of the people, charging them, either with their resolved wickedness, that they had made good all their evil words by their evil actions, they had even done as they said; or rather, with their hypocrisy: q.d. Notwithstanding all thy former promises, yet thou persistest still in thy lewdness and obstinacy, Isa_58:2 Hos_7:14.

Jeremiah 3:6

The Lord said also, or again; showing that here begins a new sermon, in which the prophet from God,

1. Declares Israel's apostacy, and how it fared with them for it.
2. Aggravates Judah's sin for not taking warning.
3. Issues forth an invitation of them both to repentance, with a promise of acceptation, and reuniting them under the Messiah.
4. Relates the compliance of the faithful among them with this invitation.

Unto me, viz. by revelation; for he speaks of things that Israel had done when they were carried away by the king of Assyria, 2Ki_17:5-13, long before Jeremiah was born; therefore he saith, Hast thou not seen, i.e. considered, wherefore God gave her a bill of divorce?

In the days of Josiah the king; when he would have purged the land, and restored the pure worship of God.

Hast thou seen that which backsliding Israel hath done, viz. the ten tribes, who fell off from Judah, and set up a distinct kingdom of their own under Jeroboam? what they did, viz. in their idolatries? expressed in the next words, and Jer_2:20; see there; when they openly apostatized from God, and that with one common consent, insomuch that all their kings proved wicked and idolatrous; and possibly it may look as far back as Solomon's defection, 1Ki_11:4, &c., which may now come in remembrance.

Jeremiah 3:7

Turn thou unto me, viz. by repentance, Act_3:19. Although she had been so vile and abominable, yet the Lord waited in expectation of her return.

Her treacherous sister Judah: Benjamin is also here comprised, but Judah being the chief is only named, these two abiding together after the other ten revolted to Jeroboam; called Israel's

sister, because they were all descended from the patriarch Jacob, Eze_16:46; compare Eze_23:2,4; and treacherous, or the *treacherous one*, because of her frequent revolts, 2Ch_21:6, &c.; 2Ch_24:17,18, and many other times, and after as frequent renewed covenants and promises, both in conjunction with the rest of the tribes, Deu_5:2,3,23, &c.; Deu_29:10-12, &c., and afterwards, 2Ch_13:9,10, &c.; 2Ch_15:12, &c.; **2Ch 23 16 29:10**.

Saw it , i.e. they were not strangers to it, but knew it, as the word is, Psa_40:3. They could not but know how I had dealt with Israel.

Jeremiah 3:8

I saw: q.d. That which others discern not I saw well enough, viz. both her hypocrisy and dissimulation, and her incorrigibleness notwithstanding what had befallen Israel, whose correction should have been her instruction; thus God speaks of the notice he took of both, Jer_23:13,14. Israel is said to be backsliding, but Judah

treacherous, because she retained the worship of God, though she did often privately and closely embrace idols. and sometimes publicly, under Manasseh, and Ahaz, and other wicked kings:

When for all the causes; or notwithstanding all the ground and reason I had to deal so with Israel in regard of her adulteries, as to put her away.

Given her a bill of divorce; delivered her up into the hands of the Assyrian, where God took from her the title of being his church, 2Ki_17:5,6, &c., which he calls here a bill of divorce; not such a one as the Jews were allowed to give upon every slight ground, (for such a one God denies that ever he gave them, and challengeth them to produce it, Isa_1:1) but upon just and great occasion, viz. her playing the adulteress against him in her idolatries. Feared not, i.e. was neither afraid of giving me offence, nor of the like punishment. But went and played the harlot also; although she had seen the judgment of God executed upon Israel before her eyes, which made it the more stupendous, that she would take no warning by her sister's sufferings, Pro_28:14, yet she went on still, Eze_23:11,12, &c.

Jeremiah 3:9

The lightness of her whoredom; whether of Judah's or of Israel's is not agreed upon, but the right applying of it doth depend much upon the right acceptance of the word *lightness* , which comes from a Hebrew word that signifies *voice* ; and so it may refer either to the noise or fame of it, that would fly abroad, and thus it is applied to Israel, i.e. though Israel's whoredoms were never so much blazed abroad, yet Judah regarded it not. Or it may be taken for the heinousness of it, a crying voice, as

Gen_4:10, and so by an hypallage, her *whoredoms of fame* , or notorious whoredoms; and is not ill expressed here by

lightness of her whoredom, noting her impudence in it, as we use to term a common harlot a light woman; and thus it is applied to Judah, both the foregoing and following words seeming to be an aggravation of Judah's refractoriness.

Defiled the land; brought the whole land under the imputation of filthiness.

With stones and with stocks, i.e. with idols made of stone and wood, a metonymy of the matter, to note the baseness of the fact.

Jeremiah 3:10

Though God saw what she did, and though she saw the shameful idolatry of Israel, and what she had suffered, yet she was not warned; see Jer_3:8; but fell to idolatry under Manasseh, who undid what Hezekiah had done, 2Ch_33:3, though under fair pretences she dissembled with God in the days of Josiah, 2Ch_34:32,**33**, as appeared by her sudden revolt, viz. in less than three months after Josiah's death, 2Ki_23:31,**32**.

Jeremiah 3:11

Was less vile, hath more to say for herself; Judah's sin being greatly aggravated compared with Israel, Eze_16:51 **23:11**. See Luk_18:14. For though Israel's sins were more, and their idolatry continued, yet in Judah it was more heinous,

1. Because of their unruly headstrongness, that broke the reins and restraint which their external worship ought to have had upon them.

2. Because of their stupid security in not being warned by the judgments that they had seen befall Israel for the very same things.

3. Because of their intolerable pride, boasting that their state was still unshaken.

4. Because of their gross perfidiousness in making promises, and breaking them, which Israel did not, because she brought not herself under such solemn and frequent obligations: see Jer_3:7. LastLy, Because they were a great deal more zealous in their

idolatries than Israel was, viz. under Manasseh, when they slew all the prophets of the Lord.

Jeremiah 3:12

Go: it may possibly be used here as an adverb of exciting, namely, to go, as is usual; or it notes speed, Go quickly, out of hand; not locally, but set thy face, Jer_2:2, or feet, that way, or by thy office address thyself to them, viz. by way of proclamation, crying aloud; possibly implying the distance of place: this voice may in time reach them, though a great way off. Or rather the deafness of Israel, or the obdurateness of Judah, that they might hear what God saith to Israel, conceive hope, and be reclaimed by their example, and be excited to emulation.

Toward the north, i.e. to Assyria and Media, and the regions thereabouts, that lay northward from Judea, whither the ten tribes were carried by Tiglath-pileser and Shulmaneser, 2Ki_15:29 **17:6.**

And I will not cause mine anger; upon condition of returning to their former true worship of God, that thereby Judah might be awakened, he promiseth that he will not let his anger, or his *face*, as in the Hebrew, (because anger principally appears in the face,) his *angry face*, or countenance, to be upon them; so it is used Lev_17:10 Psa_34:16; and not be inexorable, viz.

for ever, which is to be supplied from the next words; for otherwise his anger lay heavy upon them at this time.

To fall a metaphor from things on high that drop down to the hurt of whatever is under them, and so Jer_23:34: compare Gen_19:24.

For I am merciful: here is the ground of this conditional promise, taken from the nature of God, that sinners may not despair, Psa_86:15 **103:8,9,** &c.

Jeremiah 3:13

Only acknowledge thine iniquity; which will be the evidence of thy repentance, without which thou canst not lay claim to any pardon, Pro_28:13 Isa_55:7. This is spoken by way of limitation, lest the Israelites should fancy a too easy pardon from God's merciful nature. Exhortations to repentance should always accompany the exhibition of promises.

Hast scattered thy ways to the strangers, viz. to other nations, or rather to other gods, or to idols, running here and there, up and down, like a light, impudent harlot. sometimes to one, sometimes to another, thus sucking in divers superstitions, called

scattering thy ways, Jer_3:6 2Ki_17:4,**9,10 Jer 2:23,25**. *Feet* , whereby we go on in ways; a metaphorical metonymy. Ye have not obeyed my voice; so that your sin is not a sin of ignorance, but of obstinacy, shutting your ears against my counsels, which I sent you by my prophets for your reclaiming, 2Ki_17:13, &c.

Jeremiah 3:14

Turn, O backsliding children; for I am married unto you; I am in covenant with you, Deu_29:1,**10-12**, &c., and this covenant, notwithstanding all your unfaithfulness, I am ready to renew with you, Hos_2:19,**20**.

One of a city, and two of a family: this word family is not always to be taken strictly for a household; for then the expression would seem to imply more in a family than in a city; but frequently for a country or nation; compare Gen_12:3, with Gen_22:18; see Jer_1:15; or for a *tribe* ; and this may partly respect the fewness of those that will be found penitents and return. God will have a sprinkling in every city, and in every family, or tribe, or country. But chiefly it respects God's exact care of them, that being now married to them, there shall not be one in a city, or two in a country or tribe, but he will find them out; if there be but one or two, he will not overlook them: this seems to be intimated Isa_27:12, a text that points at the same thing.

I will bring you to Zion, i.e. to JerusaLem, a type of the church; a double metonymy of the subject. It is the manner of the prophets, when they are treating of temporal deliverances, especially from Babylon, frequently to break out abruptly into the spiritual deliverance by Christ, and so probably he doth here; and therefore *bringing them to Zion* must be understood, either of joining them to his church under the Messiah, or bringing them again to worship with Judah at Jerusalem; as may seem to be intimated, Jer_31:6; but the ten tribes did never return into their own land, and therefore that text must be understood of a spiritual going up

to Zion, viz. when all Israel shall be saved, Rom_11:26. See Isa_56:7,8 66:20; and this chapter, Jer_3:18. Thus we may look upon this part of the prophecy to have respect, partly to what God was at that time about to do, in this verse; and partly what he would hereafter do, when they should be again settled in their own land, under the Messiah, Jer_3:16-19.

Jeremiah 3:15

Pastors; either civil magistrates, which are sometimes so called, Mic_5:5; or rather ecclesiastical, as appears both from the reason of God's judgments upon Israel, viz. their pastors being generally either thieves or dumb dogs; and also from the nature of their office, in the close of the verse, and thus they are called Eph_4:11.

According to mine heart; such as I will both choose for you and approve of, and that shall faithfully and skilfully declare unto you my mind; which intimates not only a single act of deliverance, but his constant preservation of them.

Which shall feed you with knowledge and understanding; this notes either the nature of their food: see Neh_8:8 Mal_2:7. Or rather the manner of their feeding: see Psa_78:72 1Pe_5:2. See more of this promise Jer_23:4.

Jeremiah 3:16

When ye be multiplied; after the growth of the church under the Messiah.

In those days; pointing at the great work of conversion that should be among them, especially in the days of the Messias, and how greatly the church should be increased by the accession of the Gentiles, a beginning whereof we read Act_2:41 4:4.

The ark; a synecdoehical expression for all the legal ceremonies, whereof the ark was a chief part: the sense is, that whole worship, with all the rites and ceremonies belonging to it, should wholly cease, Christ being come, who was the substance of what the ark and all other rites did but shadow out for a time he being now our propitiatory, instead of the covering of the ark or mercy-seat, Rom_3:25; he answers all the uses and purposes thereof. In the ark was laid up the *manna*, *Aaron's rod*, and *the tables of the law*, Heb_9:4. He is now the bread of life, **Joh 6 35**, he is our rod of government, Psa_23:4, in him is the whole law fulfilled,

Rom_10:4; and now God shall reign gloriously in his church by his word and Spirit, and shall be so worshipped without ceremony, Joh_4:21,23. For if this so eminent and comprehensive a token of God's presence must cease in the days of the gospel, much more the temple service, with all the rites belonging to it, Joh_1:17 Col_2:17 Heb_10:8,9.

The ark of the covenant; called also the *ark of the testimony* , Exo_25:22 **30:26 31:7**; and the reason is, because the two tables of the law, which were the testimony or witness of the covenant, were closed up in it, Exo_25:16,21 **40:20**.

Neither shall it come to mind, & c., i.e. it shall be no more in use, neither shall there be any miss of it, or any thing like it, there shall be no such thing; men shall not trouble their thoughts about it, or mention it; compare Isa_65:17; or repair to it as an oracle to receive the answers of God; nor for God's worship; compare Jer_16:14,15; or the place of its residence, as if no where else to be had; in a word, it shall not at all be had in honour or respect, or made much of. The word hve *hhasah* , *done or made* , signifies to magnify, as it seems to be used, Deu_32:6 1Sa_12:6. The whole church shall now be the throne of God, Jer_3:17, to which purpose the ark formerly served; now God foreseeing, partly how hard a thing it would be to be believed, and partly the pleas that the corrupt wit and invention of man would find out for the retaining of these rites, and by consequence their lothness to forego them, he useth such a heap and variety of expressions to the same thing, that he may leave no room for doubting in a thing so plainly and fully prohibited in gospel times.

Jeremiah 3:17

They shall call Jerusalem the throne of the Lord; instead of the ark, whereon was the mercy-seat, now the church, typified by Jerusalem, Gal_4:26 Rev_21:2, shall be the place of God's residence, where by his Spirit he will rule and act in his word and ordinances, and in special the Messias. See Jer_14:21, and Jer_3:16.

All the nations shall be gathered unto it; intimating both their readiness to come in, and their number, according to first prophecy of Jacob, Gen_49:10. See Isa_2:2. By

nations here understand either the ten tribes, who are called many people, both Israel and Judah united, their distance being taken away; see Jer_3:18; or rather some of all nations, that shall flock into the gospel church; for when the prophets foretell this state, they generally usher it in with the return of this people, at which time the church shall be greatly enlarged.

To the name of the Lord, to Jerusalem, i.e. dwelling in Jerusalem, or where the Lord placed his name, viz. of old in Jerusalem, Psa_122:2,3, &c., but now in the church, Rev_21:2,3, without ark or temple, Rev_21:22, where he will be known as it were by his proper name, Isa_60:9, or as manifest in the flesh.

Neither shall they walk any more after the imagination of their evil heart; both Jew and Gentile shall now conform themselves to the will of God, **Isa 2 3**. The word

imagination here comes from a root that signifies to *see* , and thus it is sometimes applied to the judgment, Psa_17:2, and sometimes to the affection, Psa_66:18; here it may comprehend both, they will follow neither their own judgment nor affection, but wholly the word of God. The word is thus phrased Num_15:39 Ecc_11:9; some read it *after the hardness* , Deu_29:19.

Jeremiah 3:18

The house of Judah shall walk with the house of Israel; these two kingdoms shall become one, that had been so long divided; the enmity that was between them shall be taken away, and they shall walk hand in hand in a friendly manner one with another, which is implied in this phrase of walking together, Psa_55:14 Amo_3:3; and this points at their incorporating into one body united by the same Spirit, as members of the same body under Christ their Head, and that without distinction of nations. See Isa_11:12,13 Eze 37:16,17 Eph 2:14-16 3:6.

Of the north, viz. of their captivity: see the place, Jer_3:12.

To the land, viz. Canaan; both a promise of their enjoying again their ancient possession at their last conversion, and typifying the church of Christ, which they shall be of, when brought out of their spiritual captivity.

Jeremiah 3:19

How shall I words that speak either, first, God's putting them to their own thoughts, how they could think he should bring such a perfidious people as they were into the land which he had promised; else, secondly, his considering within himself how or what course he should take to bring such a thing about, and accomplish it, they had so greatly degenerated from him and disobliged him; see Hos_6:4; both implying that such a thing could not be brought about without repentance and true conversion to him, wrought by his free grace, Eph_1:5,6.

Put thee among the children; esteem thee as my child, till thou give some clearer proof and demonstration of thy repentance.

And give thee a pleasant land; how shall I put thee into possession of that pleasant land of desire that I have promised thee? Canaan is so called, Psa_106:24 Dan_8:9 **11:16,41.**

A goodly heritage, Heb. *heritage of glory*, or beauty: see Isa_4:2.

Of the hosts of nations; so called, either because possessed by several potent nations, Num_13:28 Deu_4:38; or rather, it may note the great hosts and multitudes of nations, or Gentiles, that should be joined to them in the gospel church, viz. of God's elect, and so a heritage of the greatest delights, or the desire of nations; a people to whom all the nations would desire to flock; see Eze_20:6; and may be spoken also of the heavenly Canaan: the LXX. render it, *the heritage of God, the omnipotent Governor of the nations.*

And I said, Thou shalt call me, My father: God comes now to a resolution how he would do it. Either it is a direction: q.d. On this condition, that thou wilt own me, and not return any more to idols, this shall be done; or a promise, I will cause thee to own me, and give thee perseverance, that thou shalt not depart from me; and this is very applicable to the work of Christ; see Joh_1:12; see also 2Co_6:17,**18**; and the condition is indeed no more than God promiseth to effect in them.

Jeremiah 3:20

God hereby telling her what she had formerly been, endeavours to engage her to what she ought to be, namely, considering her

former unfaithfulness in time past, how she ought to carry it for the future. See 1Pe_4:3.

Jeremiah 3:21

A voice was heard: here the prophet seems to express Israel's repentance and turning to God; and that which they were at present engaging themselves in; (the word being participial, and in the present tense;) delivered in a prophetic style, as that in Jer_31:15; and that not only out of a sense of their judgments that they were under, but chiefly of their sins they were guilty of, and the pardon of which they were now begging. which is intimated by weeping and supplication.

Upon the high places, viz. that their cry might be the more public, both open and loud, Jer_22:20 Mat_10:27; possibly alluding to the usual practice of praying on the tops of houses in great calamities, Isa_15:3 **22:1** Jer_7:29 **1**,

Weeping and supplications; or rather, *weeping supplications* ; showing the intenseness of it; *praying in weeping, and weeping in prayer* , Zec_12:10, like Peter's weeping, Mat_26:75.

Of the children of Israel; the end of which might be to provoke Judah also to repentance, or otherwise to charge upon them their stupidity, and threaten them with the like judgments, if they would not return upon Israel's example.

They have perverted their way, and they have forgotten the Lord their God: this expresseth rather the matter of their prayer than the cause of it, Lam_5:16, drawn chiefly from their sins, as also from their calamities.

Jeremiah 3:22

Return, viz. repent for sin and from sin. Here God calls upon them, and invites them to consider whither they are going, and to hearken unto the voice of his ministers, Hos_14:1 Act_3:19. See Jer_3:12. God doth as it were bid them hearken to his messengers, and then he will heal their backsliding.

I will heal your backslidings, i.e. *idolatries* , whereby you turned from me, and rebelled against me; I will take you into that state, as if you had never turned from me; I will make all whole again among you, and reconcile you to myself, Isa_57:18 Jer_32:40. See

Zec_10:6 **13:9**. I will not only remove your judgments, but your sins also shall be forgiven.

Behold, we come unto thee. This is either God's framing their answer for them, prescribing the manner and form of their repentance, by a figure called *mimesis*, Hos_14:2,3; or it is their reply to God by way of promise, which they performed under Josiah, **2Ki 22 2Ki 23**, which with their confession reacheth to the end of the chapter.

For thou art the Lord our God; words expressing the strongest inducements to it imaginable, because God hath right to them, is willing to accept them, and able to save them, Isa_55:7 Jer_14:22.

Jeremiah 3:23

From the hills, i.e. either from their *idols*, which were worshipped upon hills, a metonymy of the subject, Jer_2:20, *idols of the hills*; or from any other external power whatsoever, either of persons or things, as the strength of hills, or forts, high places, and strong places, and assistance from kings, Hos_14:3.

The multitude of mountains, viz, the abundance of them that they have in their mountains, or the multitude of sacrifices which they offer in the mountains, or to multiply sacrifices.

Quest. But doth not the psalmist hope for salvation from the hills? Psa_121:1.

Answ. Yes, the hills of the Land of Promise, which were a pledge of God's favour to his people, especially those two of Zion and Moriah, where God did peculiarly manifest his presence, **Psa 87**.

In the Lord our God is the salvation of Israel; or, our salvation which we do now acknowledge is only in our God, and not in idols, of which we have had ample experience, Psa_44:7 **130:7,8**. See Isa_43:10, **11 Ho 13:4,9**.

Jeremiah 3:24

Shame; either in general put for sin, which causeth shame, a metonymy of the effect; for that brought shame first into the world, Gen_2:25. Or in particular the idol Baal, called the *shameful thing*, Jer_11:13 Hos_9:10. *Hath devoured the labour of our fathers*: q.d. This hath been the fruit of our idolatry, to have all things go to ruin, both in respect of expense; that which our

fathers having got for themselves and us by their industry, they have expended upon Baal, and other idols, Eze_16:16-21; and also of the heavy judgments that God brought upon us for it, Jer_5:17.

From our youth; either with reference to the nation, ever since they began first to be a people unto God, and followed him in the wilderness, Jer_2:2; or rather, ever since we were born, or took notice of any thing, thus it was from time to time; we find from our childhood that our fathers have laboured in vain, and all things have succeeded ill with us, because of their departure from God. *Their flocks and their herds, their sons and their daughters* : all these things are mentioned to show that they did thrive in nothing; but either a blast upon all from God, Hos_9:11, to the end; Mal_2:2,3; or idolatrous sacrifices, consumed all, Amo_4:4,5, the idols not sparing even their very children, Psa_106:37; or the enemy spoiled them of all, Jer_5:17; and all this as the sad effect of their idolatries.

Jeremiah 3:25

We lie down in our shame; we are perplexed and confounded within ourselves; we are such a reproach, both to God and man, that we cannot but lift up our hands for shame, even we, that had once a whore's forehead, Jer_3:3, but must lie down in our shame; an expression to set forth the greatness of their repentance and sorrow; as one in great perplexity, not knowing what to do, throws himself down upon his couch or bed, 1Ki_21:4.

Our confusion covereth us; a metaphor from persons muffled up in the bed-clothes, as ashamed to be seen: the like expression Psa_44:15.

We and our fathers this notes the universality of their sins, the whole generation of us, like fathers, like children. True confession wraps up our own and others' sins, Eze_9:7 Neh_9:33,34 Psa 106:6,7 Jer 14:20, and keeps us from all excuse by others' examples, 2Ki_17:41, which gross guilt of theirs in this kind is described Jer_44:17.

From our youth even unto this day: as the former sets forth the universality of their sins, so this the continuance of them, Deu_9:7 2Ki_17:34,41.

Jeremiah 4:1 JEREMIAH CHAPTER 4

An invitation to true repentance, by promises, Jer_4:1-4; and judgments coming on them by the Babylonians, contrary to the predictions of their false prophets, for their sins, Jer_4:5-18. A grievous lamentation for the miseries of Judah, Jer_4:19-31.

Return unto me: this seems to be a continuation of the former sermon; so that Israel having promised repentance, they are here directed how it must be qualified, viz. it must not be hypocritical and reigned, but real and hearty, Jer_24:7, as Josiah's was, 2Ki_23:25; and it must be unto the Lord; not to this idol and that idol, hither and thither, shifting their way; but unto me; see Jer_2:36; or to my worship, and as thou hast promised, Jer_3:22. And this sense agrees best with the coherence. Or it maybe all emphatical, short, peremptory expression; If thou wilt return, return; make no longer demur or delay about it; like that Isa_21:12. The Hebrew read the words in the future tense, *if thou wilt return, thou shalt return* ; and so they may be taken partly as a promise, and that with reference either to their returning into their own land; and so they concern Israel; thus Deu_30:2-5: see Jer_3:14. But if the word be taken in the notion of *resting* , not *returning* , as some do, and as it is taken Isa_30:15, then it rather concerns Judah: q. d. Thou shalt abide quietly where thou art, and shalt not wander into captivity; and this may agree with the last expression in the verse,

not remove. Or else with reference to the assistance that God would give them to return unto him; partly, and that rather, as a direction (for in the Hebrew, though the word *return* be in the future tense, yet it is often used imperatively).

Abominations, viz. idols, a metonymy of the adjunct, which are so abominable in God's sight, Deu_27:15 Eze_20:7,8; called *dungy gods* , Deu_29:17. See 2Ch_15:8.

Out of my sight; though God's eye be every where; and hence implieth that idols are no where to be admitted, either in private or public; yet it doth particularly relate to the place of his more immediate presence, as their land and temple, 1Ki_9:3, and spiritually to our hearts, hypocrites thinking it enough if they conceal their wickedness from man's eye.

Then shalt thou not remove: if this be read imperatively, then it is,

remove not, as it may be read; and so it agrees with Israel, Depart not away from me to thy idols upon the mountains and hills: if read in the future tense, then it agrees with Judah, Thou shalt not go out of thine own land into exile. See the first clause of the verse.

Jeremiah 4:2

And thou shalt swear: this is to be understood, partly by way of command, as Deu_10:20; and partly by way of direction, if thou swear, or when thou swearest: it is put here synecdochically for the whole worship of God, hereby acknowledging and owning God as the only God.

The Lord liveth, in truth, in judgment, and in righteousness: here he prescribes,

1. The form of the oath. viz.

The Lord liveth, or, *By the life of God*, which was that form which they did use in swearing, 1Sa_14:39,**45**, and many other places; so Joseph sware *by the life of Pharaoh*, Gen_42:15,**16**; and Elisha very frequently useth this form, 2Ki_2:2,**4,6 3:14 5:16**; which is also to be understood exclusively; q.d. not by any idol, as Baal, &c., or any creature, Jer_5:7 Mat_5:34-36 Jam_5:12, but by God alone, Isa_65:16; see Hos_2:17; for by this indeed we declare the Godhead of him whom we worship, Isa_19:18 **2.** The qualification of it, in which indeed are comprised all the requisites to a religious oath and worship of God, both in our general and particular calling, with respect to God, ourselves, our neighbours,

1.

In truth, that the matter and substance of it be really true in itself, Rom_9:1, that which agrees with the intent of the mind, Psa_24:4, and with the intent of him that administers it; not doubtful, feigned, or deceitful, as they did, Isa_48:1 Jer_5:2, but as true as the Lord lives.

2.

In judgment, i.e. either in matter or places of judicature, for the decision of controversies, deliberately, advisedly, and reverently, well considering both of the form and matter of the oath, Lev_5:4, that God's name be neither taken in vain customarily, or in matters trivial, Deu_5:11, nor abused by oaths the are rash and precipitant, such as Saul's was, 1Sa_14:39, and as Herod's, Mat_14:7, and without necessity.

3.

In righteousness, that none be injured by it, that the things we engage be,

1. Both lawful and possible; see 1Sa_25:21,22 **28:10** 1Ki_19:2; and,

2. That we look to the performance, Psa_15:4 Mat_5:33; the want of either of which circumstances makes it a bond of iniquity, Ecc_5:4,5.

The nations shall bless themselves in him; this shall be a means to work upon the heathen nations, and prevail with them to come into the same way of worship, that now scorn both you and me, because I am forced to make them the rod of my anger against you, in regard of your provocations, Psa_47:8,9 **Jer 3:17**. They shall think themselves happy to be incorporated with thee, that it may be with them according to that promise, Gen_12:3 **22:17,18**. They shall, as it were, bless themselves in such like form; *The Lord make me and mine as Israel; blessed be Israel, and the God of Israel* . Or rather,

in him shall they glory; whereas before they gloried in their idols, now, being taken into the true church, among God's Israel, they shall glory in God alone, Psa_106:5, who indeed alone is the glory of his people, Psa_89:17 **148:14**.

Jeremiah 4:3

To the men, Heb. *man* , i.e. to each man; I speak to every individual among you, Eze_20:7,8.

Of Judah and Jerusalem: the Lord having spoke what he had to say at present to Israel, turns now his speech from Israel to Judah, and so continues it; which consists of several subjects, and first begins with repentance.

Break up your fallow ground, i.e. prepare your hearts by making them soft, tender, and pliable, fit to embrace my word; a metaphor taken from ploughmen, that do either prepare the ground that hath lain some time waste and untilled, by tearing up the surface of the earth, making it mellow and soft to receive the seed; (for the Hebrew word *nir* seems to be of larger extent than bare preparation; God useth the same word when he speaks to the same purpose to Israel, Hos_10:13; and so it is used Pro_13:23) or it may relate to both, that every thing that may be injurious to the seed may be stubbed up. Or rather, From such as plough the ground.

Sow not among thorns; rid you hearts and hands of what may hinder you of embracing my word; grub up all those briars, and thorns, and mischievous weeds that will not suffer my counsels to take, or my graces to thrive, with you; such as use to overrun the sluggard's field, Pro_24:30,31. Here the Lord begins to call upon them to repent. The phrase seems to intimate that the Jews had been wont to mix the truths of God among their own inventions, as seed among thorns, and so corrupted it; as also, that they retained many secret and hidden sins, like hypocrites, which he exhorts them to eradicate.

Jeremiah 4:4

Circumcise yourselves; put away your natural corruptions; which was signified by the sacrament of circumcision, Col_2:11; see 1Pe_3:21; the same thing with the other, but expressed in other words.

To the Lord; or, to me, viz. so as I will approve. Take away the fore-skins of your heart; let it be inward, not outward, viz. in the flesh only, (in which you so much glory in the sight of men,) but take away that brawniness and obstinacy that (having to do with God, who hath respect unto the heart) is upon your hearts, Deu_10:16 Eze_44:9 Act_7:51 Rom_2:29.

Lest my fury come forth like fire, and burn that none can quench it; not only fierce and consuming, like fire, Deu_4:24; but unquenchable, especially when it gets among your thorns, Jer_4:3, which are very apt to kindle, Isa_10:17; lest you proceed so far in your obstinacy that I will not be appeased, Jer_21:12 Amo_5:6;

there being nothing that stirs up God to anger but sin, as in the next clause, which is an explication of those metaphors of thorns and foreskins.

Jeremiah 4:5

The Lord being now about to bring enemies upon them, he bespeaks them in martial language, by stirring them to a speedy provision, and warning of them of the nature of their approaching judgment; not famine or plague within them, but a foreign enemy from without, **Jer 6 1**, viz. the coming of Nebuchadnezzar and the Chaldeans.

Cry, that your voice may be heard afar off, that all may hear.

Gather together; either to unite your forces, or to take counsel what to do, that you may be in safety; the same thing with

Assemble yourselves; implying that the calamity was general.

Let us go into the defenced cities, to secure from these invasions that are coming upon us.

Jeremiah 4:6

Set up the standard, i.e. for them to resort to, as is usual in war; and it is therefore said to be towards Zion or Jerusalem, as being a signal to show them whither they should repair; see Jer_1:5; Jerusalem being their principal place of strength, and Zion the strongest part of it, 2Sa_5:6,7.

Retire; or, *strengthen* ; fortify or strengthen yourselves for the fight. Or rather, make haste away, as men use to do in a great fight, viz. for your security: such a use there is of the word Isa_10:31 Jer_6:1, which sense is confirmed by the next words,

stay not, or, as some, *stay not yourselves in sin* , where you promise yourselves security.

I will bring evil from the north, and a great destruction, i.e. I am about to bring a great destruction upon you from Chaldea, Jer_1:13-15. Some take this and the former verse to be spoken ironically.

Jeremiah 4:7

The lion is come up from his thicket, i.e. Nebuchadnezzar, called here a lion from his fierceness and strength, Pro_30:30; a

metaphor; especially in this expedition; see Isa_5:27-29 shall come up from Babylon, where his chief seat is, Dan_4:30; as lions are principally among the thickets of the forest, in coverts; this place being so remote and hid from them, that they least expected trouble to arise from thence.

The destroyer of the Gentiles; another description of the same person, of whose destroying armies the nations have had woeful experience, Isa_14:16,17, called *the hammer of the whole earth* , Jer_50:23: q.d. And how shall you think to escape him?

Is on his way, i.e. as it is expressed in the next clause, he is gone forth from his place, he is already upon his march.

To make thy land desolate, i.e. with a resolution so to do.

Shall be laid waste, without an inhabitant, i.e. as places uninhabited soon lie waste, and are overgrown with grass, as the notation of the word seems to import.

Jeremiah 4:8

Gird you with sackcloth; the usual habit of mourners, especially in those days, Isa_22:12 Jer_6:26: it is a calling upon them to repent.

Lament and howl: probably these expressions do import the several ways that men have to set forth their bitter complaints and sorrows of the mind, both by the gestures of the body, Jer_2:37 Luk_18:13, and expressions of the tongue, Psa_32:3 Isa_59:11.

Is not turned back from us; neither will it, until it have accomplished its ends, Jer_30:24.

Jeremiah 4:9

The heart of the king shall perish; the king, viz. of Judah, and the great men, that should have encouraged the people in such a calamitous day, and been their great support, shall not only be afraid, but their own hearts shall melt within them, they shall be even at their wits' end; see Jos_5:1; they shall have no heart at all to do any thing; they shall not be able to help their people, either by their counsel or arms; their courage will utterly fail, and their counsel perish. See Psa_73:26. This was fulfilled in Zedekiah, **Jer 39 Jer 42**, whose flight would not advantage him.

Shall be astonished; shall be in such a consternation, that they shall not know what course to take.

The prophets, viz. false prophets, that had nothing but visions of peace for them, Eze_13:16 Zec_13:3,4 **Jer 8:11.** See Jer_4:10.

Shall wonder, not so much at the disappointment of their prophecies, for they knew well enough they were false, Jer_23:26,27, as that they should be possessed with the same horror and frights with the rest, not knowing where to show, or rather to hide, their heads for the shame that would fall upon them; when their lies should be discovered, they would be put to shame, and perish with the rest, and whither shall they cause their shame to go.

Jeremiah 4:10

Ah, Lord God: the Hebrew *aha* is a word both of admiration and lamentation together; they are Jeremiah's words and complaint breathed out in the great sorrow and sighing of soul, which he expresseth more emphatically Jer_23:9.

Surely thou hast greatly deceived this people; either hast suffered them to be thus deluded by these false prophets, Isa_63:17 Eze_14:9; compare 1Ki_22:21-23 2Th_2:11; or possibly it may be read better by way of interrogation: q.d. How can it possibly be that thou shouldst suffer thy people to be thus deluded by their false prophets, Num_23:19, thou being a God that canst not lie? Tit_1:2.

Ye shall have peace: under the word peace is comprised and intended all good, intimating all things should go on prosperously with them. Gen_37:14; and seems the rather to be thus expressed, because it was the common language and phrase of the false prophets, Jer_8:11 **23:17.**

Whereas the sword reacheth unto the soul: to persuade them it should be well with them, when the sword is at the door, not only ready to take away the comforts of life, but even life itself, *soul* being put for *life*, Jer_4:30 Psa_69:1 Mat_16:25,26. It may intimate also a great cutting off and slaughter among them, especially their great ones; they being, as it were, the soul of the people.

Jeremiah 4:11

At that time, viz. when Nebuchadnezzar is upon this expedition, Jer_4:7, shall it be said to this people and to Jerusalem; there shall be tidings brought both to the country and city, Jer_4:5.

A dry wind: the meaning is, a drying wind, such as shall blast and scorch where it comes, without any rain or moisture, or any other way for use or refreshment, as the last word in the verse intimates; and it may also allude unto the coast from whence this wind comes, viz. from Babylon, or the north, which drives away rain, Pro_25:23; for it points at the stormy and furious irruption of the Babylonian army, destroying all before them, a metaphorical allegory, Jer_23:19 **30:23,24**.

In the wilderness; or, in the plain, where there is no stop or obstacle in the way to hinder the wind, or to break its fury, Isa_21:1 Jer_13:24. **See Poole** "Isa_63:13".

Toward, i.e. directly and designedly, coming along in the way leading to my people; for so we are to understand this expression,

the daughter of my people, as the *daughter of Zion*, Isa_1:8, or rather, the *daughter Zion*, which is as comely and beautiful in my eyes and tender to me as a daughter, Jer_9:1.

Not to fan, nor to cleanse; not such a gentle wind which is made choice of to separate the chaff from the wheat, the bad from the good; but so boisterous and violent, that it shall depopulate, sweep away, and lay waste all together, Jer_51:1 Eze_21:3.

Jeremiah 4:12

A full wind from those places, Heb. *fuller than they*. A wind too strong for them. This is a further description of the former wind; it shall be full, even a fuller wind, that shall do its work thoroughly.

Shall come unto me: these are either God's words: q. d. It shall presently come to me, to receive my commission, and be at my beck, and do my will, Psa_148:8. Or they relate, as it were, what will be the language of the people at that time

unto me, for *against me*.

Now also will I give sentence: q.d. The coming of this terrible wind shall in effect speak the execution of my judgment upon

them, which is pointed at by this word now, viz. at the time of the coming of this terrible storm from Chaldea. Heb. *utter judgment*, viz. not by word, but by deed; my judgments shall speak as well as my prophets.

Jeremiah 4:13

He shall come up as clouds; either noting the vast number of them, Isa_60:8 Heb_12:1; or the suddenness of them, when not expected, clouds often rising on a sudden, and overspreading the whole face of the heavens; or rather, the great speed and swiftness with which Nebuchadnezzar shall march against them, Isa_19:1, hyperbolically described by the swiftness of eagles in this verse, Jer_48:8.

His chariots shall be as a whirlwind; which beside the swiftness, notes also the confusion and amazement that they will cause, Isa_66:15.

Woe unto us! for we are spoiled: the dreadful apprehensions that the people have of their woeful condition, or possibly the words of the prophet lamenting their misery.

Jeremiah 4:14

O Jerusalem, wash thine heart; cleanse your inward parts, O ye men of Jerusalem; not your hands only, as hypocrites do, but your hearts, Jam_4:8. The same exhortation with Jer_4:3,4, only in another metaphor of washing, which seems to be taken from such potions first physicians give to clear away the inward parts from noxious humours. See Isa_1:16,17.

From wickedness; viz. from all filthiness of flesh and spirit, 2Co_7:1 Jam_1:21.

That thou mayest be saved: this hath reference in this place to temporal salvation; it is prescribed as a means to prevent the judgments that are impending on them, as is plainly expressed, Jer_4:4, yet not exclusive of spiritual salvation, 2Th_2:13 Tit_3:5.

Vain thoughts; wicked thoughts, or rather hopes or expectation from any helps, Jer_2:5,37; pleasing thyself with vain fancies of safety and security, which thoughts of thine will assuredly bring ruin and misery upon thee, which is inevitably coming, as in the next verse.

Jeremiah 4:15

A voice, i.e. either the voice of the prophets, that is still sounding it in your ears, and declaring it unto you; or rather, the rumour and noise of this army is already come through your land; you have the heavy tidings of this great affliction, Jer_8:16, to note the near approach of it.

Declareth from Dan: this is said to come from Dan and Ephraim, because Dan was the first place these Chaldeans must come to, it being the utmost boundary of Canaan northward, and Ephraim the innermost border of Israel in the north of Judea, intimating the march of the Babylonians through all Israel toward Jerusalem.

Jeremiah 4:16

Make ye mention to the nations: these are either the nations in Judea; or these words are a proclamation, summoning in the nations by the Chaldeans, as it were, in pursuance of a commission from God, to bring great armies together against Jerusalem; or they are the prophets turning away from Judah, as despairing of doing any good upon them, and calling for the nations to execute God's sentence.

Publish; let her be acquainted with what is coming upon her, let her have public notice beforehand, that she may be warned.

Watchers; military watchers, i.e. the Chaldean soldiers, that shall so carefully and watchfully encompass Jerusalem, that none shall escape; possibly a metaphor from hunters, that in hunting their prey lay wait at every passage, that the game may not escape. See 2Ki_25:4,5. Or possibly there may be an allusion to Nebuchadnezzar's name; the Hebrew word for watchers being *notscrim*, which comes from *natser*, the end of his name, as if they were termed Nebuchadnezzartans, as the keepers or guards of his person; as they were called Caesarcans from Caesar.

Come; they are now at hand, you may as it were see them.

From a far country; from Chaldea.

Give out their voice; they will proclaim war against them; or a shout, either encouraging soldiers to the battle, or triumphing after the victory; or the outcries that they will make, such as the Turks now make in their onsets, Jer_2:15.

Jeremiah 4:17

They will strictly besiege her, as keepers of a field will be careful who go in and who go out, Zec_12:2; they will watch that none go in to relieve them, and also that none get out to escape: see 2Ch_16:1.

Because she hath been rebellious: God doth not threaten his judgments only, but he labours to convince them that there is a sufficient reason for it, both here and in the next verse.

Jeremiah 4:18

Thy way; thy manner of life, and particularly thy idolatries.

Have procured these things unto thee: q.d. Thou canst not lay any blame upon me.

This is thy wickedness, because it is bitter; thy wickedness hath been the cause of this thy grievous affliction, Isa_1:1 Jer_2:17,**19**, of this thy bitterness of bringing such a bitter enemy against thee, a metonymy of the efficient, which hath reached unto thy very heart, as the sword is said to reach unto the soul, Jer_4:10.

Jeremiah 4:19

My bowels, my bowels! here begins the woeful complaint of, and the great trouble the prophet was in, upon the consideration of these things, crying out as one even under great pain and torment, doubling his words for want of vent, thereby expressing the excess of his sorrow, which in words was inexpressible; the like 2Sa_18:33; which sorrow of his he expresseth Jer_9:1,**10**.

I am pained at my very heart, Heb. *the walls of my heart* ; or, my heartstrings, that surrounded and encompassed my heart, are ready to break. He may possibly allude to their encompassing the walls of Jerusalem. Or the proper meaning is, my heart is ready to break; the LXX. rendereth it *doth beat or pant. Maketh a noise* ; is disturbed within me, I can have no rest nor quiet within, Job_30:27 Lam_1:20.

I cannot hold my peace; I cannot forbear my complaints, I am so troubled and grieved, Job_7:11 Isa_22:4.

Because thou hast heard, O my soul, the sound of the trumpet, i.e. I have heard in the spirit of prophecy; it is as certain as if I now heard the trumpet sounding, and the alarm of war beating up.

Jeremiah 4:20

Destruction upon destruction; a further expression of his bitter lamentation, redoubling his complaint; the end of one, but the beginning of another; q.d. worse and worse, Deu_32:23 Eze_7:26; good Josiah slain, and four of his successors carried away or slain, or both, **2Ch 36**.

The whole-land is spoiled: this is more particularly described Jer_4:23-26.

Suddenly are my tents spoiled; the enemy makes no more of overthrowing my stately cities and magnificent palaces, sometimes described by tents, Isa_54:2, than if he were plundering of a camp, or overturning of tents made of curtains, Jer_49:29; either alluding to their ancient way of living, Num_24:2,5, or their wilderness condition, when they abode in tents: q.d. We are reduced to as mean a condition as then, and that suddenly, ere we are aware, and it is done with as much ease as overturning a poor shepherd's cottage, Lam_2:5,6. Jeremiah possibly personating a shepherd, speaks in the shepherd's style, and may here signify the destruction of their whole country, even all those places and fields where shepherds were wont to pitch their tents.

Jeremiah 4:21

He seems to have these concomitants of war, both of Judea preparing for defence, and especially these of the enemy preparing for ruin and destruction. always in his eye and ear, Jer_4:19, and bewailing the continuance of it in taking city after city, with the several sackings of Jerusalem under her three last kings. The LXX. read, *How long shall I see them flying ?* reading *nas*, a *refuge*, for *nes*, a banner, differing only in the points.

Jeremiah 4:22

For my people is foolish: though God show them here that the cause of all these calamities is their folly, Jer_2:17,19 **Psa 38:3,5**, yet he owns them for his people, Jer_2:11,31,32.

They have not known me; which is indeed the only true wisdom; they have not studied my disposition or mildness toward them; they are so sottish, that they have neither regarded my counsels

nor threats, but utterly stupid; they know not what is for their own good, have no understanding.

They have no knowledge, i.e. their knowledge is as bad or worse than none, it is very ill employed in doing evil, only witty here, crafty and subtle. See 2Sa_13:3. But how to do any good they know not, Jer_9:3 Luk_16:8: this the apostle dehorts from, 1Co_14:20.

Jeremiah 4:23

I beheld; either I Jeremiah saw all this in a vision, or I fancied and framed such an

idea of it in my mind; it seems to be impressed upon my thoughts *graphically*, as in a map, in such a rueful manner; for in this and the three following verses he doth, as one transported with sorrow, elegantly and hyperbolically describe the *phaenomenon*, face or appearance of it.

It was without form and void; the land was so squalid and so ruined, that he fancieth it to be like the first chaos, for which reason possibly he calls Judea the earth, in allusion to Gen_1:2; and herein implying that Judah's sins were such, that they had even overturned the course of nature, being laid waste and desolate, not of inhabitants only, but of all things that might tend either to ornament or use, without men, without houses, without fruits, without beasts or birds for food or service, Jer_4:25,26.

They had no light; some say being obnubilated and darkened by the abundance of smoke that would ascend from the desolating fires of towns and cities, Isa_9:18,19, of which you may read in the history of this breaking in of the Chaldeans. But he seems to proceed rather in his metaphor of the chaos, it being an expression whereby the Scripture doth set forth the saddest desolations, Isa_13:9, &c.; Eze_32:7, &c.; Joe_2:10,30,31; every thing above and below seemed to be in a mournful posture, wrapt up in dismal blackness.

Jeremiah 4:24

He proceeds in his figurative elegancies: q.d. Behold how the mountains of Judea tremble! a like expression Psa_18:7,8 **Isa 5:25**; as if the very senseless creatures were astonished at the

greatness of God's anger; and he mentions these as being the most stable part of the earth, yet shake before him.

All the hills moved lightly; as easily as if they were some very light matter, or as dust or feathers in a whirlwind. See Psa_114:4,6. Or these may be said hyperbolically to tremble and move by reason of the multitudes of trampling and prancing horses and chariots furiously passing over them.

Jeremiah 4:25

There was no man; quite depopulated and laid waste, all either slain, or carried captive, or fled; for after the flight of men, women, and children into Egypt, upon the death of Gedaliah, scarce a Jew was left in Judea.

All the birds of the heavens were fled; such birds as are used to inhabited places, that live, feed, and build among men; (others indeed, both birds and beasts, would continue, which implies but the greater desolation and waste of the land, as is threatened against Babylon, Isa_13:19-22)

fled, either to seek provisions, here being no food left for them, or frightened with the hideous noises and clatterings that do attend armies; as we have read, that such hath been the concussion of the air by the loud clamours and noises of armies, that birds have fallen down to the earth, Jer_9:10 Zep_1:2,3.

Jeremiah 4:26

The fruitful place, Heb. *Carmel* , either properly, for that part of the land so called for its fruitfulness; or rather appellatively, for not only their most pleasant, but most fruitful lands, that were kept dressed and occupied for food, both for necessity and delight, Jer_4:27 Isa_29:17 **33:9**.

All the cities thereof were broken down; no place left for men to inhabit, Isa_1:7.

By his fierce anger; that which the enemy could not have done with all his fury and fierceness, had it not been for the anger of the Lord, which by their great provocation they had brought upon them. selves, 2Ki_24:3 Jer_9:12,13.

Jeremiah 4:27

Some expound it, Neither shall this punishment suffice, nor my fury stop here; I will not thus have done with them; and so look to what they were further to endure in their long captivity. See Lev_26:36,39. But it seems rather to be a word of comfort, that they shall not be utterly extinct, he will preserve a remnant, Jer_5:10 Isa_1:9 **24:13**: q.d. Though I am greatly moved with anger, yet I will not be inexorable, I will remember my covenant, Jer_30:11: in the midst of judgment he will remember mercy; after seventy years' captivity he brought them back again.

Jeremiah 4:28

For this shall the earth mourn, and the heavens above be black; expressions to set forth the dreadfulness of the judgment; he makes the elements to personate mourners, a sad face of things above and below, a metaphor, and therein to shame the stupidity of his people.

Because I have spoken it: q.d. You would not believe either that my prophets spake, or what they said; now I tell you I speak myself, and what I have resolved upon I will not revoke; see Eze_24:13,14, and Jer_15:6; for I have purposed it; I have not spoken in my heat or fury, but upon mature deliberation; an anthropopathy; or, what the prophets have denounced I will ratify.

Jeremiah 4:29

The whole city shall flee; the inhabitants of all ranks and qualities shall seek to escape the fury of this Chaldean army, Jer_39:4.

For the noise; either upon the report of their coming, hereby as it were deriding their confidence; or rather at the approach of their vast armies, for they were close besieged before they fled, as appears, 2Ki_25:4.

They shall go into thickets, and climb up upon the rocks; such a consternation there shall be upon them, that they shall run into every hole to hide themselves: thus Manasseh was taken among the thorns, 2Ch_33:11. The Hebrew is *abim*, the *clouds*, possibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy shades of trees and groves that usually grew there. The LXX. render it *caves*, and so the rocks

for shelter, or the clefts, caves, and hiding-places in the rocks. See Isa_2:21.

Every city shall be forsaken, and not a man dwell therein; there shall be an utter desolation, their cities quite forsaken, not any to inhabit them, Jer_4:25,26.

Jeremiah 4:30

When thou art spoiled; which will certainly come upon thee; or when this destruction shall come upon thee, which is very near thee.

What wilt thou do? viz. when thou, O daughter of Zion, as Jer_4:31, art besieged by the Babylonians, what course wilt thou take? It is not to be avoided. A kind of an insulting way of speech, as it were upbraiding them with their pride and confidence: q.d. Your condition is desperate.

Crimson, or scarlet, 2Sa_1:24: see on **See Poole "Isa_1:18"**.

Though thou deckest thee with ornaments; though thou dost superinduce those ornaments, or jewels of gold, that may render thy attire the most rich and splendid, 2Sa_1:24.

Though thou rentest thy face with painting: it is observed that they that paint much make their skins withered. *Face*, Heb. *eyes*, the wantonness thereof being possibly set out more by painting; see Isa_3:16; or rather, face and eyes, being sometimes put one for the other see 1Sa_16:12 Isa_25:8, compared with Rev_21:4.

In vain shalt thou make thyself fair; all thy tricking up thyself, thinking thereby to ingratiate thyself with the Chaldeans, will be to no purpose, for they will work thy ruin, as in the close of the verse, and Jer_19:7.

Thy lovers will despise thee; they will slight thee more than ever; they that have doted on thee, thy unchaste paramours, their lust being satisfied, shall abhor thee; see 2Sa_13:15; and the pronoun, being not in the original, it may signify that no lovers at all will look after thee; thou shalt be cast off by all. See thus of Tyre, Isa_23:15,16. Those that were in confederacy with thee, and thy professed friends, Hos_2:5, shall not only forsake thee, but join with thine enemies to destroy thee, Lam_1:2. And thus is Babylon to be dealt withal, Rev_17:16,17. The sense is, That

notwithstanding all thy allurings and enticements, either to obtain the help of thy friends and allies the Egyptians, whom thou takest to be thy lovers, and didst forsake me to cleave to them, or to stop the fury of thine enemies, the Chaldeans; (possibly alluding to Jezebel's practice, in painting herself to stop the fury of Jehu, 2Ki_9:30 O yet shall it advantage thee nothing; thou shalt be no more regarded than a forsaken strumpet, Eze_16:36,**37 Eze 23**

Jeremiah 4:31

A voice as of a woman in travail: when the Scripture would express any exquisite sorrow, exceeding all other pains, it doth it by a woman in travail, Isa_13:8,**9 Jer 6:24 30:6,7**. *The anguish as of her that bringeth forth her first child*, which of all seems to be the most painful, both from natural causes, and because they have less patience to bear, having not had former experience of the like.

The daughter of Zion, viz. Jerusalem, Isa_1:8.

That spreadeth her hands; in her great distress she either reacheth them out to God for some help, Isa_1:15; or rather, according to the use of persons in great anguish, clapping or wringing their hands together, as both the former expression of bewailing herself, fetching of deep sighs and lamentations, and the following *woe is me*, intimates. See Jer_2:37.

Woe is me now! or, the time of my woe is at hand; it draws near.

My soul is wearied because of murderers; there is no more spirit left within me, I am ready to sink under my distress, considering not only that my destruction is so near, but that those of whom I have been so fond, and whose idols I have so zealously served, should become my murderers, Jer_4:30, and that I should fall into the hands of such as will have no compassion, 2Ch_36:17.

Jeremiah 5:1 JEREMIAH CHAPTER 5

None godly in Judah, Jer_5:1. They swear falsely, though God be a God of truth; they are incorrigible and senseless, and know not the law, or else wilfully violate it, Jer_5:2-6. Their idolatry, adultery, Jer_5:7-9; contempt of God's word and prophets, which should be sadly verified, Jer_5:10-18. They forsake, forget, and

fear not God, whose power is so great, Jer_5:19-24. They are rich through deceit and violence; their false prophets, Jer_5:25-31.

Whether this begins a new sermon, or be part of the former, is neither certain nor material; but here the prophet is called upon to go up and down, and search here and there, in every part of the city, and to make a diligent inquiry in every street and place of concourse; a phrase frequently used for searching and inquiring after a thing, Dan_12:4 Amo_8:12; and it is spoken in the plural number, not restrained to Jeremiah in particular: q.d. Let who will search, they will find it even so. It implies the great scarcity of good men, that must be thus searched for. God gives leave to all the earth to look into the state of Jerusalem, by which he vindicates himself in the face of the whole world from all severity towards his people, whatever he brings upon them, and so stops the mouths of the Jews.

Seek in the broad places; even there, where usually is the greatest resort for merchants and merchandises, where men meet from all quarters.

If ye can find a man: it seems worse than Sodom and Gomorrah, for God condescends to pardon Jerusalem if there be but one righteous man found in it; there he came no lower than ten. But it will be *objected*, if it be understood thus individually, What must we think of Jeremiah himself, and Baruch, and Ebed-melech, and other few, who were then, no doubt, in Jerusalem?

Answ. Either he speaks of the corrupt body of the people, courtiers, priests, false prophets, not one, or scarce one among them to be found, or if any, so few as not to be discerned. A man might walk the streets of Jerusalem long enough before he could meet with any one truly religious; which universality of corruption is thus expressed in divers places, Psa_12:1,2 **14:2,3 Eze 22:30 Mic_7:1,2.** Or it may be understood hyperbolically for a few.

Any that executeth judgment, i.e. among the magistracy that rightly administer justice.

That seeketh the truth, i.e. among the commonalty that deal faithfully and uprightly; it signifies, that, among them all, there are none given to it; so far from endeavouring and seeking it sincerely with their whole heart, that they are not inclined to it,

but are given to oppressions, falsehoods, and deceits; they do not seek the truth.

I will pardon it; or, *him* ; I will not destroy it for the sake of those few: the like he promiseth with reference to those five cities, Gen_18:24, &c.

Jeremiah 5:2

Though they say, The Lord liveth; though when they swear, they use the form of an oath, and say, The

Lord liveth, Jer_5:2, or, By the *living God* . By swearing here we may understand all their service of God, by a synecdoche, swearing being a part of God's worship. *Surely they swear falsely* ; *yet* , or *therefore* , they swear falsely; either they swear to that which is false; or if to that which is true, they are so perfidious to me, that they do it deceitfully, not in sincerity, and in reverence to that holy name by which they swear: possibly they may often speak of God, and not swear by false gods, Jer_5:7, but it is all but hypocrisy and deceit, Isa_48:1 Jer_12:2 **42:5,20** 2Ti_3:5. It is neither in truth nor righteousness, two of the principal qualifications of a lawful oath. Thus they prostitute the name of God, making themselves guilty, not of hypocrisy only, but sacrilege.

Jeremiah 5:3

Are not thine eyes upon the truth? The prophet, observing the obstinacy of this people, abruptly turns himself to God, yet emphatically insinuates their incorrigibleness. This may refer either to God's discerning and knowing truth from falsehood, as being impossible that any thing should be hid from him, Psa_11:4; or rather, (more agreeably to the phrase,) to God's approving; and this some again refer to *persons*, as *men of truth* for *true men*, so *man of wisdom* for *a wise man* , Mic_6:9; but others, better, to truth and faithfulness, as that which God hath a great respect for, and delight in, Psa_51:6, and was not to be found among these people. Though none of these senses be improper, this seems the most genuine.

They have not grieved; they have been under sore grievances that God hath laid them under, yet they seem unconcerned, Pro_23:35 Isa_42:25; or it is probable they were grieved at their

sufferings, but they have not repented, thereby to turn away the causes of his just displeasure: see 2Co_7:9,10.

Thou hast consumed them; God had not only lightly chastised them, but wasted them by several enemies, as the Assyrian, Isa_10:5,6 36:1, and Pharaoh-nechoh, 2Ki_23:33, and the Chaldees, Syrians, Moabites, and the Ammonites, 2Ki_24:2, and Nebuchadnezzar, 2Ki_24:13, &c. All these he made use of as the rod of his indignation, yet they refused to receive correction; see Jer_2:30; a metonymy of the effect; they have profited nothing by it, not at all reformed, Isa_1:5,16 Am 4:6,8-11.

They have made their faces harder than a rock; noting their obstinacy and impudence, laying aside all sense of judgments, as past feeling, Pro_21:29 Zec_7:12. They have refused to return; wilfully rejected counsel, and slighted correction, resolving to persist in their obstinacy.

Jeremiah 5:4

Therefore I said; or, perhaps, I said with myself; not, possibly, that he thought so, but that he might thus express himself, as men use to speak.

Surely these are poor; poor, low-spirited, or of the meanest rank among the vulgar, understand but little; either men of greater ignorance, Joh_7:49, and therefore said not to know the way of the Lord; see Jer_8:7; being better skilled in fields and vineyards than in the law; or of less conscience than the better sort may be, and therefore said to be foolish, or infatuated, or put upon greater temptation by reason of their poverty, Pro_30:9.

The judgment of their God; the methods or ways of his providence, the usual manner of his dealing; so judgment is to be taken here for the same with ways, 1Sa_2:13, as it is also Jer_8:7.

Jeremiah 5:5

I will get me unto the great men, i.e. to the nobles, both prince and priest, that have more time to consider these things, have been better taught and educated, Pro_4:4. Not that Jeremiah had any better thoughts of these, but as carrying a great probability with it.

For they have known: had it been only among those, in the former verse, it might have been more excusable; but it is in the

very nobles themselves; the state is wholly corrupt, from head to foot, who cannot plead ignorance, therefore the more inexcusable.

These have altogether broken the yoke, and burst the bonds; these are more refractory than the other, more heady and obstinate; no law of God is able to hold them, Psa_2:2,3: see Luk_19:14,27. There is not one better than another among them, whether poor or rich.

Jeremiah 5:6

Nebuchadnezzar and the Chaldean army from Syria and Libanus, woody places, are here pointed at under the metaphor of beasts of prey of three kinds; the malignity that is proper to each of these creatures shall be put forth in this Babylonian army, compared, for instance, to a lion, Jer_4:7 which notes his great power, courage, pride, and insulting over his prey.

A wolf, for their greediness and unsatiableness; one wolf will destroy abundance of sheep; and said to be *the wolf of the evenings*, or deserts, or plains, they being the usual haunts of the wolf; or evenings, because then they are observed to be most ravenous, Hab_1:8, possibly because lying most part of the day in their dens for fear of the huntsmen, want of prey enrageth their hunger at night; and because of this greediness to devour, the judges among themselves are said to be

evening wolves, described Zep_3:3,

They gnaw not the bones till the morrow, either through hunger or rage.

A leopard; the Chaldean army compared to a leopard, not for its speed only, but especially for its vigilancy and subtlety; they will be so vigilant, that scarce any shall escape, according to Jer_4:16.

Increased, Heb. strong: here is the reason why God would bring such a devastation upon them, because they did, as it were, strengthen themselves in the multitude of their rebellions against him.

Jeremiah 5:7

How shall I pardon? how canst thou expect that I shall bear such affronts? I shall expose myself, and seem to lay aside my power; I

shall be looked upon as one that either regard not such injuries, or cannot avenge them, as Jer_5:9.

Thy children; thy inhabitants, both in city and country.

Sworn by them that are no gods, but by idols: swearing is here put, not for one part of worship, as sometimes it is, but for a religious worship and service of them, Jer_4:2.

When I had fed them to the full, they then committed adultery: here is noted the abuse of God's bounty, or the natural effect of our unsanctified prosperity, Deu_32:15 Jer_2:7 **Jude 4.** That which in good men doth oft breed forgetfulness, in bad men generally breeds filthiness: rising up to play the wanton was the effect of Israel's eating and drinking, Exo_32:6, and of Sodom's sin, Eze_16:49. *Adultery* ; either,

1. Metaphorically to be understood of their going a whoring after their idols; or,

2. Properly, for corporal uncleanness, they usually going both together, Num_25:1,2 **Ho 4:12,14.**

Assembled themselves by troops in the harlots' houses; it may be read in the nominative case, *the house of the harlot assembled themselves* : q.d. The whole house of Israel, Jerusalem and Judea, are but one stew. If it refers to their idolatry, then it alludes to their making the temple a common house of spiritual harlotry; but rather, as it refers to their corporal uncleanness, it seems to intimate that they did not act their adulteries clandestinely or by stealth, but laying aside all modesty, they went to harlots' houses, like brute beasts, in company, as ashamed of nothing.

Jeremiah 5:8

Fed horses, to note the greatness and unruliness of their lust, pampered horses being most wanton, like that Deu_32:15.

In the morning: it is questioned whether morning relates to horses or to men; if to horses, then they are compared to stallions, that having been fed to the full over-night, and lain at ease, in the morning they are most lusty; but rather it seems to relate to men, showing that they were very early in going about their filthinesses, Zep_3:7, following their uncleanness with as great eagerness as it is said that drunkards follow strong drink, Isa_5:11.

Every one neighed after his neighbour's wife, i.e. with an impetuous earnestness and unwearied hunting, they sought after the adulteresses to satisfy their beastly lusts. It notes,

1. The strength of their lust, a thing in horses much taken notice of by authors.

2. The unbridledness and uncontrollableness of it, as is seen in the pampered horses hunting after the mare, of which neighing is a sign, thus expressed Jer_13:27. Thus the Grecians would express men extremely libidinous by the word *ippobinoi*, and *ippopornoï*, and that they do *ippomanein*, so the LXX., and thus described Eze_22:11.

Jeremiah 5:9

Visit, i.e. punish, Psa_89:32. Should I connive at such things, the wicked would say, I did not see them, or take notice of them, Psa_50:21, much to the same purpose with Jer_5:7, beginning; and punishment may be termed visiting, as implying the equity of God's procedures, that he first sees and considers the case, before he inflicts punishment; as in the case of Sodom, Gen_18:21; spoke after the manner of man.

My soul, for *I*; it speaks the greatness of God's displeasure, Shall not my very soul be in this work of vengeance? Psa_11:5.

Jeremiah 5:10

Go ye up upon her walls; ye Babylonians, go now execute my vengeance on them. I give them into your hands; behold, I give you a commission.

And destroy; I permit and order you not only to take the city, but make havoc of her inhabitants, Isa_10:6.

But make not a full end: though God give them a large commission to destroy, yet he puts in a limitation, that he will reserve a remnant from destruction; he sets bounds to the most raging adversary, beyond which he must not pass. See on Jer_4:27.

Take away her battlements; lay her and all her fortifications level with the ground; take away her counterscarp, or high towers, or whatsoever may tend to the defence of a city; to let Jerusalem know that she did but in vain trust to her high walls and strong

towers; and battlements may as well be taken for the foundation of her walls, which spread wider than the wall itself. The word the prophet useth signifies things that spread; and thus it agrees with the scope, that is describing the utter overthrow and eradicating of it: so LXX., *take away her supports* . For they are not the Lord's; I undertake their defence no longer; I disown them, lake my protection from them, and give them up into your hands, O ye Chaldeans, though they make their boast that they are sheltered under my wing and protection, because there was the temple and altar; but they will find themselves deceived, for I disown them.

Jeremiah 5:11

Whether

Israel be put here for the ten tribes, and

Judah for the two, as often they are, Jer_2:4, and sundry other places; or rather, whether Judah here be only explicative, and the word meant of the two tribes only, read thus, the

house of Israel, even the house of Judah, is not much material.

Have dealt very treacherously; have apostatized and dealt perfidiously beyond measure, not only as to the grossness, but as to the universality of it.

Jeremiah 5:12

They have belied the Lord: this may signify either a denying, viz. a renouncing, making little or nothing of him, as some; or a denying, i.e. not believing, that these words of the prophet were God's words, or God did not say so; he gave not the prophet, nor any other, any such commission; and possibly their atheism might grow to so high a degree as to deny his providence, power, and justice, &c.: so it agrees with the following words,

It is not he, or, God did not speak as he meant; but he would only fright us, it shall not be thus.

Neither shall we see sword nor famine this siege or famine, or any other such dreadful judgments, as Jeremiah speaks of, shall not befall us. Seeing is used here for feeling, as it is in Job_7:7.

Jeremiah 5:13

Shall become wind; a proverbial speech, very frequent, not in common language only, but Scripture also, Job_6:26 Ecc_5:16, and elsewhere; i.e. all the prophet's threats shall come to nothing: and thus they scoffed at them, Tush, what do they signify? they are but *bruta fulmina* : see 2Ch_36:15,**16**. *The word is not in them* : this, possibly, they give as the reason that they apprehend the prophets' words to be but as wind, because they are not from God, they speak but dreams of their own fancying.

Thus shall it be done unto them; it shall fall upon their own heads that have thus threatened us, not upon us; or, we will kill them with the sword for thus vainly threatening us; we will use them like false prophets, as they are; and we shall see in the sequel of this prophecy how they used Jeremiah: or it may be an imprecation: q.d. May it fall upon their own heads: thus the Hebrew, *So be it unto them* .

Jeremiah 5:14

Wherefore thus saith the Lord: these vile wretches having now done speaking, God begins to speak; and because they had thus slighted the prophet, and God speaking by him, (as in the next words,

Because ye speak this word,) here tells them what he will do; or rather, turns himself abruptly to the prophet, as men usually do in a passion.

The Lord God of hosts; he makes his majesty and power known, to clothe his words with the greater terror. *Because ye speak this word* , viz. at the rate they discoursed in the former verse.

It shall devour them, i.e. it shall take place suddenly, and irresistibly, and fiercely, as fire is wont to take in dry wood, to their utter ruin and overthrow, Psa_83:14,**15** Isa 9:**18,19**. They shall be but fuel to my wrath, which shall be executed by the Chaldean army, that shall consume and eat them up like fire; they shall find my words to be more than wind.

Jeremiah 5:15

From far, viz. from Chaldea. *House of Israel* : by these are meant Judah; for Israel, properly so called, viz. the ten tribes, were in captivity before; see on Jer_4:1; called the house of Israel, not

only because they descended from Jacob, but because they were the chief of that stocká

It is a mighty nation; it is both potent, or, as the word is, rough and harsh, and of great antiquity, ever since the laying the first foundation of Babylon by Nimrod, about one hundred and seventy years after the flood; and hence it is called the land of Nimrod, Mic_5:6. And this doth much add to their cruelty, that they have had dominion and rule in their hands so long, and whereby they have not only grown more proud and haughty, but having been brought up so long in ways of blood and slaughter, they must needs by this time become skilful to destroy.

Neither understandest what they say; which makes thy case much more desperate. It is a great disadvantage when persons understand not one another. They will neither understand thy entreaties, nor thou their offers, being both unintelligible and inexorable, which will render thy condition much more sad and perplexed; speech being that by which the affection is readily communicated, and is the bond of human society: hence this was part of the judgment threatened, Deu_28:36,**49,50**, the Jews not well understanding the Syrian tongue, which the Chaldeans spake, having had no converse with them before the captivity. It was this put a stop to all converse at the building of Babel.

Jeremiah 5:16

Quiver; collectively expressed for quivers; a synecdoche for the whole military preparations, and a metonymy of the containing for the contained, viz. the arrows that will be shot out of them, called *the sons of the quiver* , Lam_3:13; bow and arrow being the chief weapons for war in those countries, and in those days.

Is an open sepulchre; a proverbial speech, Psa_5:9, relating to the dreadful havoc and destruction that will be made, devouring the living as the grave doth the dead, or making work for the greedy, devouring grave, that never saith it hath enough, Pro_1:12. Or, they shall destroy many with one quiver, as one grave will swallow many dead, which may note their skill, and the success they shall have, few of their arrows shall fail of doing execution.

They are all mighty men; these Chaldeans are all men of valour, fit for warriors.

Jeremiah 5:17

They shall eat up thine harvest, and thy bread; they shall make clean riddance, leave thee, no supports of life, but bring an utter famine upon thee; it is thus threatened Deu_28:30,**48,51**.

Which thy sons and thy daughters should eat; or, they shall eat up thy sons and thy daughters; but this is only a metonymy of the effect: but properly, this aggravates the dreadfulness of the judgment; parents, out of the tenderness of their affection, choosing rather to die themselves, than to live to see their children starved before their eyes, and they no ways able to relieve them, Lam_2:10,**11**.

They shall eat up thy flocks, & c.; a particular enumeration of the desolation that would be made, all tending to the greatness of the former. They shall impoverish thy fenced cities, wherein thou trustedst, with the sword, i.e. beside the waste that the famine would make among persons, their cities also should be depopulated by the sword of the enemy; or rather, possibly the siege should be so strait and strict, as may be implied in the word *impoverish*, that they should be forced to eat one another, till they were quite wasted, they should be reduced to such poverty and exigencies; or the sword may relate to the mentioned mischiefs, as the cause of them all, the sword shall do all this: in all which he doth not so much tell them that the Chaldeans shall conquer them, for that is taken as it were for granted, as what cruelties they shall use when they have conquered.

Jeremiah 5:18

See this verse explained Jer_4:27, save only that I think here it is taken in the first sense there mentioned; for it is not said only, as in that verse,

I will not make a full end, or a full end *of you*, but a full end *with you*: q.d. I have not done with you yet. See Lev_26:14-40.

Jeremiah 5:19

Wherefore doeth the Lord our God all these things unto us? this speaks either their unparalleled insolency, in a manner challenging God, as if they had not deserved such dealing at his

hands, they might have expected better usage from him; the Jews were good at these kinds of challenging of God, Isa_58:3. Or gross stupidity, as being such sots as not to be sensible of what they had done to provoke him; like to that Jer_16:10.

Served strange gods, Heb. *gods of the stranger* ; he doth not say *strange gods* , but *gods of the stranger* , which aggravated their crime, that while they lived in their own land, and the true God among them, they would precariously go fetch in gods from the heathens.

Serve strangers in a land that is not yours: here the prophet,

1. Opposeth *strange lords* to rule over them to those strange gods that they had served, which God calls a forsaking of him.

2. He opposes a land *not theirs* to their own land; so that by this the prophet shows what resentments God had of their sin; for it implies that their sin was much greater, that they served strange gods in their own land, than if they had done it in another, under the tyrannical imposition of a stranger; and therefore he would accordingly suit their punishment, that they should serve in a strange land, which should be worse than to be servants in their own. This is a dreadful but a just retaliation.

Jeremiah 5:20

See of this Jer_4:5. By

Judah and

Jacob we are to understand the two tribes only, as Jer_5:11, which see.

Jeremiah 5:21

Without understanding, Heb. *heart* . They have no heart to return, or to any thing of instruction or reformation, but are stupid and sottish, regardless of all counsel, wisdom, and common prudence. The heart is said to be the symbol, and according to Galen the seat, of wisdom; so the poet placeth it, *Cor sapit, et joulmo loquitur, fel commovet iram* , &c.

Which have eyes, and see not; which have ears, and hear not: see Jer_6:10. They are wilfully blind, and obstinately deaf; will neither see nor hear the word, will, or works of God, of which he

giveth two instances in two following verses, Jer_5:22,24, viz. in governing the sea, and appointing the seasons of the year. It may be he alludes herein to their idols, to which they were so much addicted.

Jeremiah 5:22

Fear ye not me: either a convincing argument to persuade them to submit unto him; Will ye not submit to me, that can rule the sea? which, as unruly a thing as it is, yet quietly yields to my will: or rather, a very angry challenge and expostulation; Do you think that I, that can tame the boisterous sea, cannot tame you?

Which have placed the sand for the bound of the sea; that stand not in need to make rocks for walls and bounds unto it, but can give a check to it by so small a matter as the sand, that of itself is not only yielding and penetrable, but subject to be blown away with every wind.

By a perpetual decree; either looking backward, that it never could, or forward, that it never shall. Whether this decree have respect to the creation, or to the deluge, it is not much material; the former of which times it could not have been contained within its bounds, neither in the latter could it have exceeded them, without God's special order, as no time since.

Though the waves thereof toss themselves; though they swell, rage, roar, and threaten never so much, as if they would swallow up all before them; though they foam against the rocks that stand in their way; yet, when they come to their bounds appointed, shall tamely yield unto the sand, and retire back.

Yet can they not prevail; not get any ground upon or against God's decree and appointment; either the

decree or the

sand; which in regard of their form, situation, unruliness, and fluxibility would overflow the whole earth, were it not for the limits and restraints that are laid upon it, Job_38:11. By this instance, God may show what he could do with reference to that enraged and raging army that is about to come upon them like a torrent, if his people would repent. Or rather be hereby upbraids the Jews with their unreasonable sottishness, that they are more

mad in their rebellions against God, than the raging waters of the sea, that, as boisterous as they are, yet obey his will.

Jeremiah 5:23

They are not only revolted from me, and gone back, but they continue obstinate, and will not return, Psa_78:8, as the next clause intimates, where God shows their obstinacy by the effect of it.

Gone, viz. from me, they persist in their courses, no reclaiming of them; for they are not only revolted, but they are gone quite away, and are irreclaimable.

Jeremiah 5:24

Neither say they in their heart; they are so careless that they never trouble themselves about it; or so obdurate and stiff that they never lay it to heart, or consider that it is God that disposeth of all fixings according to his own pleasure, both in the earth and in the great deep.

Fear; or, *serve and obey* ; all service to God being both performed in it, and proceeding from it.

That giveth rain, without which nothing could subsist. By this the true God is distinguished from all false idol gods, Jer_14:22; and in this appears not only his power in decreeing, Job_28:26, and preparing it, Psa_147:8 his sovereignty in withholding it, Amo_4:7; but his general goodness in bestowing it, Deu_28:12 Mat_5:45, and his special providence in the seasonable disposal of it, according as there is need, and which he gives as a witness of it, Act_14:17. As in the former instance God sets forth his people's insensibleness of the works of his greatness and power in so easily taming such an unruly element; so here he doth also further manifest the same by instances of his providence and goodness, implying, that so stupid, resolute, and obstinate they are grown, that they are neither afraid of him for his greatness, which possibly may be understood by the former fear, nor fear him for his goodness, which possibly may be the sense of the word in this latter place.

The former and the latter; he means not the former and latter part of the year, but according to their seasons of sowing and

reaping; the former to prepare the ground for sowing, and the latter to prepare the corn for plumping and ripening: see Jer_3:3.

He reserveth unto us the appointed weeks of the harvest; he gives seasonable harvests according to his appointment: the sum is, God would let them know by this what an impudent and foolish, as well as wicked thing it is for them to set themselves against that God that keeps the whole order of nature at his own disposal, which he can govern and order as he sees men behave themselves towards him.

Jeremiah 5:25

Your iniquities have turned away these things: q.d. Do not say your ground is parched up with drought, or your fruits are corrupted and rotted by too much or unseasonable rain; we have nothing now in so due a course as we were wont to have it. Would you know the reason of it? You have inverted the ordinances and order of nature, have put heaven and earth out of their regular courses, by your iniquities.

Your sins have withholden good things from you; that either you have been cut short of these good things, or denied a blessing upon them: by this God would not have profane men think that unusual seasons either for better or worse do come by chance, but as he sees convenient, either for the encouragement of the obedient, or punishing the obstinate.

Jeremiah 5:26

Among my people are found wicked men; I need not search for such among the heathen nations, for they are found even among them that are called by my name, whereas all my people ought to have been holy.

They lay wait, or contemplate mischievous designs, under deceits, as fowlers do hide themselves, when they watch the birds coming to the snare or net, Pro_1:11 Mic_7:2; and therefore the next expression,

he that setteth snares, is but a periphrasis for a fowler, the Hebrew word being always so taken, Psa_91:3 Pro_6:5, and elsewhere; or they pry, i.e. they narrowly look where they may get an advantage; hence enemies are called priers, or observers, as

you may frequently find in the Psalms Psa_5:8 **27:11 56:2 59:10 92:11**.

They set a trap, they catch men; intimating the success of their wicked policies in bringing their wicked decrees to pass, Psa_37:7, as false witnesses and trespassers use to do, when they go about to ensnare men that are innocent; such a trap did Jezebel lay for Naboth, 1Ki_21:9,**10**. Such a one was that conspiracy of more than forty men against Paul, Act_23:13-15.

Jeremiah 5:27

As a cage is full of birds, so are their houses full of deceit, i.e. they fill up their houses with the goods and wealth of those that they deceive and overreach; ill-gotten goods; a metonymy of the efficient; as the fowler carries his cage along with him, wherein he puts the birds which he catcheth, to keep safe that they get not away, when once they are caught, as also by their appearance and singing to entice others.

Therefore they are become great, and waxen rich; showing how and in what manner they got their riches, *therefore* , or by *this means* ; such as are gotten by a lying tongue, Pro_21:6, called the *treasures of wickedness* , Mic_6:10.

Jeremiah 5:28

They are waxen fat, they shine; or, so fat that they shine; by reason of their wealth and riches they pamper themselves till their eyes stand out with fatness, Psa_73:7; their wrinkles are filled up with fat, which makes their faces shine.

They overpass the deeds of the wicked; either, they go beyond the very heathen themselves in wickedness, Eze_5:6,**7**; or rather, they escape the hardships and sufferings that others undergo, Psa_73:5-8, they escape better than others; or they slightly pass over judgments threatened.

They judge not the cause of the fatherless; such whom even the law of nature commits to their patronage, they either disregard them, or wrong and injure them, either by refusing them a fair hearing, Isa_1:23, or giving wrong sentence against them in courts of judicature, Zec_7:10, expressly forbidden, Exo_22:22.

Yet they prosper; things go well with them, they live happily, according to their desire, *prosperum scelus* , Job_21:7, &c.; or, that they might prosper, viz. that God might bless them.

Jeremiah 5:29

It is expressed as a thing taken for granted, he certainly will. Can I be a God, and wink at such things? It cannot be. See this explained Jer_5:9.

Jeremiah 5:30

So prodigious or stupendous a crime, that it is beyond the thought or apprehension of man to conceive, much more to express; and so abominable, that a man would even loathe the thoughts of. What this is we have in the next verse.

The land, Heb. *this land* , aggravating the greatness of the wonder, that such a thing should be in such a land: see Isa_26:10.

Jeremiah 5:31

The prophets prophesy falsely; either spreading and dispersing abroad the lies of their idols, particularly Baal, Jer_2:8, or venting their lies in the name of the true God, Jer_4:10.

The priests bear rule by their means; by this means it comes to pass that the princes and priests are encouraged to do all their mischiefs, whether it were in corrupting judgment by bribes, or countenancing fraud and oppression, and hardening themselves against God's threatenings, or whatever else; they were encouraged by the lies of the false prophets, they, and the priests, and the princes combining, and setting themselves against the true prophets of God, Jer_26:8; and thus the priests in effect take the management of all the affairs into their *own hands* ; so the Heb. *take into their hands* , which intimates the authority they used in their ministry.

My people love to have it so; they are very well pleased with the flatteries and lies of the false prophets, not being able to bear the truths that were delivered them from God, Mic_2:11.

What will ye do in the end thereof? q.d. Whither do you think these things will tend? You must look for nothing but utter ruin as the fruit and effect of such doings, Mic_3:11,12: when this city, which you look upon to be perpetuated, shall be overthrown, and

you utterly perish in its ruin, how miserably will you find yourselves to be deluded by your false prophets, and disappointed in your hopes! A sad aposiopesis, concerning the exterminating of the people by the Chaldeans.

Jeremiah 6:1 JEREMIAH CHAPTER 6

God sendeth and strengtheneth the Babylonians against Judah, Jer_6:1-5; for her oppression and spoils, Jer_6:6-8, and obstinacy; which provoke God's wrath and their destruction, Jer_6:9-12. Their covetousness, false confidence, and impudence; people and priests refuse to obey God, Jer_6:13-17. Their hypocritical worship shall not prevent their sure destruction, Jer_6:18-25. The people called to mourn, Jer_6:26. The prophet encouraged under their wickedness and the fruitlessness of his ministry among them, Jer_6:27-30.

Children of Benjamin: he means either the inhabitants of Jerusalem, because part of it stood in the lot of Benjamin, Jos_18:28; or else he means all Judah, because when the ten tribes fell off, the tribe of Benjamin adhered to Judah, and was incorporated into them. If it be asked why the prophet rather speaks here to Benjamin than to Judah, the reason probably may be, because he being of Anathoth was of that tribe, and therefore mentions them as his own countrymen.

Gather yourselves to flee; spoken either ironically, that they should set themselves in array, and make head against the enemy, that is now at hand; or rather, that they should flee away together at once, make haste out of Jerusalem in troops, as the next expressions intimate; not counselling them what they should do, viz. for succour, Jer_4:5,6, but rather telling them what they must expect, viz. to be forced to flee out of it, if they may escape.

Blow the trumpet in Tekoa: q.d. Gather yourselves together by the sound of the trumpet at Tekoa, possibly alluding to the name, which signifies *trumpeting*; or rather, it being one of those fenced cities twelve miles from Jerusalem that Rehoboam built, and made exceeding strong for and with his warlike provisions, 2Ch_11:6,11,12, and being built upon the advantage of a hill toward the north of Judea in the way that the Babylonians were to

come, q.d. There furnish yourselves out of that armoury, and see if you can make head against them: an irony. A place noted in Scripture, where dwelt that Tekoitish woman that interceded with David for Absalom by the subornation of Joab, 2Sa_14:2; and also for the herdsmen of whom Amos was, Amo_1:1, and (it is probable) a place where in time of danger their were wont, by the sound of the trumpet, to summon the people together.

Setup a sign of fire: the word used is of very large extent; *maset* is used for any thing that is lifted up, neither is there any more in the text. The LXX also render it only a sign and the sign *of fire* possibly is mentioned rather than any other, by a metonymy of the subject, because, partly in time of danger of invasion it is the most usual and commodious sign, being seen, in regard of its lifting or raising up of itself, at once afar off; q.d. *fire a beacon* ; and a sign whereby the Benjamites themselves once found they were surprised, Jud_20:38,40

2. It is a sign soonest given of any.

3. Possibly as being a more proper sign than any other would be to the vine-dressers, that they should secure themselves in some safe place, which seems to be pointed at by the next word, *Beth-haccerem* . It signifies the house of the vineyard, probably some high tower built among the vineyards for the keeper or keepers of them to watch them, that no damage came to them, this seeming to be usual, Isa_5:2. Or it may be the name of a town, such a one as some report to lie between Jerusalem and Tekoa, the same mentioned Neh_3:14, though that seems to be adjoining to Jerusalem. Whichsoever it be, it is probable it relates to some place noted for vineyards, which were wont to be planted upon hills, and lying in the way that the Chaldeans were to come; and by these two we are to understand all other places that lie in that coast. *Evil appeareth out of the north* ; that they may know whence their misery will come, he doth as it were point it out with the finger: see Jer_1:14 4:6.

Jeremiah 6:2

Woman: this supplement is not in the text; they that approve it render the epithet *comely* variously, for one dwelling at home, as the Hebrew nays doth also signify, Hab_2:5; and so the word

delicate serves to explain it, as showing the reason of her tarrying at home; not as a good housewife, discreetly guiding and governing her affairs at home, as she is described, Pro_31:10, &c.; Tit_2:5; but through her delicacy exposing herself to all wantonness and voluptuousness, tarrying at home to give entertainment to her paramours: or she, through her state and pride, is so delicate and nice that she will not set her foot out of door, Deu_28:56; possibly occasioned by the great wealth and riches that God had blessed Jerusalem with. This may also point at Judah's effeminacy, that will be so dispirited as not to have courage to oppose the adversary, but easily taken in her dwelling and habitation. Others, as *a beautiful shepherdess*. Some there are that rather choose to supply the defect by the word *land or pasture*, as being that which is greatly desirable by shepherds, as if she were some comely shepherdess, solacing herself in her delightful pastures: see Eze_34:14; and so it may not be without some allusion to the next verse, where her enemies are called by the names of *shepherds*, as being enticed by the pleasantness of her land.

Jeremiah 6:3

The shepherds with their flocks shall come unto her: the prophet here proceeds in his metaphor, and possibly the rather, because he chooseth to speak in the style of his own education, which may also give some countenance to the supplement of *pasture or land* in the former verse instead of woman: the meaning is, the Chaldean princes, with their armies, as so many flocks, shall come into this pleasant land; see Jer_12:10; in which expression there is something of a scoff, as Jer_4:16,17.

They shall pitch their tents against her round about; they shall so place their warlike tents, as to form a siege to begirt her round, Jer_1:15 Eze_4:2.

Every one in his place, Heb. *hand*, i.e. near hand, or *beside* or *near one another*; thus 2Ch_21:16 Job_1:14: thus *hand* is taken for *place*; i.e. each one in his quarter or station, not a man but shall do his part, and shall be skilful and powerful to destroy wherever he comes: it intimates also that every thing shall be so much at the enemy's own disposal, that they shall be able to choose their own quarters; they shall place their army in wings,

and troops, and regiments, as they see good, to their best advantage, to be helpful one unto another, as *shepherds* are wont to do their flocks; or, they shall fight in several parties, and each destroy his part assigned him through the whole country, and they shall join as it were in one body against Jerusalem.

Jeremiah 6:4

Prepare ye war against her: the prophet now passeth from his metaphor to tell them plainly what he means by the *shepherds*, viz. warriors: some make these the words of the Chaldeans, making preparations for their invasion, and it may be by some of their accustomed rites that they used before war; but they seem more probably to be the words of God inviting them, and calling them into this work, therefore in the Hebrew it is, *Sanctify war against her*, Jer_22:7; he speaks unto such as he had sanctified or set apart for this work, his *sanctified ones*, Isa_13:3.

Arise, and let us go up at noon: this shows how ready they will be to obey God's call; the like we read Isa_21:5; and therefore they are said to *go* or *march* up at *noon*, not only to note their daringness, as needing no stratagems, or strength, or needing to stay for help, but rather to show their forwardness to march on without stop or stay; they would not burn daylight, but be speedy in their work, and they would take the first opportunity, whether morning or noon, day or night, as the next verse. The next words seem to strengthen this sense; *Woe unto us! for the day goeth away*, &c.: q.d. We delay, and tarry too long, and the day spends apace, we lose time, let us make haste about our work; expressing their greediness after their prey, as soldiers use to do: or this

Woe unto us may be some form of imprecation, either against God or men, which kind of speeches are usual with soldiers when they are chafed, and going upon some sudden onset or exploit; though not a few make it the complaint of the prophet in the name of the people, foreseeing how their night of affliction hasted on, their joyful days being as it were gone, Amo_8:9,10. But the former seems best to agree with the scope.

The shadows of the evening are stretched out; they were so eagerly set upon it, that they watched the very lengthening of the

shadow, which shows the approach of the evening, Psa_109:23. See Hab_1:8.

Jeremiah 6:5

Let us go by night, or, *this night* . They were set upon it, they would lose neither day nor night; which shows that they were extraordinarily stirred up by God in this expedition.

Let us destroy her palaces: this was the bait or motive that they propounded to themselves, viz. to have the spoil of all the stately palaces and rich houses of the nobles and great ones.

Jeremiah 6:6

Said, viz. to the Chaldeans. Here God declares whence they have their commission: q.d. They come not up on their own heads: see Jer_5:14,15. God would have the Jews to know that they have not so much to do with the Chaldeans as with him; that they are his rod to scourge them for their sins, Jer_1:15,16. See 2Ki_18:25. And thus God is said to hiss for such whom he will employ in such work, Isa_5:26 **7:18**. And he styles himself the Lord of hosts, to show that it is in vain to contend in battle with them, whom he sends forth, and will be, as it were, the captain of their hosts.

Hew ye down trees, Heb. *a tree* , collectively taken: q.d. Cut them down all as one tree, not sparing their very fruit trees, which indeed were to be spared in such a case, Deu_20:19; either such as lie in the way of your march, or all round about Jerusalem; or such as you may have need of there or elsewhere for your use, either to raise up works against the strong places, Deu_20:20, or to make other instruments of war.

Cast a mount; throw up one continued trench, as a mount round about it. See on Isa_37:38. Heb. *pour out the engine* ; of that see 2Sa_20:15.

To be visited; God is said to visit sometimes in mercy, **Ge 1 24 Zep 2:7**, and sometimes in judgment, as here, and Jer_5:9 **23:2**. They are ripe for it, Eze_7:10-12; see 1Th_2:16; and it is decreed against them, and ready to come upon them, chap, 23:12 Hos_9:7. All attempts have failed, and now there is no remedy. She is wholly oppression; in the abstract, she doth nothing but oppress; there are found in her all kinds of oppression and injustice; a synecdoche for all other cruelties, 2Ki_24:3,4 **Eze 7:23**; even in

that city which was once full of judgment, and righteousness lodged in it, Isa_1:21, swallowed up with oppression.

Jeremiah 6:7

In this verse God aggravates their sin of oppression, mentioned in the former.

As a fountain casteth out her waters, so she casteth out her wickedness; a metaphor, to express how natural all manner of wickedness is to her, how full she is of it, and how incessant in it, noting her impudence, a fountain being not able to retain its water; and the expression of *casting it out* seems to imply her violence in her filthiness, as it is said of the sea, that it *casteth out* mire and dirt, Isa_57:20, and favoured by the next clause.

Violence and spoil is heard in her: q.d. This is all she busieth herself about, Jer_20:8. It is the general complaint of her inhabitants.

Before me continually is grief and wounds, viz. that the poor sustain: wherever I go or look, I can hear and see nothing but the sad complaints and grievances of the poor, lamenting over oppression and cruelties that are used against them, Psa_69:26, this being so expressly against God's command, Exo_22:22-24, &c.; Isa_3:14, **15 Jas 5:4**; for this refers rather to their sin than to their sufferings from the enemy, as some would carry it.

Jeremiah 6:8

Be thou instructed, Heb. *corrected* : q.d. By the correction thou hast felt, and what is threatened, be persuaded to repentance before it be too late, Pro_29:15. God doth here

in the midst of judgment remember mercy, as it were suddenly putting a stop to his fury, seeking if by any means it may yet be prevented by their repentance: q.d. I would yet willingly spare them, if it might be.

Lest my soul depart from thee, Heb. *be disjointed* ; a most emphatical metaphor, whereby God would express how great grief it is to him to withdraw himself from them, could it possibly be avoided, (his great affection to them being here expressed by soul, which is the seat of it, Psa_42:1,2) even like the separating one limb from another: hereby is intimated the near communion that

God hath with the faithful, and how ready he is to return, if they will return.

Lest I make thee desolate, a land not inhabited; lest he make them not a people.

Jeremiah 6:9

Though gleaning be a term proper for all kind of harvest, yet the word used here is appropriated to the vintage, and implies the thorough riddance that the Chaldeans shall make, contrary to the law for gathering the vintage, though it may seem to allude to it, Lev_19:10. Judah shall be gleaned over and over, till there be a full end, none left; as the Israelites gleaned the Benjamites, Jud_20:45; for thus they *picked them up* at several times, both before, 2Ki_24:2, and also at thee time of Zedekiah's reign, 2Ki_25:6,7,11,15,19; and this seems to be intimated in the next words. See Hab_1:9.

Turn back thine hand; as much as to say, they should not be content with one spoiling, but they should go back a second and a third time, again and again, to carry away both persons and spoil, leaving nothing behind them worth carrying away, Jer_52:28-30; the first carrying away being as the vintage, the second the gleaning; carrying away first the principal, and afterwards the more inferior sort.

As a grape gatherer into the baskets; as the grapegatherers do, filling one basket after another. Whether these be the words of the Babylonians calling upon and stirring up one another to do it, as some; or the words of God to the Babylonians, as most; it comes much to the same thing; for what they did; as by God's commission.

Jeremiah 6:10

Give warning, Heb. *make protestation* ; noting with what earnestness the prophet would bespeak them in his warning of them: see Jer_11:7. The prophet taking notice of their obstinacy, speaks as one astonished, and highly makes complaint, being greatly grieved that he can find none that will take warning; the like Jer_7:23,24; he labours to persuade, but all is in vain; they turn a deaf ear to him, as the next expression intimates.

Their ear is uncircumcised; a figurative kind of speech frequent with the prophets: an *uncircumcised ear* signifying the rejecting of instruction; an *uncircumcised heart*, an obstinate and rebellious will: hence circumcision was for a testimony of obedience; and therefore the prophet doth tacitly insinuate their falseness to God, to whom they had promised to be obedient, 2Ki_11:17 **23:3**. And the Scripture calls those that are void of the fear of God, and carried out to all manner of lusts, uncircumcised, Eze_44:7,**9**; for uncircumcision was abominable among the Jews; so that it notes both their sin and their shame, their ear being stopped, unfit for hearing, as if it were with a foreskin or film over it, Act_7:51.

They cannot hearken: the prophet doth not here lessen their crimes by their inability and want of power, but rather aggravates it, inasmuch as they had brought themselves under that incapacity by their obstinacy and willfulness; as a drunken man that hath deprived himself of his reason by excess, renders the want of his understanding the more inexcusable.

A reproach; either they reproach it in the messenger's mouth, Luk_11:45, or rather they laugh at it and scorn it, they cannot bear counsel, they look upon reproving them to be reproaching them; they take no delight in hearing such things: a further reason of their impotency and obstinacy; all their admonitions and instructions seemed insipid, and therefore were they so stupid, according to the next words, Pro_15:12. See Jer_5:31 2Ti_4:3.

Jeremiah 6:11

Therefore. Heb. *And*; which seems to be a better connexion; for that which putteth him upon this work seems rather to be that Spirit of prophecy that is in him than any consideration drawn from them.

I am full of the fury of the Lord; I am, as it were, filled with the fire of God's wrath and curses against this people, which I am forced to discharge myself of; a metonymy of the subject. See Eze_3:3 Jer_4:19. He doth not only complain of their stupidity, as in the former verse, but stirs up his indignation against them.

I am weary with holding in; but he can contain himself no longer, which implies his great unwillingness to denounce these curses: q.d. The wrath of God, by the impulse of his Spirit, acting

so violently with mine, that it will break out: see the like Job_32:18,**19**. Whereby it appears the prophet is not carried on by his own private spirit, but by the Spirit of God; he hath no delight in it, but is forced to be the messenger himself of his wrath; therefore if he be sharp against them, they must not impute; it to him, but to the Spirit of God, that constrains him thus to speak.

I will pour it out, viz. in prophesying, noting the great plenty of it; a metaphor from violent rains, that we say do pour down upon the earth, Jer_7:20 Rev_16:1.

Upon the children abroad; the streets being the places where usually little children are wont to sport themselves, Zec_8:5. The same word used Psa_8:2.

Upon the assembly of young men together; their secret meetings, whether in harlots' houses, Jer_5:7, or for mirth and jollity, or to join either their strength or counsel together, which children are not capable of; for the Hebrews do not only call them youths that are past their childhood, possibly at fifteen or sixteen years of age, but men of twenty or thirty, grown to their full strength and maturity, in the flower of their years; yet it shall advantage them nothing.

The husband with the wife, Heb. *man with woman* ; the wife shall be taken as well as the husband, one sex as well as the other shall be a prey to the enemy.

The aged with him that is full of days; not only men that may be termed old, as they may be from fifty to eighty, which are then said to be waxing old; but such as had upon the point filled up the number of their days, at the edge of the grave, Isa_65:20, called very aged, as Barzillai, 2Sa_19:32,**34,35**. The sense is, that all sorts, from the children to the decrepit old man, had so corrupted their ways, see Jer_6:13, that their condition was desperate, and God would bring an enemy upon them should spare or pity none, of what sex or age soever.

Jeremiah 6:12

Their houses shall be turned unto others, i.e. their houses and their lands shall be devolved or turned over to strangers, Jer_8:10, even that land which they thought had been entailed upon them, and they so firmly fixed in for ever, Psa_132:13,**14**.

Their wives; their most desirable things; howbeit it need not be restrained precisely to wives, the Hebrew signifying women largely, Jer_7:18, comprising

maids, wives, or concubines, and this according to the threatening, Deu_28:30 Jer_8:10.

I will stretch out my hand, viz. to smite, to give you a sorer blow, Isa_5:25; a synecdoche of the kind, spoken after the manner of men. Here the prophet gives them the reason of this their unexpected calamity, that they might not think it an impossibility; namely, because God was become their enemy.

Jeremiah 6:13

From the least of them; not respecting so much their age as degree and quality, poor and rich; the prophet notes the generality of their corruption as the reason of God's severity against them, as Jer_6:6; observing also that it was even among the greatest, who ought to have given better examples, no soundness from head to foot.

Covetousness; in which possibly all their wickednesses, as cruelty, oppression, injustice, &c., may be comprised, it being the root of all evil, 1Ti_6:10, and may also speak the justice of God, in the Chaldeans taking them and all their substance away, that had by violence and fraud wrested it from others, Mic_2:2.

Dealeth falsely, Heb. *doing falsehood* ; as if that were their whole work, the proper and peculiar sin of the priests and prophets, to deceive the people, and to flatter them by false visions, as in the next verse; not that they were not also guilty of the other sins, Isa_56:11, and the princes and people of this, Mic_3:9 Jer_5:31, for they were all involved in the same wickedness; but the prophet mentions those sins that were most peculiar to each party. See the same Jer_8:10.

Jeremiah 6:14

They have healed also the hurt of the daughter of my people slightly: this refers peculiarly to the prophets; either slighting or making light of these threatenings, tending to the reproach either,

1. Of the prophets of God, bringing their message into contempt; or,

2. The people, deceiving of them, and rendering their hopes vain, Jer_8:11. Or here the prophet shows wherein their false dealing consists, viz. in daubing over their misery and danger that was coming on them, by persuading them that it should not come, or if it did, it would be easily cured; as some physicians do with their patients, that make light of a wound, and so neglect the true method of cure; but either by lenitives give some ease for the present, by a superficial skinning over a sore while the corruption is in it; or stupefactive, making them senseless, not feeling their pain, Jer_23:14 Eze_13:10 **16:22**; and so the prophet makes this the cause of their last destruction.

Saying, Peace, peace; the Chaldeans shall not come, all things shall be prosperous with you; all kind of prosperity being included in the word *peace*. They promise you peace, but you shall come short of it, as in the next words.

Jeremiah 6:15

Were they, viz. the false prophets, ashamed? Some read it actively, as sometimes it is taken, Did they put the people to shame? but that is not so proper here; it rather notes how bold and confident, or rather impudent, they were in their flatteries, and deceiving the people, a great aggravation of their sin. The form of the interrogation chargeth them home with the guilt, as do also the next words,

neither could they blush; q.d. they had not the least show of shame, usually discovered by blushing.

Committed abomination; or, the thing to be abominated, (a metonymy of the effect,) both by encouraging the people, and joining with them in their idolatries. See Jer_3:3.

Therefore they shall fall among them that fall; therefore they shall perish with those whom they have deceived, as in the following expressions. *To fall* signifies to *be slain*, Psa_63:10 Luk_21:24. *Visit them*, viz. punish them, inflict punishment on them: see Jer_6:6.

Jeremiah 6:16

Having told the false prophets their doom, he now turns his speech to the people, and gives them counsel; for he rather propounds than commands, by a metaphor taken from travellers,

that being in doubt of their way, do stand still, pause, and consider, whether the direction they have received from some ignorant person or false guide be right or not.

The old paths, Heb. *paths of antiquity* , such as their godly forefathers of old were wont to walk in, the ancient paths, Jer_18:15. Or, *the oracles of God* , what directions his word gives, Isa_8:20. Or, *the providence of God* . Observe what hath been God's ways and method in times past, with reference to sin and punishment, Deu_4:3,4 **Jud 5:6,8 Jer 22:15,16**, and what have been want to be the best courses, called here the

good way, or the best way to continue mercies and prevent judgments, Deu_32:7, he.: see 1Th_5:21.

Walk therein; when you have found what was best and most prosperous, keep it, stick to it.

Ye shall find rest; you will find God to stand by you, and be a sanctuary to you, Deu_33:12,29. See Mat_11:29. You will find things mend with you; it will be well with you, as it hath been with others; you will be satisfied and quiet; you will not doubt any longer which way to follow: see 1Ki_18:21.

We will not walk therein; it notes their great wilfulness and obstinacy, that though the prophets had directed them in the right way, and though they knew others had experimented it to be so, yet they would not be persuaded to walk in it, but deliberately refused those favours offered, Isa_8:11-13 Jer_18:11,12.

Jeremiah 6:17

Watchmen, viz. prophets and messengers, that sought their good, and endeavoured to prevent their miseries by foretelling what was coming upon them, Eze_3:17 **33:7** *A metaphor from watchmen* , that are usually set upon high places to espy out dangers afar off.

The sound of the trumpet; either the voice of his prophets, which is compared to a trumpet, Isa_58:1, intimating his loud crying upon the account of imminent danger; for men do not use to sound the trumpet till danger be approaching; or the trumpet of that enemy, Jer_4:19,21.

We will not hearken; more of their obstinacy suitable to their carriage, Jer_6:16.

Jeremiah 6:18

Ver. 18, **Hear, ye nations:** he calls upon the nations round about to be as so many spectators of his severity against Judah, though they were his own people.

1. Partly to vindicate the justice of his proceedings, that they may not think him too severe.

2. Partly to shame them, if thereby tie may bring them to repentance; and therefore he makes them witnesses as well of their sin as of their punishment, Jer_6:19. Besides,

3. It is a secret upbraiding them, as if the nations were more ready to understand than they.

Know, O congregation; either of Israel, and then the next words must be which are among them; or rather, of all nations, as supposing them gathered all together, Psa_7:7. God is willing that all the world should be witness of the equity of his proceedings.

What is among them; or, *that which is among them* ; the relative put for the antecedent; either the height of their wickedness, or the severity of their judgments; understand it either way, or both ways, and then it is the greatness of their punishment, as the effect of the greatness of their sins.

Jeremiah 6:19

Hear, O earth; the inhabitants of the earth; or else God having spoken to the rational, he now speaks to the very senseless creatures to observe his proceedings, Eze_36:4.

I will bring evil; the Chaldean army, with all the direful effects of it. *The fruit of their thoughts* : q.d. They may thank themselves for what is come upon them, being the fruit of all these contrivances and wicked imaginations that their hearts were full of, Pro_1:29-31; see Isa_59:7 Jer_4:14; by which phrase is also intimated that their sins were not some slight oversights, but meditated and digested wickedness; and therefore God will bring upon them the just punishment for their doings.

My words; those messages that I so frequently and earnestly sent unto them by my prophets, Pro_1:24,25.

But rejected it; as it were bidding open defiance to me, scorning to be ruled by me.

Jeremiah 6:20

To what purpose? an interrogation of expostulation and contempt, wherein God by the prophet meets with their hypocrisy, who pleased themselves with their outward oblations and sacrifices, and thought God would be pleased with them too; but he tells them plainly they are to no purpose; as he speaks particularly in the close of the verse, Jer_7:21,22 Eze 20:39.

Incense from Sheba: that this was the product of Sheba, a country in Arabia Felix, to which country frankincense was peculiar, See Poole "Isa_60:6". *The sweet cane* , or, *cane* , i.e. good, or the best cane; the article h hath the force of a superlative, for cane that is good; the Hebrews have no degrees of comparison; the same that is mentioned as an ingredient in the holy oil, Exo_30:23. See Isa_43:24.

From a far country; not that it was brought from the remotest parts of the world, as from India, as some; for it was known to the Jews in Moses's time, Exo_30:23; but because it grew not in their own land, but was fetched or brought to them from Sheba, Isa_60:6, where it did grow, as Diodorus testifies, lib. 3. p. 125, and Strabo, lib. 16; 1Ki_10:2, compared with Joe_3:8; who is called *the queen of the south* , and to *come from the uttermost parts of the earth* , Mat_12:42, because the South Sea did bound the country. To what purpose art thou at this trouble and charge to fetch these ingredients for thy incense?

Are not acceptable; not likely to atone me; they will not be for acceptance; I cannot take delight in them, Hos_9:4, as the next expression: q.d. Away with these childish trifles, whereby you think to pacify me. By these species he understands the whole legal worship.

Jeremiah 6:21

I will lay stumbling-blocks; God gives this name to all the occasions of the Jews' ruin; he exposeth them, or suffereth such things to be laid in their way, as shall be the occasion of their destruction; such things which they shall not get over. Or an hypallage, I will bring destruction upon them; as the Hebrews use

to speak, They have sent a *city into the fire* , i.e. They have sent *fire into the city* . Or God doth here compare his judgments to traps, wherein they shall be taken, which they thought easily to have evaded. What these stumbling-blocks are seem to be expressed in the following verses.

The fathers and the sons together; as well the fathers, that have more prudence and policy, as the children, that are more inadvertent, or possibly may count themselves less guilty, shall perish by these stumbling-blocks; no recovering for themselves, Isa_8:14,15.

The neighbour and his friend; men of all sorts and conditions, the greatest intimates and associates, though all lay their heads together for counsel, yet shall they not be able to help one another, but a promiscuous destruction there shall be, Jer_6:11 Jer_13:14.

Jeremiah 6:22

Now the prophet is showing what these destructive stumbling-blocks shall be, of which he had prophesied forty years already, and yet they would not be warned. The north country: see Jer_6:1.

A great nation shall be raised; God shall stir up the Chaldeans like a great storm or tempest, Jer_1:15 25:32. See Eze_23:22.

From the sides of the earth; the remote and uttermost parts of the Babylonian territories, though at the greatest distance, yet God will bring them: which may note the greatness of God's displeasure against Judah, this circumstance being noted among the curses, Deu_28:49. See Isa_5:25,26, &c.; Jer_5:15.

Jeremiah 6:23

They shall lay hold on bow and spear; or, They shall *carry* ; they shall not want military ammunition of all sorts for the despatch of this great work; synecdochically expressed for all sorts of weapons. So Psa_35:2,3.

Have no mercy; see Jer_50:42; not be entreated, or have any pity to sex or age, poor or rich, Jer_21:7. See the like Isa_13:17,18. And this was as duly executed as here prophesied, 2Ch_36:17.

Their voice roareth like the sea; which, as it is very violent, so it causeth great consternation by its noise, compared to the roaring of the devils, Jam_2:19. Possibly it may intimate, they would not

hearken to the voice of his prophets, now they shall hear the terrifying noise of armies, like the roaring of the sea.

They ride upon horses; which is a creature in especial manner adapted by God for war, as he is described. Job_9:19,20, &c.; implying their speed, strength, and fierceness, Jer_50:42.

Set in array; the whole nation set as it were in *battalia* against them, that they may perceive they have to do with soldiers. The LXX. reading *va esh*, *fire*, for *vya ish*, *man*, render it, as fire to the war.

O daughter of Zion, or Jerusalem; for these two titles are promiscuously used for the same place; and the term daughter is often given to cities and countries, as Psa_45:12 **137:8** Isa_23:12 **47:1**.

Jeremiah 6:24

We have heard the fame thereof: our hands wax feeble. The prophet personates the people's affections: q.d. At the very report of the approach and fierceness of this people we are dismayed and discouraged, our hearts melt within us; all warlike courage is taken from us, 2Sa_4:1; or he modestly reckons himself among the rest.

Anguish hath taken hold of us, and pain, as of a woman in travail; a description of the exquisiteness of their sufferings, Jer_13:21.

Jeremiah 6:25

Go not forth into the field, nor walk by the way; expressing the great danger that there would be every where, there would be no stirring out of their fenced cities or houses, Jer_8:14, but great danger to them that go out, and to those that come in, they would find death every where; now seek out some by-ways, venture not in common roads, Jud_5:6.

The sword of the enemy and fear is on every side: the language of one speaking to another: it seems to be a proverbial speech, frequently used to express unavoidable dangers, Psa_31:13 Jer_20:3,10 **49:29**. All places will be full of soldiers, so that all attempts will be very difficult, Lam_5:9.

Jeremiah 6:26

O daughter of my people, i.e. O my people, that art beloved as a *daughter* .

Gird thee with sackcloth, and wallow thyself in ashes: he calls upon them to mourning in the deepest manner wherein they can express it, girding with sackcloth, close mourning, Jer_4:8, wallowing in ashes, Jer_25:34 Mic_1:10, lying low in humiliation, and prostrating themselves before him: he further describes the nature of it in the following expression, such as is for the death of a child, a son, an only son, Amo_8:10; and then seems to sum it up in this bitter,

most bitter lamentation, Heb. *wailing of bitternesses* , noting the highest degrees of lamentation; he seems to want words to express it. See Jer_9:17,**18**. And it is likely the prophet doth not so designedly exhort them to repent, as rather describe the state of persons in a lost and despairing condition. For here the prophet takes upon himself thee person of one denouncing war; and sackcloth and ashes is often mentioned where there is net hope of conversion or repentance.

The spoiler; the king of Babylon and his army, Jer_4:8.

Jeremiah 6:27

Here God speaks by way of encouragement to the prophet, and tells him he had made him a fortified tower, that he might both discover the carriages of his people, which is one use of a high tower, Isa_21:5,**8 Hab 2:1**; and also to assure him, though they shall make several attempts against him, yet he shall be kept safe, os in a castle or fortress, Jer_15:20.

That thou mayest know and try their way; their courses, actions, and manners, and which way they stand affected; thou mayest bring all to thy strict observation and scrutiny, as goldsmiths or refiners do metals; for so is the word try used, Psa_66:10, and elsewhere. Hereby he shall be encouraged to reprove them more freely, and with authority, because God doth promise to defend him, that they shall not hurt him; God will give him prudence to see what is amiss, and undauntedness to oppose it.

Jeremiah 6:28

Grievous revolvers; obstinate and refractory, Isa_31:6 Jer_5:3,23.

Walking with slanders; being their main business to detract from thee and the other prophets, Jer_18:18 **20:10**; a sin expressly forbidden, Lev_19:16.

They are brass and iron: this to the end of the chapter is all metaphorical; either they are impudent, as brass doth sometimes signify, or they are obstinate and inflexible, as iron notes: see both Isa_48:4: or it signifies their corrupt estate; they are not pure metal, as silver or gold, but base and mean, as brass and iron mixed together, Eze_22:18.

They are all corrupters: this relates to their manners; they propagate their corruption, Isa_1:4; they strengthen one another in wickedness.

Jeremiah 6:29

The bellows are burned: the prophet prosecutes his metaphor taken from refining of metals, intimating herein that the prophets had spent their lungs to no purpose; see the like Psa_22:15 **69:3**; and their strength was consumed by their so much labour and pains: q.d. The terror of the Lord is as a fire in my throat.

The lead is consumed; some read it, the *lead* was entire, viz. their dross did still remain in them, the lead put for their dross; but I see no reason for nor need of this reading, but rather hereby is understood either that means which was used to prevail with them, his words compared to *lead* for the weight of them, and the use of them; or the judgments, which were heavy as lead, that God mixed among them, the more easily to prevail with them; it was all upon them; as lead is used in melting silver, that it may melt the easier; it is all wasted, and doth no good.

The founder melteth in vain; let the artist use his greatest skill and industry, yet is it all in vain; He can make nothing of it: the prophets did but lose their labour in all the pains they took, Psa_58:5, after they had wearied themselves.

The wicked are not plucked away, or drawn away, as the word is, Jos_8:16 Jud_20:32. Their dross and corruption, their

wickedness and filthiness, is not removed, Isa_32:6: for wicked may be read wickedness.

Jeremiah 6:30

Reprobate silver; or, *Refuse silver* ; such as will be rejected in payments; they are not to be purged or reformed.

Shall men call them; or, *be called* , i.e. they shall be esteemed such as will not pass for current before God or good men, Lam_3:45.

Because the Lord hath rejected them; the prophet gives the reason of their being accounted such refuse stuff, viz. because God, who knew their hypocrisy in boasting of themselves, had rejected them, Lam_5:22; therefore every one else would.

Jeremiah 7:1 JEREMIAH CHAPTER 7.

A call to true repentance, Jer_7:1-7; and not, living in theft, murder, adultery, perjury, &c.. to trust in the outward worship and temple of God, by the example of Shiloh, Jer_7:8-15. The prophet is forbid to pray for them, Jer_7:16. Their idolatry, and its judgment, Jer_7:17-20. Their sacrifices rejected, and obedience required, Jer_7:21-28. They are called to mourn for their abominations in Tophet, and their judgments, Jer_7:29-34.

See Jer_1:2. This is the title of a new sermon, much of the nature of the former, which readeth to **Jer 10**.

Jeremiah 7:2

Stand in the gate, viz. the east gate, which was chiefly frequented; this being the public place of going out and coming in, and where the people were then wont to assemble, Jer_26:2,**10**; and he is said to *stand* , because he was to execute the office of a preacher, Jer_26:2, not of a judge, where the posture would rather have been *sitting* .

The Lord's house; the temple, Jer_7:4,**10**.

Proclaim there: the place notes the vanity of their confidence, who, notwithstanding all their provocations, yet placed their safety much in the privileges of the temple, glorying much in that; and the manner. proclaiming, signifies both the authority by which

he spake, and the divulging of what he spake plainly and boldly, which as it was in a public place, viz. the court of the people, not the court of the priests, (from which it is distinguished, 2Ch_4:9) and therefore said at these gates, viz. the several gates that were in the wall of the court, of which there were six, three on the south side and three on the north; so, possibly, it might be at some public time of the people's resorting thither from all quarters, Psa_122:4,5, when all the males were to meet, Exo_23:17; see Joh_7:37; and therefore said,

all ye of Judah. This word; the message that I send thee with.

The word of the Lord: see Jer_2:4.

Jeremiah 7:3

Amend your ways and your doings, i.e. mend your manners. Amending signifies both to turn from our evil works, and make our good better.

I will cause you to dwell in this place; you shall not go into captivity, implying that otherwise they should; he will continue their habitations to them from age to age, as Jer_7:7. The doing of a thing in Scripture often implies the continuance of it: Lev_26:11,

I will set my tabernacle, i.e. I will continue it.

Jeremiah 7:4

Because this was God's house, wherein he had promised to dwell, and that for ever, Psa_132:13,14, they flattered themselves that he could dwell no where else, and would not depart, and certainly would not suffer the Chaldeans to destroy this, and therefore that no evil could befall them, as they promised themselves, Mic_3:11; therefore the prophet cautions them not to deceive themselves in trusting to the temple and its buildings, as the two courts, and house, and holy of holies, implied in the word these, which he doth as it were point to with his finger; (for where the prophets speak distinctly of the form of the temple, they reckon the court, where the people did sacrifice, and the holy place, or house, whereinto the priests only did enter, and the oracle, or holy of holies, wherein was the ark of the covenant, and into which only the high priest entered, and that but once a year;) which these hypocrites looked upon themselves secured by, as it were, by a

treble wall, fort, or bulwark, that they could not miscarry; but he would have them to know that neither these, nor the services belonging to them, will be able to secure them, Jer_7:8 Jer_4:14; and it is likely their false prophets did thus persuade them, whose prophecies he calls here these

lying words; but God will have them know that he doth not choose a nation for the place's sake, but the place for the nation's sake; the like caution the apostle gives them, 1Co_10:2, &c. The emphasis that may be in this threefold repetition seems rather to relate to the confident and often reiterated brags and boasts of the temple that were in their mouths, than the worth and excellency of it, in regard of God's owning it.

These; the prophet, standing in the gate at which the people entered, doth as it were point at the several buildings appertaining to the temple, viz. the courts, house, oracle, &c.

Jeremiah 7:5

He tells them, it is not their vain confidence in their privileges, and boasting of the temple, but only their serious and thorough repentance in turning to God, both in point of piety and equity, that can secure them.

Between a man and his neighbour, i.e. impartially among one another, between man and man, without favour or hatred.

Jeremiah 7:6

Here they are cautioned against three sins that this people were generally addicted to, oppression, blood, and idolatry; and he instanceth in the worst of oppressions, viz. of such as God hath more especially taken into his immediate protection, because these are most void of help, and most obnoxious to injuries; the

stranger, Exo_22:21, the

fatherless, and widow, Jer_7:22-24; see them all three together, Deu_10:18 **27:19:** see on Isa_10:1,2: and where God speaks of right administering of justice, he usually makes mention of these three, to prove the integrity and impartiality of justice; and though this may more properly respect the princes and great ones, yet I conceive here the prophet doth not so restrain it.

Shed not innocent blood, either by murder or unrighteous sentence; being one of those sins in special mentioned for which God expresseth his high displeasure, and will send the Chaldeans upon them, 2Ki_24:4.

In this place; either in this city in special, or the whole land in general; see Jer_7:3; and there he would show what a foolish thing it is that they should boast of their security in this place, and yet shed blood, which pollutes every place, Num_35:31, &c.

Neither walk after other gods; abstain from your idolatrous courses and depart not from my pure and uncorrupted worship, unto your superstitious and hypocritical service; and he adds to

your hurt, or your own hurt, to show that they will be the only sufferers by it, not God, Jer_7:19. God is neither benefited nor damaged by any thing that we can do, Job_35:6-8.

Jeremiah 7:7

Then, i.e. upon this condition, that you will return unto me, then either I will establish and fix you in the land; or, as anciently read, *sachanti* in *kal* , I will dwell, viz. amongst you in this place, otherwise not.

In this place, viz. Judea, both in Jerusalem and the whole country, as the next words manifest.

For ever and ever, i.e. from age to age, as your fathers did before you from the days of Joshua until now.

Jeremiah 7:8

Behold; take notice of it, and think of it seriously.

Ye trust in lying words; either flattering yourselves with your own conceits, whereby, in your discourses, you strengthen one another; or depending upon the delusions of your false prophets, Jer_5:31 **23:26,27**; or rather, bolstering yourselves up upon your privileges or bare ceremonies, which you so much boast of, as Jer_7:4; all which he tells them will profit them nothing.

Jeremiah 7:9

Here the prophet mentions divers of those sins in which they were notorious, they were *thieves, murderers, adulterers* , perjured *idolaters* , &c. :q.d. Can you think that this can be grateful unto

me, or any whit advantageous to yourselves, to frequent my house, and yet retain these odious sins, as if I were a companion for thieves, murderers, &c.?

Gods whom ye know not; such as they had set up new, and never had any experience of, and therefore could have no reason to serve them; therefore called new gods, Deu_32:17 Jud_5:8: but of his power and goodness they had had ample proof, in their deliverance from Egypt, and the wonderful miracles and signs that God had shown them in the wilderness, and his victorious arm for them in Canaan; of which things these Jews could not be ignorant, and therefore the more inexcusable. Four of these sins respect the second table, these two last the first. The name of

Baal is here put for all idols.

Jeremiah 7:10

And come and stand before me in this house; in the temple; either as if they had done no such thing, like the whore, that wipes her mouth, and saith she hath done no wickedness, Pro_30:20, noting their deep hypocrisy; or else that barely this would expiate for all their abominations, as if they could make God amends for their sins by their duties; and their posture of standing notes their service, 1Ki_10:8 Pro_22:29.

Which is called by my name; that is acknowledged to be my house, and bears my name, dedicated to me.

We are delivered to do all these abominations; that is, after they had appeared before God with their sacrifices, either they thought themselves safe from all danger, and freed from God's judgments, Mal_3:15; or rather privileged to return to all those wickednesses again, hereby noting their impudence. See Isa_1:12, &c. LXX. read it, *we have abstained from all these abominations*, as if these were the lying words in which they trusted.

Jeremiah 7:11

Robbers, Heb. *breakers through*. The word is taken in a large notion for all sorts of plunderers, whether in house, Eze_7:22, or field, highway-men, Dan_11:14. Do you look upon this house as a sanctuary and refuge for *robbers* and *murderers*? do you esteem it so, and is it so in your eyes? so the phrase is used Num_13:33, &c.; hereby making me an abettor of all your lewdness,

Mat_21:13; a metaphor taken from wild beasts and mischievous persons, that do both secure themselves and hide their prey in holes and caves of the earth, Psa_10:8,9.

I have seen it: q.d. As crafty as you are, you cannot hide these things from me, nor all those workings of your thoughts about them, Psa_10:11,13,14 **Eze 18:12**. He checks their foolish vain confidences, whereby they deceive themselves, Isa_29:15. God will not be blinded by all their vain oblations.

Jeremiah 7:12

Shiloh; a place that did belong to the tribe of Ephraim, Psa_78:60, compare Psa_78:67; the situation whereof see Jud_21:19; and called *God's house*, as the temple is, 1Sa_1:3,7: he sends them hither for an example, which had the same privileges and holiness with the temple; not to go thither locally, but to cast their thoughts back, and consider of it, that they might know that God's presence is not tied to places, Act_7:48.

Where I set my name at the first; where I did at first give you the token and pledges of my presence among you, when you first entered into the pleasant land, noting the antiquity of Shiloh before the temple.

What I did to it, i.e. he utterly forsook it; he did not only deliver up his people into the Philistines' hands, but the ark also, the token of his presence, which never returned to Shiloh more; and afterwards delivered the ten tribes, wherein Shiloh was situate, into captivity to the Assyrian; see Jer_7:14,15; wherein he upbraids them for their folly ill thinking that the ark or altar in the temple should any more privilege them than it did Shiloh.

For the wickedness of my people; he gives them the reason of it in these words, *the wickedness of his people*, and chiefly the priests, Hophni and Phinehas, Eli's sons, 1Sa_2:12, &c.; and why should they think to escape, who did equal, if not exceed them?

Jeremiah 7:13

These works; either the same, or as bad, or worse than they did at Shiloh; or particularly those mentioned Jer_7:9.

Rising up early; a metaphor taken from persons that are diligent in their business, they use to rise up early: q.d. I did not only

speak by my prophets, but they in my name used all diligence to reclaim you, Jer_11:7,**8 25:3,4**, calling earnestly unto you; by which he means his exhortations and menaces, which ought to have had some efficacy upon them; but you slighted, and disregarded, and would not come at my call, Pro_1:24. **See Poole "2Ch_36:15"**, **See Poole "2Ch_36:16"**, and **See Poole "Isa_1:2"**.

Jeremiah 7:14

Therefore, because they have added this their obstinate refusing of all admonitions to the rest of their provocations,

will I do unto this house, viz. cause the consecrated things of the temple to be taken away by the hand of the Babylonians. *The place*, see Jer_7:7, which I gave to you, viz. upon condition of your obedience, Psa_105:44,**45**, and therefore may justly, upon the breach of the condition, take from you again, nay, by virtue of my sovereignty, Job_1:21.

Shiloh: see Jer_7:12.

Jeremiah 7:15

You shall have my presence with and watchful eye over you no more, but I will send you into captivity to Babylon. as I did your brethren into Assyria. See on 2Ki_17:6,**18**. And he terms them here

brethren, to let them know that they and Israel proceeded from the same stock, and therefore had no reason to expect but it should fare alike with them, seeing their sins were alike, 2Ki_21:13,**14**, &c.

Ephraim, viz. the ten tribes, Isa_7:1,**2**, compared; called by this name often, because that was the most numerous and potent of all of them; Jeroboam their first king was of that tribe.

Jeremiah 7:16

God forbids his prophets to pray for them in any kind by any cry or intercession; or, *running upon me*, which shows that God is resolved to root them out, seeing he will admit of no intercession; according as he charged Moses, Exo_32:10, and the like Jer_11:14. For God had been wont to suffer himself to be prevailed with by the mediation of his servants, as of Moses, Exo_32:11,**14 Num 14:19,20**; but now he would admit of no

intercession. See Eze_14:14,20, and Jer_15:1, and the next words. This charge seems to be laid upon the prophet, partly to take off the envy of the people from him, when they knew he was commanded to do no otherwise; partly to embolden him in this unpleasing work, laying aside all compassion. But certainly the prophet did pray that God would mind his covenant in saving a remnant, though not that God would revoke his decree, and to save the body of them.

Jeremiah 7:17

q.d. How canst thou pass along the streets but thou must needs be an eye witness of their abominations, to thy no small trouble and sorrow? as Sodom was to Lot, 2Pe_2:8; therefore how canst thou plead with me on their behalf? How canst thou either pray for them, or I pity them?

In the cities of Judah, and in the streets of Jerusalem; in city and country. See Jer_2:28 **11:13**.

Jeremiah 7:18

Here God shows how busily they are employed from the youngest to the oldest, and how industrious for their idolatry, Jer_44:1-7; see Mat_24:38; every one in the family doth somewhat towards it.

The children gather wood, or sticks; for the word is plural, and so used Num_15:32,33; an employment, if we understand small sticks, proper for children; if greater wood, suitable to youth, who excel in strength, and may be understood by children and young ones.

The fathers kindle the fire; they heat the oven, hearth, or stone on which they were baked.

The women knead their dough, to make cakes; prepare all the materials of which to make cakes; probably they were of some particular shape, or had some peculiar impression of some of their gods stamped upon them, like the popish wafers, some say stamped with stars, as being offered up to the host of heaven, or with some peculiar star, Amo_5:26 Act_7:43.

To the queen of heaven; or, frame or workmanship of heaven: this is diversely interpreted; some take it for the sun, which is signified by a word of the feminine gender, Isa_24:23, and of a

feminine use, Nah_3:17; some for the moon; as the sun was looked upon as king, so the moon as the queen of heaven, because of the largeness of her body in which she appears, and of the light she gives, but especially by reason of the government she exerciseth over inferior bodies; others, more probably, for the whole host of heaven, Jer_8:2 **19:13**, and so the LXX, according to which probably for their sakes they received divers stamps and impressions: they that would see more may consult the English Annotations and the Synopsis.

To pour out drink-offerings, viz. wine and other strong drinks, Exo_29:40, **41 Num 28:7**. The devil is God's ape, and taught idolaters to use the same rites and ceremonies that were used in God's worship; therefore here these idolaters, in pouring their drinkofferings, which might seem to be blood, or at least blood mixed with them, **See Poole "Psa_16:4"**, imitated God's drink-offerings, as they did his meat-offerings in their cakes, as in **Le 2**; by these they did furnish the table mentioned Isa_65:11, see there.

That they may provoke me to anger; noting rather the proper effects and consequences of their idolatries, than that they did propound to themselves such an end in doing it; but it seemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their idolatries; they were set upon it, as David's heart was set upon the worship of God, Psa_16:8.

Jeremiah 7:19

Do they think to grieve me, and trouble my mind? They are deceived, I am without passion, and can be without their offerings. Will not they themselves feel the smart of it? Jer_7:6. Will they not procure anger to themselves, as an arrow falls on the head of him that shoots? 1Co_10:22: of the phrase see Jer_3:25.

Jeremiah 7:20

Mine anger; put for his *revenge*, by a metonymy of the cause for the effect.

My fury: this expresseth his anger boiled up to the height, Jer_4:4.

Poured out; a metaphor taken from violent rains; see Jer_6:11; and may in particular allude to those showers of fire that were poured out upon Sodom, Gen_19:24.

Upon the trees of the field, and upon the fruit of the ground: these particulars are enumerated to express an utter desolation and ruin; see Jer_4:25; and it is threatened against those creatures which are innocent, because they were made for the use of man, partly that it might show how greatly God is offended, and that it should work upon them not only a greater fear of his judgments, but a greater shame for their sin, that they should occasion such sufferings upon the innocent creature, Rom_8:20,22.

Shall not be quenched: he follows the threatening with showing the irresistibility of it; his resolution is not to be revoked, Jer_4:4; and this is suitable to the charge he gave the prophet, Jer_7:16.

Jeremiah 7:21

The ironical words of one that seems to be in a great rage: Take those that are peculiar, and to be all burnt to me, Lev_1:9, and put them to your own use of what kind soever; eat them, and do what you will with them, I will have none of them; take it all and fill your own bellies, for you sacrifice not to me, but to yourselves. See Hos_9:4, where their meat-offerings are called in scorn *meat for their life* to nourish their bodies.

Unto your sacrifices; that part of your sacrifices which you are allowed to eat; they are but as profane food; do not you think to be sanctified by them, because I accept them not.

Jeremiah 7:22

Some would argue from hence that sacrifices were at first an invention of men, as papists and Socinians; and because they should not be used to idols, God gave way for the introducing them into his worship; but it is evident in Scripture that they have been of Divine institution ever since Adam, Gen_4:3,4. As to the meaning of the words, God doth not condemn them, or deny them, save only comparatively in respect of obedience, not so much these as obeying his commands, 1Sa_15:22 Hos_6:6, i.e. mercy rather than sacrifice. Negatives are often put for comparatives, Gen_45:8 Exo_16:8 Joh_5:45. Hence the Hebrew is, *the matter of burnt-offerings*; for sacrifices were not instituted for themselves, but for other uses, and to be signs of faith in his promises, and

obedience to his commands, as in the next verse, where the condition, promise, and end are all set down.

Jeremiah 7:23

This thing, or word, which is the rule by which all obedience is to be tried, viz. what commands, every thing else being but mere superstition.

That it may be well unto you: he shows what would be the good effect of their obedience, Exo_15:26 Deu_5:29,33, which implies that their sufferings are from their perverseness, as it is expressed in the next verse.

Jeremiah 7:24

Nor inclined their ear: it notes something of a higher degree of non-attention than bare not hearkening, viz. their not listening that they might obey what they hear, Jer_7:26 **11:8**, noting not only their slightness, but their stiffness.

The imagination, or *stubbornness* . See Jer_3:17.

Went backward, and not forward, like restive beasts; see Jer_2:27; a sign of their contempt; implying either,

1. They were worse by their admonitions and corrections, and so nothing did thrive with them. Or,
2. From the very first they have gone further and further from me, as Jer_7:25,26.
3. Or else depending upon their outward services, they set not my commands before their eyes, but cast my true worship behind their backs, Mat_23:23.

Jeremiah 7:25

God seems to upbraid them with their stock, they came of a perverse kind, their very fathers were so before them, and they have continued in their perverseness, Neh_9:16,17; they did not now begin to be rebellious, but it had been their practice all along; never ceasing from the time their fathers came out of Egypt to the days of Jeremiah.

I have even sent unto you all my servants the prophets; God tells them what care he had taken to inform them in their duty and happiness, not once or twice, but sending messengers to them

seasonably and constantly, from first to last, 2Ch_36:15
Neh_9:29,30 Am 2:10,11. See Poole "Jer_7:13", and See Poole
"Jer_25:3", See Poole "Jer_25:4", &c. The church of God hath
never wanted teachers raised up and sent by God.

Jeremiah 7:26

Their fathers had done bad enough, but they were so far from
reforming, that they did worse than their fathers, Jud_2:19,
Jer_9:3; and whereas he had said before *your* fathers, now
changing the person he saith

their fathers, as it were in great displeasure turning away from
them to the prophet, as one speaking, but in vain, to such a stupid
people.

Jeremiah 7:27

Therefore thou shalt speak all these words unto them, viz.
revive upon them all that thou hast been speaking to them from
me these forty years and upwards. Whereby God shows that there
is nothing wanting on his part; for notwithstanding all their
perverseness, yet he still warns them by his prophet, which will
leave them the more inexcusable, Eze_2:5,7.

But they will not hearken to thee: this must needs be a great trial
to the prophet, that he is assured that he shall speak to them in
vain. But this God acquaints him with beforehand, partly for
Jeremiah's sake, that he should not be discouraged, but the more
emboldened, though he saw no success, Eze_2:7; and partly for
the people's sake, that being foretold of their obstinacy, they
might bethink themselves and repent, if yet there might be hope,
Lam_3:29.

Thou shalt also call unto them, but they will not answer thee:
this shows their further refractoriness, that were not only deaf to
God's message by his prophet, but though he cried loud, followed
one exhortation with another, yet they would make no return unto
it.

Jeremiah 7:28

**This is a nation that obeyeth not the voice of the Lord their
God;** spoke in a way of contempt: q.d. A nation more than
heathenish; though they profess themselves a peculiar people to
me, yet to be numbered among the Gentiles.

Nor receiveth correction, i.e. answer not the ends of correction, viz. to be instructed, Jer_5:3, and submit their necks to the yoke, which laid the foundation of all their rebellion.

Truth is perished, and is off from their mouth; there is no trusting or believing them in any thing they say or do; no veracity or fidelity, but perfidious both to God and men, being all filed with hypocrisy, lies, and deceits.

Jeremiah 7:29

Cut off thine hair; it was a usual token of sorrow among the Jews to cut off the hair, Job_1:20 Isa_15:2 Mic_1:16. But here he speaketh either,

1. To Jeremiah; for

O Jerusalem is not in the text; or,

2. To the inhabitants of Jerusalem; and so speaks to them as a woman, whose hair is for an ornament, 1Co_11:15. Therefore this must needs signify a higher degree of sorrow. Cutting the hair among the ancients did signify,

1. Mourning.

2. Bondage. For the cutting off the hair in servants was a token of subjection; so that this speaks Jerusalem's mournful condition in her captivity.

Cast it away; it is not to be reserved, as sometimes men and women both do for some use; but to be cast away, and as a thing good for nought. And thus it may agree with the church's lamentation, Lam_5:16; for it is not here exhorted to as a token of repentance, but as a threatening of judgments.

Take up a lamentation on high places: see Jer_3:21. Lift up thy voice on high in lamentation, when thou hast thine eye or thoughts upon the high places where thou wentest a whoring from me, for which thou now goest into captivity.

The generation of his wrath; or, of his *overrunning anger* , as some render it, i.e. with whom he is extremely vexed, *this present generation* , that by their provocations have brought themselves under his wrath, Jer_7:18,20, a generation *destined to the wrath of God* , called elsewhere the people of his curse, Isa_34:5, and such

as the apostle calls vessels of wrath, Rom_9:22, so far as it concerns the phrase.

Jeremiah 7:30

The children of Judah; either Judah's posterity, Jos_14:6, or Judah's inhabitants, which are often called *their children* ; so **Jer 2 16.** *In my sight* , i.e. though they will not see it, yet I see it, and they shall know that it is in my sight, i.e. that it displeaseth me.

They have set their abominations in the house which is called by my name: here he instanceth in one species of their abominations for all the rest, whereby it appears they were grown to a great height of impiety. It was not enough to have their idols and superstitions abroad in the hills and groves, nor in private in their own houses, Isa_57:6-8 Jer_19:13; but they must bring them into God's house, as Manasseh did, 2Ki_21:4; God having but one house in the world, as it were, to confront him, 2Ch_36:14 Jer_32:31 Eze_43:8.

Jeremiah 7:31

High places of Tophet; See Poole "Isa_30:33". It comes from *Toph* , that signifies a *drum* , because they did beat drums to hinder the noise of their children's screeches, when they burnt them in sacrifice upon the altars, called here, *high places* , to Moloch, which is also called Melchom.

Which is in the valley of the son on Hinnom: Tophet was situate in a pleasant valley near Jerusalem, a place in the possession of the children of one *Hinnom* , Jos_15:8, watered by the river of Siloe.

To burn their sons and their daughters in the fire: this most inhuman practice of burning their children, even their own bowels, to Moloch, not their sons only, but their daughters, who were most tender, they did expressly against the command and caution of God; See Poole "Deu_18:10"; having learned it of the heathen, Deu_12:30,31, the devil commanding them so to do by his oracles. They took pattern from the Samaritans where those of every nation make gods of their own, 2Ki_17:29-31.

Neither came it into my heart; which was always so far from my approving, that I never let it come into my thought or debate,

whether I should or not; or which I abhorred from my heart: he speaks herein after the manner of men: see Jer_3:16 **32:35**

Jeremiah 7:32

It shall no more be called Tophet, nor the valley of the son of Hinnom: they were called so after this, and are known by those names to this day; but the meaning is, they shall acquire a name from another occasion, that shall suit them as well, viz. for the great slaughter that shall be made there, or rather thereabouts, in and about Jerusalem, and therefore called

the valley of slaughter, from the effect of slaughter; as Judas's field was called Aeldama, Act_1:19, being a place for burying of the slain, as the next words show.

They shall bury in Tophet, till there be no place; either there shall be so great a slaughter made upon that spot by the Chaldeans, that they shall bury as many as the place will contain, and the rest of the carcasses they shall throw on heaps, to rot above ground; for to lie unburied is frequently used as a curse on such, the burying of the dead being accounted as a thing sacred, and a significant symbol of the resurrection: or those that are slain in and about Jerusalem, at the siege and taking of it, shall be carried thither to be buried, either because there shall be no burying-places left about Jerusalem, or that valley shall be filled till there be no place for more, that hereby it may be so polluted, that no thoughts of holiness may remain in it; for a dead carcass under the law was unclean; and that which before was a valley of pleasure and great delight, and they had dedicated to God, shall now be a valley of slaughter.

Jeremiah 7:33

The *birds* and *beasts of prey* shall feed on them, being exposed to open view for want of interment, Jer_19:7,

and none shall fray them away; (a piece of humanity that even nature itself teacheth;) either by reason of the enemy's presence, for fear of whom they durst not; or rather, because there will be none left to do it: and this is reckoned among the curses, Deu_28:26.

Jeremiah 7:34

All kind and degrees of mirth shall cease, Rev_18:23, all places shall be filled with lamentations and woe; their singing shall be turned into sighing; they shall lay aside all things that are for the comfort of Human society, which is to be understood in this expression.

For the land shall be desolate; there shall be such an utter devastation, that there shall be neither season nor place for these things, Isa_64:10, **Jer 25:10:** where marrying shall cease, without which mankind cannot subsist, there must needs be desolation.

Jeremiah 8:1 JEREMIAH CHAPTER 8

The calamity of the Jews, both dead and alive, Jer_8:1-3. Their brutish impenitency, Jer_8:4-7: Their vain boast of wisdom; their covetousness, security, impudence, Jer_8:8-12. Their grievous judgments, Jer_8:13-17; bewailed by the prophet, Jer_8:18-22.

This chapter being a continuation of the former, he proceeds in carrying on the threatening with higher aggravations of the judgment, viz. that when the time shall come spoken of Jer_7:32, the Chaldeans' rage shall reach, not only to the living, but even against those that are in their graves, and that sparing none of any degree or quality.

They shall bring out the bones of the nobles and princes, as Manasseh and others, possibly led to it out of greediness, supposing to find great treasure in their sepulchres; of the

priests and prophets, principally the false ones, as a just judgment of God against them for deceiving the people; of the

inhabitants of Jerusalem, out of their spite and fury kindled against them, as soldiers, or in contempt and ignominy: and this notes the utter desolation of the city, not only razing the walls, but turning up the very sepulchres, which were accounted sacred, and not to be violated.

Jeremiah 8:2

They shall spread them before the sun; not gather them together into charnel-houses, as we usually do out of humanity, but scatter them about as it were to be turned into dust and dung.

And the moon, and all the host of heaven, viz. all the rest of the stars, to show that they should not lie out in the day time only, but night also, before the moon and stars, Jer_36:30. Their carcasses shall be cast to their idols, Lev_26:30 2Ki_23:14,**20**; a kind of *lex talionis*, that as they had served and worshipped these creatures, God doth, as it were, appoint them as spectators and witnesses of his vengeance, and what contempt he pours upon them, their carcasses being brought before their idols, which will be so shameful, as if one should draw forth the adulteress with the adulterer into open view, and expose them together; and it also insinuates the inability that is in these dumb idols to help them in their misery.

Whom they have loved: this and the following term serve to express the greatness and variety of their affection and zeal in their worshipping of them, Deu_4:19 2Ki_23:5 Jer_7:18: he multiplies words, as it were implying that there can hardly be words enough to express their folly and madness, the Gentiles worshipping these creatures, not only for their beauty and lustre, but, according to their ancient philosophy, apprehending them to have been living creatures, and that all events were ordered by them.

They shall be for dung upon the face of the earth; on the superficies of it; there shall be no care taken of them, but they shall lie in the open country in the air, till they rot into dung, or dry into dust, as in the beginning of the verse; see Psa_83:10 Jer_9:22; they shall be ignominious even after death.

Jeremiah 8:3

And death shall be chosen rather than life; a description of the unexpressibleness of their misery, that notwithstanding all the barbarism of the Babylonians exercised both upon the living and the dead, yet a small matter in comparison of what the living would feel, of the greatness of which misery there was a double cause; not only their being led into captivity, but God's

displeasure following them, even in their banishment, being sorely oppressed; one of those threatenings Lev_26:36,39: see Job_3:20,21Ki_9:6. Which remain in all the places whither I have driven them; some dispersed among the mountains and hiding-places of Judea, others in the desert of Moab and Idumea, whither they fled for fear of the Chaldeans, and all other places where God would scatter them; an hypallage.

The Lord of hosts, he that hath all the creatures as an army at his command, can do this against those with whom he is displeased.

Jeremiah 8:4

Moreover thou shalt say unto them; though possibly it be all in vain, yet thou shalt keep in thy work.

Shall they fall, and not arise? an interrogation that hath the force of a negative, i.e. surely none. Or, *Will* men, is there no hope? And are they upon this ground desperate? Or rather, *Will* men fall, and not arise? Are they such fools, that having fallen by their sins, and been foretold all that is coming, that they will not accept of a remedy? Jer_7:27 Hos_14:1.

Shall he turn away, and not return? a metaphor taken from one that is out of his way; can any imagine that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even against nature itself for a man not to seek his own good.

Jeremiah 8:5

By a perpetual backsliding: either a universal backsliding; or rather, obstinately resolved to hold on, though they see they are out of the way; not out of levity or inconsiderateness. The Hebrew word signifies *strength*, the same used Psa_13:1, and translated *for ever*, implying a strong, stiff, stout refusal. See Isa_57:17 Jer_5:3. *Deceit*: either their injustice and cozenages in circumventing one another, which was so frequent among them, Jer_9:4-6 Mic_7:3,4; or their hypocrisy, whereby they thought to deceive God, but they did indeed deceive themselves; the great impediment of their repentance, Isa_44:20; or rather, their sticking close to their false prophets, who did deceive them, thence encouraging themselves in their wickedness, and pleasing themselves that their miseries should not come upon them. **See**

Poole "Isa_30:10"; **See Poole** "**Jer v. 31**"; **See Poole** "**Jer_14:13**", &c.

Jeremiah 8:6

And heard, i.e. that I might hear; the words rather of God than of the prophet, which the continuance of the speech seems to show in the next verse, in the close whereof it is plain that God speaks, expressing himself after the manner of men, who are wont to listen diligently after the things they are very desirous of. See 1Ki_20:33 Mal_3:16.

Not aright; or, *not so*, as the LXX., and the word is thus used, Exo_10:11 Psa_1:4; not so as I would have had them; so far from repentance, that I do not perceive a word from them tending that way.

What have I done? I see no tendency to repentance, I see none of them so much as calling themselves to an account, not recoiling upon themselves, where repentance usually begins, 2Ch_6:37, as men use upon an inconsiderate act to smite upon their breast, or thigh, and say, What have I done? as 2Sa_3:24.

Every one turned to his course; to their accustomed way, committing all wickedness without restraint. See on Isa_59:7. The fury and unbridledness of their lusts, being spurred on by their wills, it described in the next expression, showing how, like a headstrong horse, he runs away with his rider; or compared to the delight that a horse seems to take in running violently and headstrongly into the battle, as it is described, Job_39:21, &c.; and this word *rushing*, signifying properly an inundation of waters, helps to show their uncontrollableness in another metaphor: see this verified of them Jer_2:23,24. It is said *every one* by an hyperbole, at, Psa_14:3, and frequently elsewhere.

Jeremiah 8:7

In the heaven, i.e. in the air, which is often called heaven, where the birds fly, Psa_8:8; compare Jer_7:33, who possibly observe the fit time by the temperature of the air.

Knoweth her appointed times, i.e. observeth the several seasons of her going and coming by some natural instinct, and this is said of the stork: what kind of fowl is here meant is disputable: see English Annotations and Latin Synopsis.

Observe the time of their coming; the same thing diversified in these several fowls, that know also their seasons.

But my people know not: this notes the great stupidity of his people, seeming not to have as much sense in them as the birds in the air, not knowing their *summer of prosperity*, to make a good use of God's favours, nor the winter of adversity, either to prevent or remove that wrath of God that hangs over their heads, Isa_5:12 Luk_19:42,44; they know not their time for repentance, and making their peace with God, compared also, on the same account, to the beasts of the field, Isa_1:3; and thus Christ upbraids the Pharisees, Mat_16:2,3.

The judgment of the Lord; either God's vengeance in general, or particularly hovering over Jerusalem and Judea; or rather, the manner of God's dispensations with them. So the word is used 1Sa_2:13 8:11.

Jeremiah 8:8

How do ye say, We are wise? q. d. These things considered, where is your wisdom, when you see the very fowls of the air are not so stupid as you are? he speaks either to princes and priests, or to the whole body of the people.

The law of the Lord is with us: this may be understood either more general of all, or may have a more special eye to the priests, with whom it was intrusted, Deu_33:10 Mal_2:7. They were wont to boast much of the law, as well as of the temple, Jer_18:18 Rom_2:17,23.

In vain made he it: q.d. For any use they made of it, they had as good have been without it; God needed not to have given them a law, Hos_8:12.

The pen of the scribes is in vain; neither need it ever have been copied out, divulged, and conveyed down to them by the scribe, Deu_17:18; or the prevarications and collusions these lawyers used in the false interpretation of the law, wherein they sided with the false prophets, should be in vain. A scribe was a teacher, one well versed in the in the Scripture, or esteemed so.

Jeremiah 8:9

The wise men are ashamed, they are dismayed and taken; they trusted to their refuge of lies, but when God shall bring the judgment threatened, the wisest among them will find that they shall be confounded among themselves, not knowing what to do for all their wisdom, but shall be taken with the rest, Jer_4:9: by *wise men* he means the scribes in the former verse. The same said of Babylon, Isa_47:10.

What wisdom is in them? or, *What is wisdom to them?* How can they say they are wise, when they have no fear of God, which is the beginning of wisdom, Pro_1:7; when they have no respect at all to the word of God, as to any holy practice, which is the *fountain of all wisdom?* Deu_4:6 Psa_19:7 2Ti_3:15.

Jeremiah 8:10

Therefore will I give their wives unto others, and their fields to them that shall inherit them; a paraphractical description of the miseries of war: God doth here insinuate that their misery shall not be for a short time, but so long, as that strangers, viz. the Chaldeans, shall enjoy their land by inheritances, so far should they be from possessing their land for ever.

Every one is given to covetousness; so greedy after their own private gain, that they took no care of equity or justice, in which word is comprised all their fraudulent dealings one among another. Of this and the two next verses, see on Jer_6:13-15.

Jeremiah 8:11

No text from Poole on this verse.

Jeremiah 8:12

No text from Poole on this verse.

Jeremiah 8:13

I will surely consume them; or, *In gathering I will consume them* : q.d. I will so gather them together into their several cities to be besieged, that it shall be no hard matter to destroy them, Jer_8:16, viz. the body of the people; not every one, for there was a remnant that did escape.

There shall be no grapes on the vine, nor figs on the fig tree: these fruits, grapes and figs, it is probable, were of greatest

account and use among them, Isa_36:16, and so may be put for all other things, either for necessity or delight, which God threatens he will deprive them of by reason of the siege, which a famine shall succeed, Jer_5:17 Joe_1:7 Hab_3:17. See the like Zep_1:2,3. Or possibly it may be spoken by way of similitude: q.d. They shall be wasted, as when there is no grapes on the vine, &c.; the land shall be left as bare as when by tempests or other violence there is neither leaf nor fruit left upon the tree, Psa_78:47.

And the things that I have given them shall pass away: if this refer to the further punishment, as some, then it is as much as to say, what they have already received from me and laid up, they shall also be deprived of, Hos_2:8,9; or, though I have given it to them, yet they shall not enjoy it, it shall be taken away by their enemies: if it relate to the reason of the punishment, as others, then the copulative is put for the causal: q.d. *Because* the things that I gave them, viz. my laws, pass away, i.e. they have transgressed, Isa_24:4,5: either sense lies fair.

Jeremiah 8:14

Why do we sit still? the people at length seem to bethink themselves, and thus to bespeak each other. *Let us enter into the defenced cities* ; in the scattered villages there is no safety for us, let us retire into places of greater security, Mat_24:16-18; possibly they thought they might be secured there, as they had been before in the time of Sennacherib.

Let us be silent there; keep close within our walls, say or do nothing to provoke the enemy; but sit down and bewail the desperateness of our condition, Lam_3:28,29, or tremblingly expect the issue of this sad war, for there is no possibility of making head against such an enemy, that bears down all before them.

The Lord our God hath put us to silence: they now begin to perceive that the hand of God is in all this, and that therefore they have not a word to say, as if they were wronged; God hath put them to shame: much less courage to oppose the Babylonians; their heart fails them, they are as men in a great terror and consternation; God *hath put us to silence* , let us be silent.

Water of gall; or, poison; probably the name of some poisonous herb, with the juice or infusion whereof they were wont to kill persons, as hemlock, nightshade &c. See Hos_10:4. It notes those bitter destructive judgments that God was bringing upon them, Jer_9:15, which did spring from that bitter root of their sinning against him, as in the next words.

Jeremiah 8:15

Viz. Upon the persuasion of our prophets, we expected that these troubles would never come, but all would be well; but we find ourselves merely deluded by them; we looked so long, till even our eyes failed us, but we see no remedy for us, Lam_4:17. A metaphor. Miseries are often in Scripture compared to diseases, and deliverances to healing, Deu_32:39 Psa_103:3 Jer_33:6.

Jeremiah 8:16

The fury of the Chaldeans' march is described by the snorting of their horses, which is a noise they make through their nostrils, when they are chafed and fretted.

Was heard from Dan, i.e. even to Jerusalem: q.d. The dreadfulness of the noise shall be heard from far: or rather, Though Jerusalem seem to be secure, yet the farthest coasts of the land are in great consternation, viz. the outmost boundary of Canaan northward, through which the Chaldean army was to march: see Jer_4:15: or it is said *to be heard*, either the noise itself, or the fame of it, Jer_6:24.

His strong ones; his choice horses or cavalry; or his stout and sturdy ones, as the word signifies, and expressed by their brisk frolicsomeness and courage in the word *neighing*, properly applied to horses, understanding here the chief of them; and the word for *strong ones* is applied to any thing that excels, as to man, Job_34:20; *to angels*, Psa_78:25, *angels' food*, or *the bread of the mighty*; and for *horses*, as here, and Jud_5:22 Jer_47:3.

All that is in it, Heb. *the fulness of it*, the trees, and fruits. and wealth of the land; they are entered upon their spoil, and will leave nothing in the land, Jer_4:20. It is spoken in a prophetic style, who use to express the certainty of what shall be as if it actually were already. *The city*, viz. Jerusalem; or rather the

cities, with all their inhabitants, as well as the country, the singular number being put for the plural, as Isa_27:10.

Jeremiah 8:17

He proceeds in increasing of their terror: q.d. There will be no appeasing or allaying of their fury by any art or method; therefore represented by the cockatrice, called in Latin *regulus*, or king of serpents, as putting to flight all other serpents; but by apposition to

serpents, showing what kind of serpent they shall be, a sort that cannot be charmed, viz. such an enemy as by no entreaty can be made exorable: see on Isa_11:8. LXX. *deadly serpents. They shall bite you*; they shall afflict you with sore punishments, not only stings in their tails, as scorpions, but in their teeth, whereby they shall devour you, Jer_8:16.

Jeremiah 8:18

The language of the people, being long shut up in their cities, and finding no relief, at last faint, Lam_4:17. But more probably the prophet now seems to speak his own resentments, how greatly the calamity of his people did affect him; the like Isa_22:4: when he would sometimes refresh himself with the comfortable refreshments of nature, the thoughts of his people's misery do so afflict him, that his heart is ready to faint, to sink within him.

Jeremiah 8:19

The voice of the cry, i.e. the, greatness of their cry, the bitter cries, and screeches, and complaints that methinks I hear: the words are abrupt, because the prophet is to represent several persons speaking; himself, the people, and God.

Of the daughter of my people; see Jer_4:11; possibly because Jeremiah loved them, instructed them, admonished them as a daughter.

Them that dwell in afar country, viz. their enemies the Babylonians, that were to come against them from a far country, Jer_6:22; or the voice of them that were captives under those of a far country; now they begin to cry, which would not be persuaded to it before: the first is most to be approved of.

In Zion, viz. in Jerusalem, a metonymy of the subject.

Is not her king in her; or, as King in Zion; or, have we not a king of the seed of David, to whom the kingdom was granted to be perpetual? Either the words of God: q. d. Was not I among you, to provide for you, and protect you, but you must needs repair to idols? The like kind of speech is in 2Ki_1:3, and the close of the verse seems to favour this. Or, as others, an expostulatory lamentation of the people, that the cruel adversary should prevail over a people that had God so near them, Psa_48:2,**3 76:1,2**: Hath God now left us? and is the promise of his continuance here at an end? Psa_89:36-38.

Why have they provoked me with strange vanities? as if God should seem to reply here, Let them not think it strange, seeing they have turned their backs upon me, and trusted to idols, which are but vanity, Jer_2:11,**13**; called *vanity* , not only because idols are as nothing, but because all the confidence that is put them is vain, and because idolaters are vain in their minds, and want understanding. I have not forsaken them, but they me.

Jeremiah 8:20

The harvest is past, and the winter no time for war; the people's continued complaint, not unlike that Jer_8:15. The year is gone, and we are still frustrated in our expectations, the time that we expected help from Egypt, Isa_30:2,**3,5**.

We are not saved, viz. by the Egyptians, or any other confederates.

Jeremiah 8:21

The prophet here shows how deeply he is affected with the people's misery, he deeply sympathized with them.

The hurt; it signifies *breach* , I am broken in my spirit; and so it answers to the breach that is made upon the people.

I am black; I am as those that are clad in deep mourning, Psa_38:6 Jer_14:2.

Astonishment hath taken hold on me; I am amazed to think that my people should sin themselves beyond help, no remedy for them, as the next verse, that no threatenings or counsels should prevail with them.

Jeremiah 8:22

Gilead was eminent for balm, Gen_43:11, taken for *rosin or turpentine* , which is a kind of more liquid rosin, and either flows or drops from certain trees of its own accord, or their juice flows from several holes pierced into them, as from the pine, cedar, cypress, or terebinth tree. Heb. *tseri* ; Gr. *rhtinh*, from *rew*, to flow, or run; Lat. *resina* ; Engl. *rosin* . A near affinity of the words in each language, the nature whereof is to dissolve hardness, to clear and close up wounds.

Physician, or *chirurgion* : probably in a country where were such plenty of remedies there could not want artists, whereby their cures might be facilitated, by means of which the Gileadites and Arabians did excel there.

Recovered, Heb. *gone up* ; the like expression 2Ch_24:13, *the work was perfected* ; Heb. *the healing went up upon the work* ; and so Neh_4:7: the prophet expresseth his grievous complaint by way of admiration, by a metaphor, implying the inveteracy and obstinacy of their hearts, that either would not come to the *physician* , or that they should be thus incurable, where they wanted not for prophets and teachers, or for any spiritual means, flowing down daily upon them; can Jerusalem and Judea be without spiritual *physicians* ? Some understand it by way of sarcasm: q.d. Where are your medicines, your *arms* , your *counsels* , your *confederates* ? And where are your *physicians* , your *princes and priests* , that promised you relief? Without God you see no help in any means. But the former more natural, and agrees best with the beginning of the next chapter.

Jeremiah 9:1 JEREMIAH CHAPTER 9

The prophet's lamentation continueth over their adultery, deceit, idolatry, which God would certainly punish, and they should be laid waste, when they should sufficiently lament, Jer_9:1-22. No trust in ourselves, but in God, who will punish all nations, Jer_9:23-26.

Oh that my head were waters! Heb. *Who will give* , &c.? by way of inquiry, because the Hebrews do want the imperative mood.

The prophet in this chapter principally bewailing his poor countrymen's calamity, whom Its therefore calls

the daughter of his people, he expresseth the greatness and excess of his sorrows, by wishing that his brains were as it were dissolved into water, (for the word is singular,) as if he wished it were all one water, signifying plenty, and that his eyes might distil tears like a fountain; the same word in the Hebrew for *eye* signifies a fountain; noting the continuance of it, as not to be drawn dry, expressed by *day* and *night* , apprehending it a misery so great, as never sufficiently to be bewailed. See Luk_19:41.

The slain; or that are to be slain, viz. by the Babylonians; a prophetic style; as sure to be slain as if they were slain already.

Jeremiah 9:2

He proceeds in his lamentation, which in the former verse he did, by way of compassion, in this in a way of indignation, Wishing for some retiring place, or sorry shed, or night cottage; **See Poole "Isa_24:20"**; though it were but some mean and sorry lint in the wilderness, as David, Psa_55:6,7, such as might but shelter him from the injuries of the weather: LXX., in some remotest station or corner, where he might not be an eye-witness of their miseries to grieve him so at the heart, Psa_119:136,158; see 2Pe_2:7,8; and where he might hope to find better entertainment from the savage beasts than from his own countrymen.

They be all adulterers, i.e. for the most part, Jer_5:8, both properly and metaphorically, being full of idolatrous practices; or, there is no integrity found among them.

An assembly of treacherous men; that deal perfidiously with God and man in all the concerns they are conversant about, Isa_1:4. And though the word here for assembly is most ordinarily used for a *holy assembly* , Lev_23:36 Num_29:35, which causeth some to understand it of their being most vile when they should be most devout; yet here it most naturally signifies a kind of combination among them, as such that have conspired one among another to act all manner of villanies.

Jeremiah 9:3

Bend, Heb. *tread* , because bows are usually kneeled or trod upon when they are bent, **Jer 14 51:3**.

Like their bow; their tongues are here compared to a bow, and lies to arrows, because as a bow shoots out arrows, so doth the tongue words, Psa_64:3.

For lies, i.e. all reproachful, false, and noxious words, to the damage of one another; and so bending may be preparing, framing, and contriving that mischief which they purpose to vent with their tongues, Psa_52:2-4 **64:3**, as *bending* is preparing the bow to do execution with the arrow.

They are not valiant for the truth; equity, justice; they are as eager in the ways of falsehood as men engaged in war, but show no valour in maintaining the truth.

Upon the earth, i.e. no truth in the earth in them, as we use to express ourselves; or rather more genuinely in the land wherein they live, they have no courage in what is good.

They proceed from evil to evil; either in kind or in degree; they go on from bad to worse, 2Ti_3:13, which speaks little hopes of their repentance; the ground of all which is said here to be, their *not knowing of God*, as in the next clause, Jud_2:10,**11** 1Sa_2:12. The heart cannot work strongly after God where there be but mean apprehensions of him.

Jeremiah 9:4

Take ye heed every one of his neighbour; better rendered friend, or companion, as 2Sa_16:17, and in the next verse; showing the general corruption will be so malignant, that one friend will betray another; no faith in friends.

Will utterly supplant; wholly given to it; Heb. *supplanting will supplant*; or, *treading down treadeth down*; trampling them under their feet, noting their oppression, which they exercise all manner of ways, as in the next verse, both by fraud and force. Like the interpretation that Esau puts upon Jacob, Gen_27:36; not only such as are near in habitation, pretending neighbourhood and friendship; but near in relation, even a

brother will circumvent; no respect to blood, arguing them to be monstrous in nature, putting off humanity. The word is here in allusion to Jacob, who had his name from *supplanting*; a metaphor taken from the *sole of the foot*, Gen_25:26.

Walk with slanders; carrying tales and reports up and down, whether true or false, to the disturbance of the peace of neighbourhood, Jer_6:28, and against the law of God, Lev_19:16.

Jeremiah 9:5

They will deceive, Heb. *mock* , or *deride* ; they are scoffers. *They have taught their tongue to speak lies* ; they have so framed their tongues to it by custom and constant use, that lying is become so familiar to them that they cannot leave it. The same word is applied to the wild ass, used or taught to the wilderness, Jer_2:24 **13:23**.

Weary themselves to commit iniquity; they use a great deal of industry, diligence, and contrivance in it, Psa_7:14 Isa_5:18. They spare for no labour and feel no weariness in it, whereby they are become expert.

Jeremiah 9:6

This God speaks to the prophet, either to inform him that there is no hope of this people's reformation, Jer_8:5; therefore he expresseth a deceitful people by the abstract,

deceit, i.e. nothing among them but deceit one to another, and hypocrisy towards me, as Psa_109:2, and vanity for vain men, Job_35:13; or to caution and advise him how to behave himself among such a people, that he be very wary he be not insnared by them, Jer_12:6.

They refuse to know me; either hoping to shift well enough by their several means they think to use, they are careless of turning to me, Jer_8:5; or by hearkening to their false prophets, who have all along deceived them, they obstinately reject my ways and counsels, Psa_36:1-4 **82:5**.

Jeremiah 9:7

I will melt them, and try them; the same metaphor used Jer_6:29; try them by melting them, i.e. either I will try what lesser afflictions will do before I do utterly destroy them; or rather, I will bring judgment upon them, the fire and fury of the Chaldean war, that shall clear away their dross from among them, and purge away those deceits in which they trust, that fire remnant may be purified, Dan_11:35; as when the dross is separated from metals, the rest remains pure: see on Isa_1:25. *How shall I do ?* q.

d. There is no remedy, I have tried all other means, and they have been ineffectual, any people will take no warning; they are grown to such a height of impiety, that I can do no less, though they are any people, Hos_6:4. Or God doth expostulate with them, How can you expect that I should treat you otherwise, that have so provoked me, and whose impieties have redounded so much to any dishonour?

Jeremiah 9:8

Their tongue is as an arrow: before, Jer_9:3, it was compared to a bow, i.e. ready prepared, and furnished with materials contriving their wickedness, Psa_11:2; and here to an arrow shot out, actually executing what they have designed. Some translate it *a murdering arrow. It speaketh deceit*; never speaking what they mean, that thereby they may the easier deceive the credulous; a double tongue, speaking fair when they mean to destroy, Psa_55:21, as the next words explain it, intending to do the greatest mischief when they speak fairest.

In heart he layeth his wait, Heb. *in midst of him*, i.e. in his very inwards, with his whole heart he contrives mischief.

Jeremiah 9:9

See Jer_5:9, **29**.

Jeremiah 9:10

The prophet having, Jer_9:1, taken up a lamentation for the slaughter of the people, he now reassumes it for the desolation of the whole land, every part of it being to be laid waste: see Jer_4:23, **26**. And it either sets forth the greatness of his grief, that shall reach to the very mountains, as the words may be read; or rather, the cause of his mourning, because he presently adds, for

the habitations of the wilderness. Of the wilderness; plain, or valley, as it often signifies; so the word is used Isa_63:13, **14**; or, *pleasant plains*. The country of Judea being mountainous, these plains and valleys were their chief places for pasturage, which dealt greatly aggravate the devastation; these shall be burnt up, the herbage so burnt that it shall be left utterly barren, like a parched heath, Jer_9:12. The *mountains* shall not be able to secure them, nor the *valleys* to feed them. *None can pass through them*; either there being no path; the LXX. render it, *on the paths of the*

wilderness ; or none to pass to and fro, and so leave it desolate; or so parched and waste that none can pass through it, so far are they from being inhabited, Jer_2:6. *Neither can men hear the voice of the cattle* ; there, where once all sorts of cattle and fowls in great plenty where wont to feed and graze, there is not so much as the chirping of a bird, the bleating of a sheep or lowing of an ox to be heard: see Jer_23:10-12 **50:3**. They are said to be fled and gone; either the enemy hath swept away all, or they have forsaken the land, because there was no food, Jer_12:4. A figurative expression of a universal desolation.

Jeremiah 9:11

Heaps, viz. of stones and rubbish.

A den of dragons; noting a desolate place, not any longer fit for fine habitation of mankind, as the next words do speak; but for hideous beasts; as they had made use of the temple for a *den of thieves* , Jer_7:11. The same also he afterwards threatens on Babylon herself, Jer_51:37.

Jeremiah 9:12

Who is the wise man, that may understand this, viz. the ground of all these evils? q.d. Is there not a wise man among you, that will concern himself and search into the cause of all these threatened judgments, which hath provoked God to so great displeasure? See Hos_14:9. It is a question that implies there is none, or very few, that consider common calamities in the causes of them; but rather say of judgments, it is a *chance* , 1Sa_6:9.

Jeremiah 9:13

Either this and the next verse refer to the former, viz. because there are none can give the reason why the land perisheth, therefore God will; or else they refer to Jer_9:15,16, as showing the causes of those judgments threatened; for either of the references do not alter the sense: see Jer_5:19: this verse contains negative reasons.

They have forsaken my law; he chargeth them with their apostacy, and refusing to obey his precepts, and conform their conversation to them.

Which I set before them: lest they should plead they were obscure and hard to be understood, therefore he tells them he had

made it plain to them, they could not be ignorant of it, except it were out of wilfulness and obstinacy: the like expression Deu_11:32.

Jeremiah 9:14

Imagination, or stubbornness and obstinacy: see Jer_7:24.

Baalim: see Jer_2:23. The prophet doth not charge them with new crimes, but with their tenacious sticking to their idolatry.

Which their fathers taught them: see Jer_7:18. It seems they might partly thank their education for it, as well as their own natural perverseness: hence we should learn to follow God's counsel in the Scriptures, and not blindly follow our fathers' counsel, precepts, or examples, or our own will, which is the worst guide.

Jeremiah 9:15

Even this people: this supplement *even* shows that it is spoken emphatically, though they be a people that presume to be my peculiar. *Wormwood; worms*, Dutch Annotations. A plant to purify and cleanse them, say some; but this doth not seem to be spoken in favour to them; therefore rather some poisonous plant, which may agree to any other destructive herb as well as wormwood, and this the Hebrew word doth intimate, to which purpose the

water of gall is mentioned in the next words; both joined together Deu_29:18; possibly the one pointing at their drink, the other at their bread; both metaphorically to be understood, of which see on Jer_8:14.

Jeremiah 9:16

I will scatter them also among the heathen; either you shall wander up and down among strangers, like Cain's curse; or rather, you shall have no friend abroad, but be sold as so many slaves from person to person.

Whom neither they nor their fathers have known; part of the curse threatened Deu_28:64.

And I will send a sword after them: neither shall this serve their turn, but I will follow them with the sword till they be destroyed; probably meant of those that might escape out of Jerusalem, and

flee into Egypt, the Chaldeans should pursue them thither, and either take or slay them there, i.e. such of them as were appointed for destruction; for otherwise they were not all consumed, a full end was not to be made, as is promised, Jer_5:10.

Jeremiah 9:17

Consider ye; either in how sad a condition you are, what circumstances you are under; or rather, bethink yourselves what course to take: and therefore he puts them upon mourning and bewailing their condition, intimated by the following expression.

The mourning women; a sort of persons, and principally women, as more apt for passions in this kind, which they had among them, 2Ch_35:25; whose work it was, either to compose funeral elegies, or panegyrics in praise of the dead, and to act them in some mournful manner, as tearing their hair, and beating their breasts, with other mourning postures, or to sing them in some doleful tone, thereby artificially to provoke and excite both passions and expressions of grief in the friends of the deceased, rather wringing out tears than shedding them, in which probably they made greater seeming lamentations than those that did really mourn, as being most concerned; not that God calls upon them to do this as approving the formality, (though this foolish custom had obtained in most ages and countries,) any more than other customs that were made use of by way of illustration; as the *Olympic games*, and possibly that practice mentioned 1Co_15:29; but makes use of it, as being customary, either to excite them to and put them upon true repentance, or to convince them hereby that they were not able themselves sufficiently to bewail so great calamities as were coming upon them, intimating hereby that he would give them occasion for the most unfeigned weeping and lamentation.

Cunning women; such as are most skilful in it, Amo_5:16; *wisdom* being taken for skill in any arts, as Exo_31:3, and elsewhere.

Jeremiah 9:18

Let them make haste: as by the calling for their artificial mourners he did intimate the greatness of the misery that was coming upon them, that with all, their art they could not

sufficiently bewail it; so here, by making haste, he intimates the near approach of it, that it was even at the doors.

Take up a wailing for us; pitch upon some form of mourning that may be suitable to our condition.

Our eyelids gush out with waters: this and the former are each of them a hyperbolical expression, and yet are too little to bewail the greatness of the judgment, which suits with the prophet's lamentation, Jer_9:1. The prophet would herein intimate that they that were so stupid as to hear the prophets denouncing their judgments with dry eyes, though he wished them to have been *fountains of tears*, shall now suddenly feel that they shall have cause enough to send for all the helps, not only real, but artificial, to stir up their mournings.

Jeremiah 9:19

Is heard out of Zion, i.e. Jerusalem, spoken in the present tense, after the prophetic style, being a frequent way of the prophet's expressing the certainty of a thing. *How are we spoiled!* how great is our misery! or, how come we to be in such a desolate condition? possibly expressions of the artificial mourners, or rather their real sense of it, now it is all too late.

We are greatly confounded: whether this be the complaint of the country people forced to flee from their habitation to Jerusalem for shelter, or of Jerusalem itself, that could expect no less, it filled them with great consternation, that they who thought their houses should have continued for ever, because of God's promise, Psa_132:10, &c., must now forsake them, Lev_18:25; either their persons carried out into captivity, or have them utterly demolished by the enemy.

Jeremiah 9:20

Yet, or *therefore, hear the word of the Lord*, i.e. do not think I speak words out of my own mind or fancy, but what I speak is from the Lord.

O ye women; either those hired women mentioned before, or rather the women of the land; for God would have it not a mercenary, but a real mourning; and he mentioneth women,

1. To upbraid the men with their stupidity.

2. As being more apt to grieve, thereby to express the readiness that he would have the land to be in for mourning.

3. Because of the decay and want there would be of men, as is expressed in the next verse, by reason partly of the slaughter, and partly of the captivity; therefore here is mention of women with reference to *children* in the next verse, after whom their bowels would yearn; and daughters, either the scholars of the mourning women, or rather, with reference to young men, unto whom they might be given in marriage.

4. Because the female sex is least able to help themselves in a common calamity. Or,

5. Because they would be least solicitous, but would indulge their delicacies, pride, sloth, and wantonness, Isa_32:9,**11**. *Every one her neighbour* , Heb. *a woman her friend* ; namely, that the grief might spread the further, and become deeper; for affections and passions, of what kind soever, are augmented by company: it notes how large and universal the mourning shall be, Amo_5:16.

Jeremiah 9:21

Death is come up; the unavoidableness of the ruin is expressed metaphorically, Eze_21:14 Jer_6:5, most likely alluding to the violent and universal storming of a city, Jer_5:10, wherein there is no respect had to sex, youth, or age. Several other allusions. See English Annotations. The Chaldeans are here understood by death, as bringing death wherever they come; a metonymy of the effect.

To cut off the children from without; no safety within or without; the enemy shall cut off all, not only those at home, but even those that are conversing or playing in the streets, which most commonly young men and children are, Jer_6:11.

Jeremiah 9:22

Speak, Thus saith the Lord; lest they should think these things would never be, cease not to tell them from me that they shall certainly come to pass, viz. what was said before, and what is said now in this verse (these words, *Speak, Thus saith the Lord* , being best read in a parenthesis).

The carcasses of men, Heb. *a carcass of a man* , noting here and there a scattered carcass.

Shall fall as dung upon the open field; as Jezebel was, 2Ki_9:37, exposed to all contempt, strewed up and down on the superficies of the earth, Heb. *face of the field* , and be offensive by their stench to all that pass by, Jer_44:12.

As the handful after the harvest man; either laid in heaps by death, as the harvestman doth his cocks of hay or sheaves of corn; or rather, they shall be no more regarded than a few scattered ears that drop out of the reaper's hand, which either lie on the ground, and are eaten by birds, or trod to dirt by beasts; thus God would pour contempt upon them, which must needs be grievous to so proud a people as the Jews were.

None shall gather them; none shall have so much respect to them, or compassion of them, as to afford burial, Jer_8:2.

Jeremiah 9:23

The Jews did glory in the counsel of their *wise men* , the strength of the *soldiers* , and the wealth of their cities; but here God takes them off from their vain confidences, that neither their *counsels* and *policy* , Ecc_9:11, nor their *forces and arms* , Psa_33:16,17, nor their *wealth* or *riches* , Pro_11:4 Eze_7:19, should be able to deliver them from being either destroyed or carried captive by the Chaldeans. In these, or some of these, men are apt to put their confidences, and neglect God their only succour in distress; and therefore he puts them upon that in the next verse.

Jeremiah 9:24

Understandeth and knoweth me: whether we make any curious distinction between *understanding* God, as if that be more speculative, whereby we rightly apprehend his nature; and *knowing* God, as if that be more practical, as directing the conversation; we need not here inquire; yet certainly both centre in this, that we so know and understand God as to trust in him and depend on him alone in all conditions.

Which exercise loving-kindness, judgment, and righteousness in the earth; *kindness*, as it relates to his own people, Psa_5:12; *judgment* , with reference to his punishing the wicked; *righteousness* , namely, as he deals justly and uprightly with both,

Psa_92:15. The meaning here, I conceive is to show God's orderly governing and disposing of things in the world in his distributive justice, that all things are right and equal.

In these things I delight; both in himself and others, Psa_11:7.

Jeremiah 9:25

I will punish, viz. by the Babylonians, all them which are circumcised: q.d. Do not think to insist upon your external privilege of *circumcision*, that you are Abraham's natural seed, and thereby distinguished from other nations, as you sometimes were wont to do of the *temple*, that you had God in the midst of you. Do not think that shall privilege you: for you shall see it shall not be long ere I bring the Chaldeans upon those other nations, which either are circumcised in the flesh as well as you, and upon you also, who are uncircumcised in heart as well as they: or whether circumcision was lost, as being cast off by them, and so they were indeed uncircumcised; God tells them they shall fare alike: hence in the next verse he ranks Judah next to Egypt among the other uncircumcised nations; for he looks to the circumcision of the heart, not of the body; to inward worship, not outward only; therefore some read it the *circumcised in uncircumcision*.

Jeremiah 9:26

In the utmost corners: some refer this to the place of their habitation, as in corners, and remote parts of the wilderness, as it were separated from other nations, and therefore might think themselves furthest remote from danger; but some rather choose to refer it to their manners, as in cutting the corners of their hair, which was forbidden the Jews, Lev_19:27. The like description in Jer_25:23.

Uncircumcised in the heart: see the foregoing verse. God regards not the outward sign, but principally respects the circumcision of the heart. Here ends that sermon that began at Jer. vii.

Jeremiah 10:1 JEREMIAH CHAPTER 10

They are forbid to be afraid of the tokens of heaven, and consult idols, which are vain, Jer_10:1-5, and not to be compared with the majesty and power of God, who is Jacob's portion, Jer_10:6-16.

The Babylonians destroy the temple; the brutish pastors and the flocks are scattered, Jer_10:17-22. The prophet's humble supplication, Jer_10:23-25.

Here begins another sermon, i.e. most probably relating to Jechonias and the Jews, that were already in captivity.

Israel; the ten tribes.

Jeremiah 10:2

Learn not the way of the heathen: the Jews being to live among the Chaldeans in their captivity, where many of them were already, the prophet in this sermon admonisheth them against the superstitions of the Chaldean idolatries, which he understands here by

heathen, who were also much addicted to astrology, and esteemed it the original of sciences; the customs and their manners he calls here *their way*, as is frequent in Scripture, Lev_18:3 **20:23**.

Be not dismayed at the signs of heaven: this was a practice and study so common among them, that judicial astrologers, of what nation soever, were generally termed Chaldeans; a practice so hateful to God, that sometimes he positively prohibits it, Deu_18:10,14, and sometimes in a way of scorn and derision sarcastically sends them to such, Isa_47:13, and often labours to persuade against it; for though astronomy be not only lawful, but useful, as being subject to reason and the rules of art, whereby many actions of human life are directed, and guided, and proportioned, yet judiciary astrology is indeed originally diabolical and heathenish; and though God do suffer their predictions sometimes to fall out right, yet it is to punish the curiosity of the inquirer.

For the heathen are dismayed at them: q.d. Leave this to heathens; it doth not become God's people, who do wholly depend upon him; for indeed the heathen, as many ignorant Christians do to this day, were more afraid of the signs of heaven and astrological predictions than of God, and what is foretold in his word of prophecy, as if things were governed rather by the influence of the stars than the providence of God; not but that we may be affected with such preternatural appearances in the world,

which God doth extraordinarily cause to appear, as some tokens of his approaching judgments, Joe_2:30,31 Mt 24:7 Luk_21:11.

Jeremiah 10:3

The customs of the people are vain, i.e. such courses, institutions, idolatrous customs, and ceremonies as these, that many people follow, they are vain, and it is a foolish and wicked thing that any that profess the true God should give heed to such lying vanities.

One cutteth a tree out of the forest: here he annexeth their idolatry to their astrology: q.d. They cut down timber to make the images and representations of these stars and planets that they fear and worship as gods, either in memorial of them, when they could not see them, or else upon a superstitious conceit that the stars which they worshipped did by some magic art convey some virtue or spirit into these statues or images; or rather, he doth set forth the folly of the heathen, that whereas for the *matter* of them, they are but a piece of wood, a tree out of the forest; and as to the *form* of them, no other than the carver, a sorry man, is pleased to put them into by his axe, which I suppose is here put for any cutting tool of the artist whereby he shapes it; yet they are afraid of these, as if they were gods, Isa_40:20. **See Poole "Jer_8:2"**.

Jeremiah 10:4

A further description of their workmanship, having no other comeliness but what they confer upon it, and they no greater security or certainty of it than as they can with hammer and nail make it fast, and fix it to some place, the wooden god being not able to preserve itself from falling; therefore it is rather to be meant of fastening to some wall or pillar, than of fastening their parts together, because they seem to be cut out of one entire piece, and therefore need it not.

Jeremiah 10:5

They are upright as the palm tree; the nature of which is to grow upright and tall, without any branchings, till it comes to the top, thereby possibly representing majesty.

But speak not; looking as if they were about to speak, standing in a speaking posture; but have not a word to utter, being only dumb stocks, wooden gods.

They must needs be borne, because they cannot go; they move no further or faster than you lift them, either when you go to set them up, or upon any occasion of removal, as stiff as stakes, being indeed but sticks.

Be not afraid of them; they can do you no more harm than the signs of heaven could do; they are but dead stocks. The heathens worshipped some idols that they might do them good, and others that they might do them no harm; but God tells them here, they can do *neither good nor harm* , as in the next words; they can neither punish nor reward; they can neither hurt their enemies, nor help their friends: by this the true God will be distinguished from idols, that he alone can foretell things to come, and he alone can reward or punish, Isa_48:5, and therefore the prophet endeavours to turn them off from their idols to the true God.

Jeremiah 10:6

Forasmuch; this particle *Nj min* , is to be taken here causally, and refers either to what goes before, showing there is no comparison between God and idols; or rather, to what follows, as the ground and reason of all due subjection to God, as in the next verse.

Thy name is great, or, thou art transcendently great,

in might, i.e. though idols may have something of a name in the world among the heathen, yet there was nothing of their real power or might seen; or if the devil might act something through them to delude the world, yet nothing to be compared with that might that hath manifested itself in God's works, Psa_106:8 **111:6.** All the works of idols are either none, or feeble and weak, Jer_10:8.

Jeremiah 10:7

Who would not fear thee, O King of nations? he is called a great King, Mal_1:14: q.d. Thou, by whom all nations are governed, and all affairs in them disposed, and by none else, who would worship any but thee, or be afraid of any but thee, seeing it is fit for, and therefore can belong to, none besides? as in the next words; it is thy right and due. Or, Who can be so stupid as not to acknowledge one Supreme Being, and this to be but one? as, among the heathens, Socrates, Plato, Seneca, and divers others did; and therefore is it not a prodigious thing that any should so

withhold the truth in unrighteousness, be so gross as to worship many gods?

Among all the wise men of the nations, and in all their kingdoms, there is none like unto thee: q.d. If you search among all their wise men and philosophers, all the great men and rulers, in their kingdoms; for these the heathens were wont to worship as gods after death, *wise men* for their wisdom, and kings for their power; you will find none to compare with God, either for wisdom or power; their wise men are but as so many fools.

Jeremiah 10:8

They are altogether brutish: the awe that the idol doth impress upon carnal men's minds, and thereby taking them off from a due apprehension of the essence of God, doth keep them between such hope and fear, that they become as senseless and as inapprehensive of any true worship as brutes.

And foolish; not only some of them, but even all, both Jews and Gentiles: q.d. I need not stand to particularize, but take them altogether, they are become stupid idolaters, and have drank in the most gross superstitions of the Gentiles, as Rom_1:19,21.

The stock; a synecdoche put for all sorts of idols, of what materials soever; and a metonymy of the matter, to render them contemptible, either as deluding the ignorant, or in themselves considered; they are mere vain, foolish, helpless things.

Is a doctrine of vanities; the Hebrew word *musar* is taken for bad instruction, Pro_16:22: q. d. It is an easy matter to prove them very fools and brutish, when they look upon a stock, a piece of wood, to be their god, which hath neither knowledge nor providence, and therefore must needs be a doctrine of vanity, when they think to be taught devotion by images, which is a teacher of lies; that saith to the *dumb stone*, *It shall teach* , Hab_2:18,19; like that *doctrine of devils* first broached by Pope Gregory, who first commended Serenus bishop of Massilia for not permitting images to be worshipped, but reprov'd him for throwing them out of the church, because they serve for ornaments and laymen's books, which since hath been received as a catholic doctrine, that images are *laymen 's books* .

Jeremiah 10:9

Silver spread into plates; it was not wood washed with gold, nor massy silver or gold, but covered over *with plates of silver or gold* , Exo_39:3.

From Tarshish; from some remote place, probably from Spain, whence the best gold came; *Tarshish* is the proper name of a sea-town in Cilicia, Eze_27:12,**25 Jon 1:3**; and being a noted port, from whence they had passage to Africa, India, and other remote countries, it is usually put for the *ocean* , and may as well signify from any place *beyond the sea* . If you take it properly, then possibly it is noted as the best silver coming from thence, as *Uphaz* for the best gold; for though we read also of gold coming from thence, 1Ki_10:22 2Ch_9:21, yet where the most proper commodities of it are mentioned we read of no gold, Eze_27:12, unless what seems rather to be brought thither, Jer_10:22.

Gold from Uphaz, i.e. probably the best gold, coming from thence in those days, as the best silver from Tarshish, and that here was the best gold is probable from Dan_10:5. There are various conjectures at what place this points at, whether the same with Phas, or Fez, by an aphaeresis, or Ophir, a place not far from Tarshish; and divers other places are conjectured; and some think it refers to no place at all, but to point at the excellency of the gold only. But it is not the design that this comment should swell with things rather conjectural than profitable, it is enough to know that this place intends the purest gold.

The work of the workman, and of the hands of the founder: thus, saith he, the artificer takes it, and each, according to his art, shapes it and adorns it; fits the silver and the gold for it.

Blue and purple is their clothing: expositors differing about the materials out of which they were dyed, do differ also in the colours, which here are called *blue and purple* ; the dispute is not worth the while in a vulgar comment, they that will may consult the English Annotations. Either this relates to the further adorning those rich idols of silver and gold; or it implies other artists, such as shape, or sew silk or cloth, woollen or linen, made use of to make these garments for those idols of more inferior materials, as

wood or stone, the other being sufficiently beautified without them.

They are all the work of cunning men, i.e. the choicest men in their respective arts were picked out for this work, that there might be nothing wanting as to exactness, richness, and curiosity; all this the prophet speaks the more to ridicule their idols, as if all this would put any thing of power, virtue, or excellency in them, still *deest aliquit intus* .

Jeremiah 10:10

The Lord is the true God: q. d. All these are but false gods: Jehovah is the alone true God; they are but lies, and the teachers of lies. God is truth itself, and that both in regard of his *essence* , as it is ascribed to Christ, 1Jo_5:20; and also in regard of his *faithfulness* , Num_23:19 Psa_31:5.

He is the living God; these are all but dead stocks and stones, Jehovah is the only living God, having life in himself, and giving life to all things else, Joh_5:21,26. Hence these idols are not only more base than any other creature, but even viler than the matter itself of which they are made.

An everlasting King: these, though accounted kings, and countenanced by kings, yet both they and their kings do all perish; time devours them all with worm or rust, or by injuries and violence offered to them, as in the next verse; but none of these or any thing else can affect the true God, he is

everlasting.

At his wrath the earth shall tremble; he can with his look or frown make the foundations of the heaven and the earth to shake, whereas these stocks can move them no more than they can themselves, which is not one hair's breadth from their stations.

The nations shall not be able to abide his indignation; not able either to *stop* it or *bear* it, but must stoop and fall under it, Psa_76:7; the wicked will not be able to *stand in judgment* , Psa_1:5.

Jeremiah 10:11

Say unto them, viz. to your great lords, the Babylonians, when they shall solicit you to worship idols.

The gods that have not made the heavens and the earth: this seems to have some allusion to a saying common among those Greeks that held one supreme Deity, *Let him that saith he is a god make another world* . Here is noted both how frail they are,

they shall perish; and how weak they are, they could not make

the heavens or the earth. This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among them that did worship their idols, they might openly and plainly profess the true God in that language, which the enemies understood better than they did the Hebrew, and that in such kind of bold language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols.

Jeremiah 10:12

In this and the next verse the prophet enumerates some particulars wherein he is transcendently above all creatures which he hath made, much more above idols, which are the works of man's hands.

The earth, Act_14:15, i.e. the whole globe, consisting of waters as well as earth.

By his power: it must needs speak an almighty power to make such a vast body; where would the idols have found materials of which to have composed such a body and bulk? the true God was not at a loss, he drew them out of nothing, and commanded them into a being by the word of his power, Gen_1:1.

He hath established the world by his wisdom; either he hath made it firm, solid, and unmovable, i.e. off from its basis, or rather centre; (for it is out of our sphere and province here to meddle either with the fixation or the motion of it, that is left to the old and new philosophers to dispute among themselves;) or else by *establishing* we understand he hath appointed it its use, or hath prepared it to be every way subservient to the inhabitants thereof, both as to *delight* in prospect, and varieties of recreation, by its ornamental parts in mountains, little hills, woods, meadows, fields, &c., and *necessity* to accommodate man and beast with all things useful, both for habitation and provision, to sustain the natural life, and to praise and magnify the founder of it,

Gen_1:11,12; all which cannot choose but greatly manifest the *unsearchable* wisdom of God. *And hath stretched out the heavens by his discretion* : these are

stretched out, i.e. expanded and spread over our head, through the whole circumference of the earth, with all their glorious furniture, and varieties of motions, moving regularly in their several orbs, i.e. not varying the least degree, either in time or space, from the order and law that God hath set them, even in those which are more eccentric and erratic; which must needs argue an unparalleled skill and understanding in God, which the word *discretion* doth here properly signify, Exo_36:1 Job_12:13; all which are his *handiwork* , and do *declare his glory* , Psa_19:1.

Jeremiah 10:13

As in the former verse he relates God's unspeakable power and wisdom in his creating and fixing the stated order of things; so here he further sets it forth in his providential ordering and disposing their accidents.

When he uttereth his voice, there is a multitude of waters; i.e. either at his command, when he is pleased to call for the rain; or rather, when he thundereth in the heavens, Job_37:4,5 **Psa 77:18**: though it often rains when it thunders not, and thunders when it rains not, yet when it rains and thunders the rain usually falls more forcibly from the clouds, and in more sudden plenty, as it were a more immediate consequent of it.

The heavens, viz. the lowest heaven, the region of the air.

The vapours; exhalations, whether wet or dry, causing wind or rain, by the ascending whereof the lower heavens gather them into clouds, which, when full and burdened, descend in showers for the conveniences of the earth and springs.

He maketh lightnings with rain: though fire and water be contrary, yet it opens the clouds to make way for the rain, and is produced in the midst of waters, all which is wonderful.

And bringeth forth the wind out of his treasures; which, partly, notes that it is secret and hidden, as coming from the caverns and hollow parts of the earth; no man knows from whence they come, or whither they go, Joh_3:8; and it is wonderful to observe how

suddenly at a calm time the winds will rise how they will whirl about, how various, unconstant, and contrary in their motions; and partly, the plenty, both for vehemency and continuance, signified also by treasures, the plenty of snow and hail being thus expressed, Job_38:22; and partly, that it is at his disposal to bring out of his treasure when he pleases. See Psa_135:7.

Jeremiah 10:14

Every man is brutish in his knowledge: some limit it to the makers of these idols, that can employ their arts and wits to no better purpose than to frame such stocks into gods; this suits the next expression. Men are bewitched and besotted by these things, so as to see no more into their folly than if they were brutes; and the reason that it hath taken such root may be, because of men's so much admiring the art of carving and painting, or rather through their ignorance: q.d. It is for want of knowledge and understanding that men are thus brutish, Isa_44:18.

Every founder is confounded by the graven image; either it shall turn to his reproach; or rather, he shall see his folly, and shall be ashamed of it when he shall discover it, that ever he should make such a thing, and trust in it, and expose it to be adored by others.

His molten image is falsehood; it is not that which it pretends to be, but *a deceitful thing, a lie* ; they turn *the truth of God into a lie* , Rom_1:25.

There is no breath in them; they have nothing of life in them; nay, that very vegetative life that once was in their stocks is now lost; much less are they spirits sent down from heaven.

Jeremiah 10:15

They are vanity, and the work of errors; either in their rise, as springing from men of corrupt minds, or the foundation of them; a metonymy of the effect; teachers and encouragers of *lies* , Hab_2:18; things rather to be scoffed at and derided, than adored and worshipped; and it is expressed in the plural number, to note the multiplicity of them.

In the time of their visitation they shall perish; when God shall have a controversy with them, shall come to reckon with Babylon and her idols, they and their worshippers shall be destroyed,

alluding possibly to the manner of the pagan conquests, who were wont to carry away both persons and the idols of the country, and either break them to pieces, or burn them; thus were they served by, the Persians: see on Isa_46:1. This possibly may be spoken by way of encouragement to the Jews, that took offence at the Chaldean idols that were set up in their sight; that God may strengthen their patience he tells them he visits them in *mercy* , and their enemies in *judgment* ; he will destroy those idols.

Jeremiah 10:16

The portion of Jacob; a periphrasis for the true God, who vouchsafeth to be the portion of his people and to be so called, Deu_32:9 Psa_16:5, and many other places, because he is in covenant with his people in the Messiah, whose co-heirs are as dear to him as a portion is that descends to a man by inheritance; and he tells you his name in the close of the verse, Isa_47:4, one who hath the whole host of heaven and earth at his disposal.

He is the former of all things; idols are things framed and formed, but God is the former of all things, *the Maker of heaven and earth*.

Israel is the rod of his inheritance; so called, because the portions and inheritances of Israel were measured by a *line, reed, or rod* , and therefore called the

rod of his inheritance, Deu_32:9 Psa_74:2, and because they were his by a continual line of succession; beside Israel is *jbv schebet* , the *rod* or *sceptre* of his inheritance, because God did set up his kingdom in Israel.

Jeremiah 10:17

The prophet now enters upon another subject, and probably begins another sermon.

Gather up thy wares, i.e. every thing thou hast any advantage by, not only thy domestic concerns, but all thy traffic and merchandise, wherever thou hast any concerns in the land, as men use to do in case of invasion by an enemy, to secure them. It seems to be a sarcasm, or kind of military derision.

O inhabitant of the fortress: this is understood by some as spoken to the Babylonians, that they should make provision for

their escape, their idols being not able to save them; but this seems to be remote from the prophet's meaning. It is rather therefore directed to the inhabitants of Jerusalem, that being the chief place of security in Judea, and by a synecdoche to all other places that they promised themselves security in; the approaching destruction being to pass through the whole country.

Jeremiah 10:18

I will sling out; it notes with how much violence, and speed, and with ease the Chaldeans shall hurry away the people into Babylon, as the stone doth swiftly and violently pass which is thrown out of a sling, with so much ease, and therefore it is said at *at this once* ; I will not delay, but make one thorough quick work of it; noting not only the time, but implying the clear riddance the he would make of them, 2Ch_36:17-19: they had been often assaulted by enemies, and sometimes they redeemed themselves, sometimes delivered by God, their enemies being sometimes divided; but it should not be so now, but all swept away. *That they may find it so* ; that they may see I am in good earnest, that I have not only said it, but they shall find that I will execute it; and though they would never believe it, yet they shall actually find the truth of my threatenings. See Jer_5:12,13 Eze 6:10.

Jeremiah 10:19

Here the prophet doth not so much express his own sorrow, though that be great, as personate the sorrow and complaint that the land, i.e. the people of the land, manifest. or at least ought to do; which because they do not, causeth no little grief in the prophet himself, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous.

But I said, Truly this is a grief, and I must bear it; or rather, but *I better considered it* , and said within myself, I were as good be silent; it is indeed a grief *grievous* in itself, and grievous that I must smother it, and not complain, but it is my duty to bear it patiently. There is in this expression a double necessary preparation to repentance, viz.

1. An acknowledgment that they had deservedly brought the judgment upon themselves, and that therefore,

2. They would patiently bear it; and it doth imply something of their stupidity: q.d. We could not have imagined the damage could have been so very great, but now we see how it is, we will patiently bear *the indignation of the Lord, because we have sinned against him* . If this be not the meaning, then it is a further obstinate persisting in their rebelling: q.d. Seeing it must be so, truly it is very *grievous* , but I am bound now to bear it and rub through it as well as I can; a further persisting in their pertinacy, but I incline most to the former sense.

Jeremiah 10:20

He proceeds in his prosopopoeia to bring in the land, or the inhabitants thereof, enumerating their calamities, and by a metaphor sets out the overthrow of the land, or Jerusalem, by the breaking of the

cords of a *tabernacle* , the use whereof is to fasten it on every side to stakes in the ground, which *cords* being broken the *tabernacle falls* , implying all the supports of city and country were gone, nothing but desolation to be expected. See Jer_4:20.

My children are gone forth of me; either the inhabitants of the land, or the lesser cities, being frequently called daughters, viz. the Chaldeans have snatched them away from me, and carried them into captivity.

They are not; of the phrase and meaning of it see Jer_31:15. There is none to stretch forth my tent any more, i.e. it is irrevocable, I am without all help, either for defence or beauty, or any thing to regain my pristine state, which he chooseth to describe hereby, continuing this metaphor rather than any other, of a shepherd's tent; possibly insinuating the ground of it to arise principally from their pastors, the neglect both of their civil and ecclesiastical governors, which the next verse favours.

Jeremiah 10:21

The pastors are become brutish; not that the prophet takes off all blame from the people, but that he layeth it chiefly upon the rulers of church and state; for so is pastor taken frequently. See Jer_23:1-3,

And have not sought the Lord; not sought unto him, and taken him into their counsels.

Therefore they shall not prosper: the prophet gives the reason why nothing went well with them, namely, because there was no regard had to godliness, without which we cannot expect a blessing upon any thing.

All their flocks shall be scattered, i.e. all that have been committed to their care shall be carried unto Babylon, and divers of them dispersed abroad into several countries for their sakes.

Jeremiah 10:22

The prophet had divers times sounded this alarm in their ears, but to very little purpose; his words seemed but as idle tales, they believed him not: he speaks of it partly as one conceiving what dreadful commotions and concussions would be upon the land by the clattering of arms, prancings and neighings of horses, sounding of trumpets, and rattling of chariots, making as it were the earth to shake under them, when that vast army of the Chaldeans should furiously break in upon them. Partly, insinuating an antithesis, opposing the voice of God's prophets, that had so often spoken of this, but they would not hear, against this dreadful noise, which they should not but hear, and see, and feel too. So that they that would not learn of God's prophets shall be sent to harder masters, that shall teach them in a manner as Gideon did the men of Succoth, Jud_8:16.

The north country: see Jer_1:14 **5:15.**

A den of dragons. See Poole "Jer_9:11"

Jeremiah 10:23

The prophet finding that all he could say prevailed nothing upon this people, but they rather grew worse, he turns himself to God. How far these words concern Pelagianism, or free-will, either one way or other, or whether at all, concerns not this comment; they seem literally to be the words of the prophet, relating either to himself and other holy men: q.d. It is not in our power, neither do we presume, to stop this decree of thine against Judea: or else to the enemies in general, or Nebuchadnezzar in particular: q.d. We know all their marches and designs are of thine appointing, and all their achievements of thine ordering, it is thy providence that directs every *step* they take against this land, without whom no counsels shall prosper, who alone turnest men's hearts which way

thou pleasest, Pro_21:1, who canst bring men on, or turn them back, as thou seest good, Isa_37:29, so that no man's way is properly his own, to give them what success he will: or to the people, whereby he doth tacitly insinuate that all the counsels and measures they think to take, whether by their own strength at home, or confederacies and alliances abroad, will avail nothing; however they may think to escape by some devices or stratagems of their own, it is to no purpose, God can overturn all in a moment, when men think their counsels are ripe, and they want nothing but execution: or lastly, as others think, this is by way of petition: q.d. Lord, we know it is not in our power to divert these judgments that are coming upon us by the Chaldeans, but thou canst moderate and limit them as thou pleasest; seeing all their designs are ordered by thy providence, they cannot do any thing against us without thy permission: this the next verse seems to favour.

Jeremiah 10:24

O Lord, correct me: q.d. Seeing thou wilt bring the Chaldeans upon us to punish us for our sins, let it be a correction only, not a destruction and utter ruin.

But with judgment; let it be in measure, in judgment, i.e. in wisdom, proportioning it as a father toward his children, Jer_30:11; for so the Hebrew *mishpat* signifies, and thus judgment is taken, Isa_30:18. We refuse not correction, but we cast ourselves upon thee, therefore *in the midst of judgment remember mercy* .

Not in thine anger; the reason of this he gives in the next clause; lest if thou shouldst let out thy fury. upon me, thou wouldst

bring me to nothing, i.e. thou wouldst utterly consume me, or *make me few* , as Heb., that I should be no more a people, never lift up the head again.

Jeremiah 10:25

Pour out thy fury upon the heathen: this may imply both petition, that God would do so, and prediction, that God will certainly do so, which toward the close of the prophecy we find was fulfilled, God first sending the king of Babylon to overthrow divers of the heathen nations, and then Babylon itself destroyed

with a great destruction. He will make a difference between us and the heathen, such as

know thee not, i.e. such as do not acknowledge and own thee for their God: the phrase is frequent; 1Sa_2:12 Job_18:21 2Th_1:8: the sense is expressed here in the next words, *that do not call on thy name* . That call not on thy name; a synecdoche, one part of worship put for the whole: q.d. If thou wilt be pouring out thy fury, the effects of it be to thine enemies, not unto thine own people, who worship thee.

For they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate: here he gives a reason as a motive to God why he should do so; which words see explained on Psa_79:5-7, whence they are taken, and possibly Jeremiah himself was the author of that Psalm after the city was destroyed, and he carried into Egypt; and for the phrase of *devouring him* , see Jer_8:16.

Jeremiah 11:1 JEREMIAH CHAPTER 11.

God's covenant, Jer_11:1-7. Their disobedience, Jer_11:8-10. Evils to come on them, Jer_11:11-17, and on the men of Anathoth, for conspiring to kill Jeremiah, Jer_11:18-23.

What time and in what manner this revelation came from God to the prophet is not expressed, whether it were in the days of Josiah or Jehoiakim.

Jeremiah 11:2

Hear ye the words of this covenant: God speaking in the plural number, not *hear thou* , but *hear ye* , makes some conjecture that this was a charge given to some other prophets, either, Zephaniah (if it were in Josiah's time, Zep_1:1) or Uriah (if it were in the time of Jehoiakim). The term

this also manifests that the book of the law was before Jeremiah's time, for all conclude that the covenant here spoken of was the covenant of the law of God, delivered by Moses, to which the people more than once promised obedience.

Jeremiah 11:3

In Deu_27:26, it is, *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen* . The people's saying *Amen* testified their assent, and made the law a covenant; but they had besides formally and explicitly covenanted with God, Exo_24:3,7, with religious rites and ceremonies used in stipulations, and afterwards consented that God should punish those that violated that covenant, Deu_27:26.

Jeremiah 11:4

Which I commanded your fathers, which law (that you by your restipulation made a formal covenant) I that am the Lord, and so had a sovereign power to lay laws upon my creatures, commanded your fathers, *in the day that I brought them forth out of the land of Egypt, from the iron furnace* ; and obliged them to obedience before I laid my law upon them, by bringing them out of the land of Egypt, from the furnace wherein iron is melted, which may either be taken literally (probably that was a piece of their work in Egypt) or metaphorically, serving at iron furnaces being a very hard and servile labour.

Saying, Obey my voice, and do them, according to all which I command you; for which kindness I required no more of them but a gentler service to me, in obeying my voice as to the things of this law which I gave them in charge.

So shall ye be my people, and I will be your God; nor did I only lay my commands upon them, but I also encouraged them to the obedience of it, by my gracious promise, that if they would, they should be a people, I would bless, protect, and defend, and bear the name of my people, and I would be their God to own and bless them.

Jeremiah 11:5

I required their obedience for their own good; I had sworn to their fathers that I would give their posterity a land abounding with plenty of all good things, the best and choicest things, upon supposition of their obedience. I have performed that oath, I have brought them into such a land, and showed myself faithful to them. *So be it, O Lord* : God having ended his speech, the prophet saith, *Amen* , either asserting the truth of what God had said, or

wishing that the people would do according to their covenant, or assenting to the curse according as God had commanded, Deu_27:26.

Jeremiah 11:6

Let it be thy work to call upon this people, not only to hear, but to do, the words which I have commanded them, and they have engaged to do.

Jeremiah 11:7

In protesting I protested , a usual way in the Hebrew, by which they express the seriousness and vehemency of an action. By *protesting* he meaneth the same with charging and commanding, with promises annexed to obedience, and threatenings denounced in case of disobedience. This God saith he had done with a great deal of patience and diligence, even from the time that this people were brought by him out of the land of Egypt.

Jeremiah 11:8

But had not hearkened unto his counsels, but every one had walked after the imaginations of his own heart. A phrase by which sin is often expressed in holy writ, Deu_29:19 Jer_3:17 **7:24 9:14 13:10 16:12 18:12 23:17**. The imaginations of man's heart are only evil, Gen_6:5 **8:21**. Hence holiness is set out by the notion of *self-denying* , not pleasing ourselves, mortifying our members, &c. For this God threateneth to bring upon them all his words of threatening annexed to the covenant of the law.

Jeremiah 11:9

All sorts of people, whether of the city or country, have done alike, as if they had conspired together to break my law, and to provoke me to wrath, they are all alike and act alike. The thing is manifest, it is not done secretly, nor is it done rashly, but upon a conspiracy, upon counsel and deliberation.

Jeremiah 11:10

They are turned back from me, or they are turned back from their own better courses in the time of David, *to the sins of their forefathers* that worshipped the golden calf, or the many idols which they worshipped in the time of the judges. They are all alike, both the ten tribes, which were

the house of Israel, and the two tribes, which made the kingdom of Judah, they have all broken the covenant which I made with their forefathers.

Jeremiah 11:11

Evil upon them which they shall not be able to escape; a judgment from which they shall by no means be delivered, by any counsels of their own, or assistance of their friends and allies.

And though they shall cry unto me, I will not hearken unto them; and though prayer to me hath been their usual course in such cases, and I have delivered them, yet I will no more hear them, though they cry unto me, Pro_1:28,29 Zec 7:11,13. God will not hear them crying to him in their adversity, who refuse to hear him speaking to them in their prosperity.

Jeremiah 11:12

Shall here signifieth *will* , and might as well have been so translated, denoting the hardness of the hearts of this people, whom affliction would not reduce to God; or rather the indicative mood is here put for the imperative, and the sense, Let

the cities of Judah, & c., and the phrase taken ironically. So it agreeth with God's answer to the people crying to him, Jud_10:14, and what this prophet had before said, Jer_2:28. But, saith the prophet, they shall do them no good, then they shall understand their vanity in their superstition and idolatry, that they have bestowed a divine homage upon lies and vanities, and things able to do them no good, nor at all to profit them.

Jeremiah 11:13

Not that they had just so many idols as were cities in Judah, or altars as were streets in Jerusalem; the meaning is, they had very many, and that the people who lived in every city and street were guilty. What he calls *their shame* , or the shameful thing, is afterwards expounded *Baal* , called a *shameful thing* , because it was what they had reason to be ashamed of, and what would certainly bring them to shame and confusion.

Baal signifieth lord, and was a common name given to more idols than one; the Phoenicians used the name *Baal* , the Chaldeans *Bell* . God, Hos_2:16, forbade his people to call him by this name, because so abused to idolatry. Many think that the sun was what

the Phoenicians worshipped under this name; some say Saturn was he. Manasseh, who preceded Josiah, *reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them* , 2Ch_33:3. Learned men say that the Asians called the same idol Baal, whom those of Europe called Jupiter. It is not improbable which learned men judge, that the heathens acknowledging one Supreme Being, worshipped him in several creatures; some mistaking the *sun, moon, and stars* to be he, others other things; these they called *Baalim* , lords, as they called the principal god Baal. The heathens' idolatry seems to be their worshipping God *in creatures* , and paying a divine homage to creatures, the sun, moon, and stars, and other far inferior to them, not believing that those creatures were the Divine Being, but that the Divine Being was in them, and from them would hear their supplicants, and do them good; which, though the heathens might a little be excused in, having no Scriptures showing them the nature of the true God, and how he would be worshipped; yet in the Jews was inexcusable, they having the oracles of God committed to them, which both showed them the true nature of God, and let them know that no creature could be any similitude or representation of him; and that his will was, that they should pay their homage to him without any similitudes or representations exciting them to that homage, fit for nothing but to beget in the minds of people false conceptions and apprehensions of the Divine Being, which is merely spiritual; notwithstanding which direction from the Divine law, the Jews, after the manner of the heathens, would pay their homage to God before the sun, moon, and stars, and before images made with hands, and make altars to such creatures and images, which was the idolatry God complains of, and of which he declares a greater abhorrence than almost of any other sin. It is likely that *Baal* here mentioned was the sun, because it was near Manasseh's times, who thus highly offended God; and it is probable that though Josiah had begun a famous reformation. yet a great deal of this leaven was left in the common people; besides that the sins of Manasseh, 2Ki_23:26, are reckoned up as the special proximate cause of this wrath of God against Judah.

Jeremiah 11:14

Once before, and we shall find once after this, Jer_14:11, God forbiddeth the prophet to *pray for this people* ; hence ariseth a question how the prophet is excused from sin, in praying for them after this prohibition, especially when God had assured him that he would not hear.

Solut.

1. God (say some) sometimes forbiddeth prayers for persons and people to stir them up to more fervent prayer.
2. We find the like done by Moses, Exo_32:10, and 1Sa_15:35 **16:1**. Others say,
3. That we must not understand these words as an absolute prohibition to Jeremiah, but for the terrifying of the people.
4. God speaks only of a temporal evil, and willeth Jeremiah not to be too positive in his prayers for them, that they might be delivered from that; but he might pray for the pardon of their sins, and their deliverance from the eternal vengeance of God.
5. He might not pray for the obstinate part of this people, but for the elect of God amongst them.

Jeremiah 11:15

Some make these words the words of the prophet, declaring that God (whom they suppose here called the *beloved*) was about to forsake the temple. Others make them the words of God, speaking of his prophet, whom he calleth his beloved; or rather, speaking of his people, whom he calleth *his beloved* , upon the account of his ancient union with them, and marriage to them; this seemeth most probable, and agreeth both with Jer_7:9,**10**, and also with the usual confidence of the Jews, because of the temple of the Lord, and their formal services of God in it. *My people* , saith God, though I was formerly their Husband, yet have wrought lewdness with many, that is, committed idolatry with many idols; and now what have they to do more in my house, than a base strumpet which hath turned a whore hath to do in the house of her husband?

And the holy flesh is passed from thee: some by this phrase understand that God would own them no more as a holy people. Others that their circumcision was become uncircumcision. Others

more probably understand it of the flesh of the sacrifices they were wont to offer; either they had been remiss in offering the sacrifices God had commanded them; or (which is more probable) the flesh of their sacrifices, being set before idols, as well as before him who was the only true God, became polluted, and was abomination to the Lord. The learned author of our English Annotations notes, that the words may very fairly be translated, *and the holy flesh they shall pass away from thee* ; so the words import a threatening, that because they had polluted and profaned the sacrifices, God would make their sacrifices to cease.

When thou doest evil, then thou rejoicest: and this the Lord would rather do against them, because they were not only evil, but gloried in their wickedness, or at least were full of mirth and jollity as if they had done no iniquity.

Jeremiah 11:16

That is, the Lord fixed thee when he brought thee first into Canaan, in a beautiful flourishing state and condition, so as thou wert in a capacity both to have done thyself much good, and to have brought him much glory, like a beautiful fair olive tree, fit to bear fair and goodly fruit. But thou hast so behaved thyself, that the Lord is altering the course of his providence to thee, he that planted thee is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches. There is nothing more usual in prophetic writings than to have things yet to come expressed as if past, because of the certainty of them; they being what shall as certainly be as if already done.

Jeremiah 11:17

This verse expounds what was metaphorically expressed in the former verse, viz. that God had declared his will to his prophet; that he would destroy his people, the blame of which must lie upon themselves, for they had by idolatry most highly provoked him, and had therein done against themselves, as indeed all sinning is but an acting against ourselves. God is invulnerable, we cannot hurt him, though we may provoke his justice to take vengeance upon us for our iniquities. And the prophet tells them that the Lord *that planted them* would do this, thereby hinting to them both his power to do it, and also that they had no reason to be confident, that because God had made them, he would not

destroy them; or because he had planted them in that good land, therefore he would not pluck them up and throw them out of it: see Isa_27:11.

Jeremiah 11:18

This may be understood either more generally, as relating to all the wicked actions of his countrymen, to obviate their saying, How comest thou to know our doings? or else (which seemeth most probable) more specially, with relation to that conspiracy against him which is mentioned in the following verses.

Jeremiah 11:19

We have no other mention of this conspiracy in holy writ, but it is plain, both from this verse and what followeth to the end of this chapter, that the men of Anathoth (which was Jeremiah's own town) were offended at his prophesying so sharp things against the land of Judah, and had threatened to kill him if he would not leave off that style, and had conspired to that purpose, some think to mix poison with his meat, others by starving of him, others think by beating of him, into which variety of sense they interpret that phrase in this verse,

Let us destroy the tree with the fruit thereof; but the sense is plain, Let us not only put an end to his prophesying, but to his being also;

let us cut him off some way or other,

that his name may no more be remembered. Of this the prophet saith he was as ignorant as an *ox* or a *lamb* that is brought to the slaughter-house, that knoweth nothing what design is against its life.

Jeremiah 11:20

The prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart toward them, and the malice of their hearts toward him, and used to deal out justice impartially, and committeth his cause unto God, (as we are commanded, 1Pe_2:23) and desires that God would avenge him, and that he might see the

vengeance; which words some learned interpreters think spoken not without some passion and mixture of human frailty. Others,

not as a prayer so much as a prophecy. Others, not out of a desire of private revenge, but out of a pure zeal for the glory of God, whose prophet he was, and servant, in the delivery of those prophecies that were so ungrateful to them.

Jeremiah 11:21

No text from Poole on this verse.

Jeremiah 11:22

No text from Poole on this verse.

Jeremiah 11:23

The prayers of God's prophets, though they may sometimes have too much passion and human infirmity mixed with them, yet are heard of God, and many times answered in righteousness by terrible things, as to those against whom they are directed. The same thing they designed to do against the prophet God threateneth to do against them, utterly to consume them, so as no remembrance of them should remain.

Jeremiah 12:1 JEREMIAH CHAPTER 12

The prophet complaineth of the wicked's prosperity; by faith seeth their ruin, Jer_12:1-4. God admonisheth him of his brethren's treachery against him, and lamenteth his heritage, Jer_12:5-13. A return from captivity promised to the penitent, Jer_12:14-17.

Righteous art thou, O Lord, when I plead with thee: the prophet begins here with a recognition of God's unquestionable righteousness and justice, in all his providential dispensations in the government of the world. Some read the latter part, *should I plead with thee* . But let it be *should I plead* ; or, although or when I plead, that is, argue with thee; yet the prophet doth it not without a previous resolution to agree the Lord's dispensations just, whatsoever he should say.

Yet let me talk with thee of thy judgments; yet, saith he, let me talk with thee, not by way of accusing thee, but for my own satisfaction concerning thy judicial dispensations in the government of the world.

Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal treacherously? by *all they* , he means

many of them , and is thought to have spoken with a special relation to the priests at Anathoth, that had conspired against his life. The prosperity of the wicked hath in all times been a riddle, and a sore temptation to the best of God's people; to Job, Job_21:7,13; to David, Psa_37:1 **73:3,12 94:3,4 Hab 1:4,5**. Lord, saith Jeremiah, I know thy ways of providence are just and righteous, but they are dark and hidden from me, I cannot understand why thou doest this.

Jeremiah 12:2

Here are a people that indeed talk of thee, and one that only observeth their mouths would judge thou wert near to them, and they had communion with thee; but he that observeth their lives may easily discern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee, nor are they obedient to thee; yet thou hast planted them by thy power, and by thy providence they thrive, go on, and prosper.

Jeremiah 12:3

But thou, O Lord, knowest me: thou hast seen me, and tried my heart toward thee: here seemeth to be something understood, viz. *But, Lord, it is otherwise with me* , I am maligned, and my life is hunted after; yet, Lord, thou knowest the sincerity of my heart before and towards thee, thou hast had experience of me in the discharge of my prophetic office, and knowest that I have been faithful in revealing to the people what thou didst reveal to me, yet for this it is they seek my life and would have my blood.

Prepare them for the day of slaughter: Lord, avenge me on this wicked generation, confirm the words against them which I have from thee denounced. Concerning the meaning of expressions of this nature, and the lawfulness of putting up such petitions against those who are not only our enemies, but God's also, **See Poole "Jer_11:20"**.

Jeremiah 12:4

The prophet seems to give a reason of his former passion and prayer against those wicked men he before reflected on, because they were the cause of the nation's ruin, which is also asserted by the psalmist, Psa_107:34. A land is said *to mourn* ,

metaphorically, when it is brought to an ill complexion, and looketh unpleasantly, the grass and green herbs in it being destroyed by enemies, or drought, or vermin. Nay, the effects of their wicked courses reached to the very beasts and birds, because they were so presumptuous as to conclude that they should do well enough, neither the prophet nor any other should see their last end.

Jeremiah 12:5

That these are the answer of God to the prophet is reasonably well agreed by the best interpreters, as also that this is a proverbial expression; but as to the application of it in this place, there is some difference. Some make it this: If thou dost not understand what is done by the men of thine own city, how canst thou think to fathom my dispensations of providence in the government of the world? But this sense seemeth not very probable, because the sense of the proverb seemeth to be, If thou be not able to encounter lesser dangers, how wilt thou be able to overcome greater? I rather agree with those who make the sense this: Jeremiah, I have greater dangers for thee to encounter than those thou art exposed to at Anathoth; if thou be so disturbed with them, who are but as footmen, how wilt thou be able to grapple with those far greater enemies which thou art like to meet with at Jerusalem? Anathoth also seemeth to be understood by *the land of thy peace*; that is, the land of thy friends, wherein thou hadst a confidence: If thy enemies thou hast there met with thee, what wilt thou do *in the swellings of Jordan*? that is, in a place where thou art like to meet with an increase of greater troubles, like the swelling of Jordan (which in harvest used to overflow its banks). Many other things are said by interpreters, both with reference to the sense of this text, and the explication of these proverbial expressions; but the sense above mentioned seemeth to me least strained, and best agreeing with what went before and what follows.

Jeremiah 12:6

The men of Anathoth, thine own town and country, and those of thy own family, have conspired evil against thee secretly.

They have called a multitude after thee; either they have exposed thee to the rage and rudeness of a multitude, or they have

accused thee to a multitude. Though therefore they give thee many fair words, yet repose no trust nor confidence in them, but look to thyself.

Jeremiah 12:7

God by his

house here understandeth the temple, which God is said here to have forsaken with respect to his gracious manifestations in it to the people that came thither to worship him. By his

heritage he means the whole body of the Israelites, called God's heritage not in this chapter only, but Jer_2:7 Joe_2:17 Mic_7:14: whom God threateneth to leave with respect to his special providence, by which he had taken care of them; upon which account Canaan is called the land which God *cared for* , Deu_11:12; that is, so cared for, as in comparison with them he might seem to neglect all other countries.

I have given the dearly beloved of my soul into the hands of her enemies; that is, he had given that nation which was once his dearly beloved into the hands or power of their enemies.

Jeremiah 12:8

That is, the reason why my heart is alienated from them, is because they are altered; those that were as my sheep, following me their chief Shepherd, and the guidance of those prophets and pastors which I set over them, are become like lions in the forest roaring against me, and rending and tearing the prophets which I sent unto them.

Jeremiah 12:9

Mine heritage is unto me as a speckled bird: the word in the Hebrew signifies to dye, or colour, and interpreters are here divided, whether to interpret it of a bird *coloured by nature* (so our translators understood it, and therefore have translated it *speckled*) or *by accident* , as ravenous birds are coloured by the blood of other birds killed by them. Hence some interpret the text as a reflection upon the Jews for their cruelty, coloured by their oppression and innocent bloodshed. Others, of their tincture by a variety of superstition and idolatry. The latter seemeth to me most probable, because of what follows, it being what is usual and natural for other birds to flock about a strange-coloured bird, such

as they have not been used to see, but rather to fly from, than to come at a bird of prey, that hath already stained her feathers with the blood of other birds. But it may be understood of either, for the Jews were notoriously guilty of both, and it is God that causeth the birds to come against her, and the beasts of the field to devour.

Jeremiah 12:10

By

pastors most here think civil persons, not ecclesiastical officers, are meant; but they are divided, some interpreting it of the rulers and princes of Nebuchadnezzar's army, who took Jerusalem, and destroyed Judah, called *God 's vineyard* , Isa_5:1,2; others understanding it of the rulers of the Jews, who by their wicked government, and as wicked example, had ruined their country, and caused God to turn the country which he had chosen for his portion, and declared such a pleasure in, into a wilderness, and such a wilderness as was not. only thinly inhabited, but wholly desolate.

Jeremiah 12:11

They have made it desolate, Heb. *He hath made it desolate* ; but it cannot be meant of God, for it is God that speaketh, and God is he mentioned in the next words: it must therefore either be understood of Nebuchadnezzar, the instrumental cause; or (one number being put for another) of the people or the rulers as the meritorious cause; and in that rueful state into which their sins had brought it it cried unto God. And one great cause of this sore judgment upon the land; as the people's not laying to heart, not seriously considering, what God had done or was doing against it.

Jeremiah 12:12

The prophet (as very usually) speaketh of a thing as already done which was very shortly to be done; he saith they were come up because they should come up, and no places should be so high but they should climb them, none so strong but they should subdue them. The sword of the enemy is called

the sword of the Lord, because he ordereth and succeeds it, though the enemy manageth it; and he saith it shall be against all, of all ranks and orders, no flesh should have peace; by

no flesh he meaneth no ranks, no orders of men.

Jeremiah 12:13

They have sown wheat, but shall reap thorns: if these words be understood literally, they only signify that God would blast the labours of the husbandman, and curse them in the field. The earth's bringing forth thorns and thistles was part of the curse for the first transgression of man, Gen_3:18. God's blasting the labours of husbandmen is often threatened as a punishment of sin. See Lev_26:16 Deu_28:38. If it be taken metaphorically, it is expounded by the next words.

They have put themselves to pain, but shall not profit; that they should labour in vain, all the works of their hands, all their counsels and deliberations, should be of no profit or avail unto them.

They shall be ashamed of your revenues because of the fierce anger of the Lord; the fierce anger of God against them shall be so showed, that the returns of their labours or estates, the profits of their trades, &c., shall be so small that they shall be ashamed of them.

Jeremiah 12:14

God will not be angry for ever with his own people, nor suffer the rod of the wicked for ever to rest upon the back of the righteous; for saith he, for those that are nay evil neighbours, the nations bordering upon Judea, which God calls his inheritance, upon which account he calleth them his neighbours, who *touched* his inheritance, not so much by contiguity of habitation, as by rapacious fingers to do them hurt, insulting over them when the hand of God was upon them, and contributing to their affliction and misery by helping their enemies against them, as did the Edomites, Philistines, Moabites, &c.:

I will also pluck them out of their land, I will bring the sword upon them also, and they shall be led into captivity; and though they may have made some inroads upon my people, and have carried away some of them into captivity, yet I will fetch them out of their captivity.

Jeremiah 12:15

This seemeth not to be a prophecy only of the Jews' return into their land after the fulfilling of the years of their captivity, but also of the bringing back of these nations after that they should be plucked up, and seems to relate to the calling of the Gentiles; but this prophecy must be limited by what followeth in the next verse, and not understood of all the inhabitants of those nations.

Jeremiah 12:16

Though these people be heathens, yet if they will leave their idolatries, and superstitious ways of worship, and learn to worship and serve me, as my people do and ought to worship me, and

swear by my name, The Lord liveth; that is, pay that homage which they pay to the Divine Being to me, the living and true God; owning me alone as the fountain of life, and searcher of the hearts (for there is a great homage paid to the true God in swearing by his name only, which showeth the great impiety and profaneness of other oaths); then, saith God, I will bless and prosper them also, and they shall not only have a portion in the earth, but amongst my people; which was eminently fulfilled in the conversion of the Gentiles, Rom_11:17; they were originally *wild olives* , and *grafted in* amongst the Jews, and *with them made partakers of the root and fatness of the olive tree* .

Jeremiah 12:17

But for those, whether they be Jews or Gentiles, that shall continue in their idolatrous and superstitious courses, that shall refuse the Messiah, and continue in unbelief, and go on in courses of rebellion and disobedience, (saith God,) I will utterly destroy that people. Thus Isa_60:12, *The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted* .

Jeremiah 13:1 JEREMIAH CHAPTER 13

In the type of a linen girdle God prefigureth their destruction, Jer_13:1-11. Under the parable of bottles filled with wine, is foretold their drunkenness with misery, Jer_13:12-14. He exhortheth to prevent these judgments by repentance for their sins, which are the cause thereof, Jer_13:15-27.

God's design, by what is recorded in this chapter, is by two types, as in two glasses, to let the people understand by the prophet how he looked upon them, and what they were in his eyes, and also what he would do unto them, and they might expect from him; to this purpose he directeth the prophet to procure himself a girdle, not woollen, but linen, made of flax, or the like, and to put it not upon his clothes, but upon his loins, to signify (as some think) that this people were a people whom God had made near to him. He commands him not to put it in water, to soften it, as some think; linen newly made, before it is wetted in water, being rough; and this they conceive the prophet was forbidden, for a further type of the stiffness, and roughness, and stubbornness of this people. Others think, to typify that God was no cause of this people's rotting and growing corrupt.

Jeremiah 13:2

According to the word of the Lord; that is, according to God's command.

And put it on my loins; and used it as God commanded me, never disputing the reason why God bid me do such a thing.

Jeremiah 13:3

No text from Poole on this verse.

Jeremiah 13:4

God having commanded the prophet to procure such a girdle as was before mentioned, and to tie it upon his loins, he a second time comes to him, and commandeth him to take this girdle, and carry it to Euphrates. This was one of the four great rivers that the river out of the garden of Eden divided itself into, Gen_2:10,14. It was the border of the Promised Land, Gen_15:18 Deu_1:7 **11:24** 1Ch_5:9. Reuben's lot was bounded by it. The prophet was commanded to hide his girdle in the

hole of a

rock in that river. But why there? Were there not other places nearer where the prophet might have hid it? It is judged by some that this command was also to signify unto them that they should be carried out of their own borders into captivity; or rather, that they had corrupted, and were become rotten, by doing after the fashions and manners of the heathens, who lived on the other side

of Euphrates always, but having (a hundred years before this) captivated the ten tribes, lived also on this side of it.

Jeremiah 13:5

Most think that Jeremiah did this but in a vision, for it was a very long journey for the prophet to take to go from Anathoth or Jerusalem as far as Euphrates. Jeremiah was obedient to God's command, without any disputing or asking God the meaning of this injunction to him.

Jeremiah 13:6

God, who had bidden the prophet go and hide the linen girdle, after some considerable time speaks again to him to go and take it away from the place where he had lodged it.

Jeremiah 13:7

Whether the prophet really made such a journey, or all this was but a vision, is very uncertain. When he came to the place, or in his vision, he thought, when he came to the place, that he saw all the girdle rotted; and good for nothing but to be thrown upon a dunghill.

Jeremiah 13:8

No text from Poole on this verse.

Jeremiah 13:9

By this it appears that God commanded Jeremiah to do this, not only as a representation of the rotten and corrupt state of this people, but of his vengeance, which should suddenly be brought upon them, though they were a proud *people*, lifted up and swelled in the opinion of themselves, from the favour which God had showed them, in making them a people near unto him, and as it were wearing them upon his loins; yet, they having corrupted themselves by mixing their streams with the streams of Euphrates, corrupting themselves with the superstitions, corruptions, and idolatries of heathens, God would make use of some of those nations to abate their pride and pluck their feathers, and they should rot amongst those people and in some of those nations with whom and by whose example they had sinned against the Lord. This sense of these words is much confirmed by the following words.

Jeremiah 13:10

Hitherto the prophet had yielded a blind obedience to God, doing what he commanded him, though he possibly knew no other reason for it but because God bade him do so (which is a homage we owe unto God, though to none but him); now God expounds himself what he meant to teach the Jews by this, viz. that he did intend that they should be consumed by the people beyond the river Euphrates, as that girdle was there marred; and he also shows them that their own sins in disobeying his word, and following the imaginations of their own hearts, particularly their idolatry, was what had brought this sore judgment upon them.

Jeremiah 13:11

Here God openeth to the prophet why he commanded him to put the girdle about his loins, viz. to show that he of his singular favour had used the Jews as a man useth girdle, which he fasteneth about his loins; and as a man wareth his girdle, made up of some costly materials, for an honour and praise to him, so God's design in honouring this people, wearing them as a girdle, was, that they might bring him honour and glory, living to his praise, in the obedience of his commands, especially such commands as resisted to his worship.

But they would not hear; but they would not answer God's designs, nor hearken to any counsels of that nature which he gave them, and therefore he resolved to pluck them from his loins, and to suffer them to rot and consume as that girdle was rotted: see Psa_81:8-16, which the author of the English Annotations saith well is an excellent comment on this text.

Jeremiah 13:12

God by his prophet showeth them their ruin in another glass, he bids the prophet tell them that

every bottle should be filled with wine. Wine was what they delighted in; Hos_3:1, *they loved flagons of wine*, and were for those prophets that would prophesy to them of wine and strong drink, Mic_2:11. God therefore sendeth them a prophesy about wine, bids the prophet tell them that

every bottle should be filled with wine. Glad news to the drunkard among them! but no very strange thing to them who

often enough were wont both to fill and to empty bottles of wine: but they little understood the wine which God and his, prophet intended; God therefore openeth it to them.

Jeremiah 13:13

There is a *wine of astonishment and confusion* , Psa_60:3, a wine that intoxicateth, and inflameth, and stupifieth, as well as a wine that refresheth; saith God, With that wine I will fill all orders of persons,

kings, priests, prophets, and all the inhabitants of Jerusalem. Nor shall the throne of David be a protection to your kings; I will have no regard to them upon that account, nor to the priests, though they be persons consecrated to me.

Jeremiah 13:14

And I will set them one against another, raising up an evil spirit of division amongst them, that they shall be like earthen bottles dashed one against another, which are easily broken in pieces. I will have no pity on them, therefore let them not presume upon my mercy, and pity, and compassion; for I am resolved to show them no mercy, but to bring them to utter ruin and destruction.

Jeremiah 13:15

God ordinarily subjoineth exhortation and counsel to his reproof, if peradventure people will change their hearts and ways. Having threatened them, therefore the prophet speaketh to them, that they would yet hear, and that not formally, but

give ear; not exalting themselves against God, and nourishing a vain confidence or presumptuous hopes, and going on in their rebellious courses, despising him and others, who were but the Lord's prophets and his messengers unto them. The word which we bring is not ours, it is the Lord that hath spoken by us.

Jeremiah 13:16

Glorify God, by a humble confession of your sins, Jos_7:19,20, by submitting yourselves to God, Jam_4:7, humbling yourselves under his word, Jam_4:10, and under his mighty hand, 1Pe_5:6, before God brings upon you his great and heavy judgments before threatened. As a state of prosperity is set out often in Scripture by the notion of

light, which is a pleasant and cheering thing; so a state of affliction is often set out to us in Scripture under the notion of

darkness, Isa_8:22 Joe_2:2 Amo_5:18, &c.: and as in the want of light, which is directly to our feet, men are prone to stumble at any thing that lies in their way so as they know not how to direct their feet or take their steps; so in times of affliction, especially great afflictions, men are ordinarily perplexed, and know not what course to take. In the latter part of the verse he seemeth to threaten God's disappointment of their expectations. The Jews to the last appeared highly confident, looking for light, but they met with great disappointment, even gross darkness.

Jeremiah 13:17

That is, if you will not listen to what I say, take heed to what I say, and obey the counsel which I give you, I shall seriously and secretly mourn for your rebellion and obstinacy, which is rooted in your pride, and lifting up yourselves against the Lord's monitions and counsels; and I shall also mourn for your calamity when it comes upon you, I shall have a personal and family concern with you, but that will not so much trouble me as to consider that you who are the church and people of God should be led into captivity.

Jeremiah 13:18

The author of holy writ is discernible by this as by other things, that the Scripture equally speaks to the greatest persons as to persons of meaner rank. God here calls to the king of Judah, whether it was at this time Jehoiakim, or his son Jehoiachin, is uncertain. By

principalities he means both their dignity and their liberty, that which he often calleth the crown of their glory. Some expound it *head-tires*, because the word deriveth from a word which signifies the head.

Jeremiah 13:19

Either the cities of Judah which lay southward from Chaldea, and therefore their enemies in the next verse are said to come from the north, and this great evil is said to have come from the north; or (as some would have it) the cities of Egypt, which lay yet more southward, so as the Egyptians should neither come with

sufficient force to raise the siege, nor should there be any sanctuary or refuge for them in Egypt, but they should certainly be wholly carried into captivity.

Jeremiah 13:20

He speaks to them as if their enemy was even then upon their march, that if they did but look they might see him coming.

Where is the flock that was given thee, thy beautiful flock? the prophet either speaks to the king, or to the rulers, or chief of the congregation of Judah. Pro_14:28, *In the multitude of the people is the king 's honour* . So in the multitude of subjects, or of members, lies much of the honour of a church or state.

Jeremiah 13:21

That is, thou wilt have nothing to say, but be wholly confounded and ashamed when God shall visit thee with this sore judgment, or when Nebuchadnezzar's army sent by God shall visit thee; for thou, either by thy commerce and trading with them, or by thy so often calling them to thy assistance, or by thy idolatry borrowed from them, and other nations, hast taught them to be captains over thee; thy sorrows and affliction will come upon thee suddenly and terribly, as pain cometh upon a woman in travail; yea, and as certainly also.

Jeremiah 13:22

Hypocrites will rarely confess their own shame and God's righteousness, but are ready to expostulate and dispute with God, and to call him to account why he hath dealt so with them, as if God had dealt unjustly. But (saith God) if thou shouldst have any such thoughts in thine heart, do but remember thine iniquities, how many and how great they have been, thy *nakedness* is discovered because of these, and for these thou art exposed to contempt and shame. Probably these phrases are fetched from the usual practice of soldiers, when they have conquered a place and taken prisoners, to strip them, and leave those of either sex, either no clothes to cover their nakedness, or nothing but their own rags, not sufficient to cover their nakedness. By skirts is meant the lower part of their bodies covered with the lower part of their garments.

Jeremiah 13:23

In the Hebrew it is,

Can the Cushite, & c.? from whence it is well concluded, as learned men judge, that the Ethiopians are of the posterity of Cush the son of Ham, brother to Mizraim, the father of the Egyptians, Gen_10:6. For these were the only people of old noted for their black colour in Scripture, as the Ethiopians are now. God showeth that the Jews by their continued customary sinning had so inured themselves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to wash a blackamoor, or to take out the natural spots of the beasts called *leopards* .

Jeremiah 13:24

The words denote a great and clear dispersion, like that of the scattering of stubble by a fierce wind.

Jeremiah 13:25

This is what thou shalt have at the Lord's hand, the dispensation which thou shalt meet with, and thou mayest thank thyself for it; for hadst thou remembered either my former kindness to thee, or the law that I gave thee, this had not come unto thee; but thou hast forgotten me, and trusted in lies, or in idle, vain, and presumptuous hopes, therefore I have given thee but a just lot, and measured to thee a just measure.

Jeremiah 13:26

Therefore I will expose thee to all manner of shame and contempt, without any regard to thy honour. Those that honour God, God will honour, but those that despise and dishonour him shall not be able to maintain their own honour.

Jeremiah 13:27

Some think the prophet here reflects upon them for their corporal adulteries, and their madness upon them, which he compareth to the

neighings of horses; but those words

on the hills in the fields in the next clause seem to inform us that he means here only their idolatries, which are in holy writ often compared to adulteries, which are the greatest sins in their kind,

the greatest violations of the marriage covenant, and provocations of persons in conjugal relation, and the only cause of lawful divorce. He concludes with pathetic interrogations, intimating that yet there was hope if they would reform; and though, giving over their case almost as desperate, and not knowing what would not be, yet he leaves no means untried, but asks them if it was not yet time, or when such a thing might be hoped for at their hands.

Jeremiah 14:1 JEREMIAH CHAPTER 14

A grievous famine prophesied; its miseries, Jer_14:1-6. The prophet prayeth, but God will not be entreated for them, Jer_14:7-12. Lying prophets no excuse for them, Jer_14:13-16. The prophet's complaint, Jer_14:17-22.

What

dearth we are not told, nor when it happened; some think that it was in the time of the siege of Jerusalem; others, that it was in the beginning of the reign of Zedekiah; but they judge most probably that think it was in the time of Jehoiakim, for we read, Jer_36:9, of an extraordinary fast by him proclaimed, which many judge was upon this occasion. The Hebrew phrase which is here used signifying, *the matter of the restraints*, gives interpreters some liberty to abound in their senses of this text; but the following words make it evident, Jer_14:4,5, that the restraints here mentioned were God's restraining of water from them, so that the *dearth* was occasioned from a great drought, which is elegantly described in the five next verses, and deprecated Jer_14:7-9, which make indeed but a preface to the revelation of the mind and will of God in this prophecy.

Jeremiah 14:2

By

Judah is meant the men and women in the whole country of Judah. The

gates is put for their cities; or the men of their cities languished, for want of moisture for themselves or their beasts. They are all in the habits of mourners, or their faces looked swarthy and starvedly, for want of due and wholesome nourishment,

and the cry of Jerusalem is gone up; either their cry unto God by their prayers in his temple, or their cry by the reason of, their misery and grief, is gone up to heaven.

Jeremiah 14:3

This scarcity of water afflicted not mean persons only, who have not so good means to supply their necessities as others; but their greatest persons; so as they sent their

little ones (it were better translated *servants* , for they are meant) to the places made to receive and retain water; but finding no water in the pits, they came back again with their vessels empty, like men ashamed and confounded, and troubled upon the seeing their expectations frustrated.

Jeremiah 14:4

The Hebrew word signifieth more largely than *chapt* , broken, spoiled, turned into dust, as is usual in great droughts. The word also which we translate *ploughmen* , doth not strictly signify ploughmen, but *husbandmen* : there having been no rain upon the earth, it brought forth little or no grass for those that employed themselves in breeding or feeding cattle; and it was so hard, and so much wanted moisture, that they could not plough nor sow, but were like men ashamed and confounded, who knew not what to do.

Jeremiah 14:5

Hinds use not to get their food in fields, but upon the mountains and in wildernesses; but the drought was such, that these wild creatures came into the lower grounds, nearer the habitations of men than they were wont, and there brought forth their young. The hinds are loving creatures, and as all creatures by a natural instinct love their young, so the hinds especially; but their moisture being dried up, they could not suckle them, but were forced to leave them, running about here and there to seek grass to eat.

Jeremiah 14:6

The wild asses, wanting water, got upon

high places, where was the freest and coolest air, and sucked in the wind, and this it is said they did

like dragons, of whom Aristotle and Pliny report, that by reason of the great heat of their bodies, they ordinarily stand upon high places sucking in the cool air, and they tell us those creatures will live upon it for some time. The prophet describing this great drought, tells us the wild asses did the like. But for want of grass their eyes were either almost sunk in their heads, they being almost starved; or else the phrase signifies the frustration of their expectation, which this phrase also sometimes signifies in Scripture, Psa_69:3.

Jeremiah 14:7

The prophet having described their misery, both in the cause of it, the drought for want of rain, and the effects of it, he applieth himself to that God who he knew was he who alone could give the former and the latter rain; confessing that their sins and backslidings were very many, and testified against them that they had deserved God's severe scourge, and God was righteous in what of this nature he had done against them. But yet, saith he,

do thou it; that is, do thou what we desire, and what we stand in need of; give us rain; though not for our sake, we deserve no such kindness from thee, yet for

thy name's sake, thy word, or promise; or rather, hear for thine honour and glory' sake. Isa_43:25 **48:11**, where God promiseth them to show them kindness for his *name 's sake* ; so as Jeremiah's prayer is but a pleading of God's promises, that he would fulfil his word.

For our backslidings are many; *for* here signifies *though* , and might have been better so interpreted.

Jeremiah 14:8

O the hope of Israel; that is, the object of Israel's hope, he in whom alone thy people Israel have been wont to hope, or he in whom alone Israel hath just reason to hope. The saviour thereof in time of trouble; thou who hast formerly been their Saviour in the times of their trouble, or who alone canst save them in such times of trouble as thou hast now brought them into. See Psa_9:9 **46:1**. Why shouldst thou be as one that regardest thy ancient people no more than a stranger or a traveller, who taketh no further care for

the place or the house where he lodgeth than for the short time that he is to stay or abide in it.

Jeremiah 14:9

Astonied; the Hebrew word here used being found in no place of holy writ but this, hath given interpreters a liberty to translate it variously, *sleepy, weak, astonished, frighted*, like a man in such disorder, through some great passions, that he is able to do nothing.

As a mighty man that cannot save; like a man who in his own nature is strong and mighty enough, but through sickness or passion is so weakened, that he cannot put forth any strength for the succour and relief of his friends.

Yet (saith the prophet)

thou art in the midst of us; that is, we have thy temple, to which thou hast promised thy special presence; or rather it is to be understood of the whole land, according to what God had declared, Num_5:3 **35:34**, Defile not the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

We are called by thy name; that is, we are called the Lord's people, and that not only by others, amongst whom we have that repute, but by thyself. God often calleth his people in Scripture *his people, his portion*. Therefore he begs that God would not leave them; he means as to that special providence by which he had formerly watched over them, and cared for them, and been a protection to them; nor as to his ordinances, and his special gracious presence with them in his temple.

Jeremiah 14:10

Here beginneth that Divine revelation mentioned Jer_14:1, as an answer to the prophet's complaint and prayer in the nine first verses; the substance of which is, that for their manifold sins he was resolved to punish them, and therefore would not be any more solicited on their behalf.

Thus have they loved to wander; they have gone aside out of the way of my precepts, and that out of a principle of love and delight, they have been fond of their idols. They have not refrained their

feet; and they have persisted in those deviations and sinful courses, notwithstanding all counsels and arguments used with them to the contrary, nothing could keep their feet to the way of my testimonies.

Therefore the Lord doth not accept them; therefore though they pray, and cry, and fast, God will not accept them.

He will now remember their iniquity, and visit their sins; but by his punishment of them for their sins, he will let them know, that as he hath seen and taken notice of, so he hath not forgot what they have done.

Jeremiah 14:11

Twice before God had given the prophet this charge, Jer_7:16 **11:14**; how it could consist with the piety of Jeremiah after those charges to put up the prayer we have Jer_14:7-9 of this chapter, **See Poole "Jer_11:14"**.

Jeremiah 14:12

When they fast, I will not hear their cry; the like threatening we have Pro_1:28 Isa_1:15 Jer_11:11 Eze_8:18 Mic_3:4.

When they offer burnt-offering and an oblation, I will not accept them: men may so long despise God's calls, exhortations, and counsels, as their case may be desperate, as to the prevention of temporal judgments by such religious applications to God as ordinarily have their effect to prevent and remove judgments. See Jer_15:1 Eze_14:14,**20**.

But I will consume them by the sword, and by the famine, and by the pestilence; he threateneth to add to their plague three sore judgments, ordinarily accompanying one another, both in God's threatenings, and in the execution of them, Jer_29:17,**18 34:17**, &c.

Jeremiah 14:13

We have many complaints of this prophet against false prophets that contradicted his prophecies, Jer_4:10 **23:9**, and we shall hereafter meet with the names of some of them. Corrupt governments never want prophets to their humour, though a bolder transgression can hardly be imagined, than for men to

entitle God to their own imaginations and fancies, and we shall, Jer_14:15, meet with the usual wages of such works.

Jeremiah 14:14

They did not only prophesy falsehoods, but lies, what they knew to be false; for they pretended that God had revealed such things unto them; for admit the things they spake (as to men) but future contingencies, which might be true or false, yet it was a lie for them to pretend that God had told them any such things. The things were certainly false in themselves, being contrary to God's revelation; but setting that aside, for them to pretend God had revealed that to them which he had not revealed was a formed lie. God denieth that he ever commanded them to speak any such things, or sent them upon any such errands; they prophesied what came in their own foolish heads, and the deceits of their own hearts.

Jeremiah 14:15

It is a most dangerous thing for ecclesiastical ministers to deliver that to people as the will of God which is not so. God here threateneth that these prophets, in testimony of the truth of the word of God delivered by Jeremiah, should die by these very judgments which they falsely prophesied to this people, as from God, an immunity from: see Jer_6:15 **20:6** 1Ki_22:25.

Jeremiah 14:16

The security promised by these false prophets shall be no excuse to the people for giving credit to them; the prophets shall perish for prophesying falsely in my name, and the people that hearken to and believe what they say, practise accordingly, shall perish for their light and vain credulity. As the sinful commands of superiors in things civil will not free those from guilt that execute their commands, so the lies and false teachings of ministers will not excuse those that run into error upon the credit of their words: both the one and the other owe their first homage and allegiance to God, by whose word they ought to examine the precepts of the one, and the prophesyings of the other.

Jeremiah 14:17

No text from Poole on this verse.

Jeremiah 14:18

The prophet is by God directed to speak still of the calamities of this people as a thing past, though yet to come, according to the usual style of prophetic writings; and to tell them, that whatsoever their false prophets told them, yet he so certainly knew the contrary, that he could even wish himself melted into tears for them, and had even already before his eyes the doleful spectacle of their miseries; some in the field slain by the enemy's sword, others within the walls almost starved to death.

Both the prophet and the priest go about into a land that they know not: the word in the Hebrew wdto which we translate *go about*, signifies so primarily, and in a second sense to merchandise, because merchants go about countries to trade. This hath made that variety of sense which the margins of our Bible have; but our translation is true enough, and the sense seems to be, that priests and prophets (though accounted sacred persons) should be made captives also, and wander in a land wherein they were foreigners. This is thought to relate to the first captivity in the time of Jehoiakim, when the people of the best fashion were carried into captivity.

Jeremiah 14:19

The prophet again returns to God, expostulating with him, and humbly imploring mercy for his people, which lets us know that he did not understand God's words to him, Jer_14:11, as an absolute prohibition of him to pray for this people.

Zion was a place whose gates God loved, and *Judah* was his pleasant portion. Lord, saith the prophet, is it possible thou shouldst loathe a place which thou so much lovedst, or cast off a people which thou hast so much owned?

Why hast thou smitten us, and there is no healing for us? he acknowledgeth God to be he that had smitten them, and their condition without him to be helpless and hopeless; and that all their hopes and expectations were frustrated.

Jeremiah 14:20

That is, both we and our fathers have sinned against thee, and have given thee a right to punish and destroy its; we desire not to cover or cloak our sin, we own and acknowledge it.

Jeremiah 14:21

The thing which the prophet deprecateth is, the judgments come already and further coming upon this people, the famine, sword, and pestilence, with the drought, under the sad consequents of which they at present laboured; but he prays for the removal of these judgments, and the prevention of such as were yet to come, in this phrase, *Do not abhor us* ; noting to us that the love of God to a people is the root of all good which they can expect, and his hatred and displeasure the root of all the evil that can betide them. Here are divers arguments brought to back this petition.

1. **For thy name's sake**; that is, thine honour and glory sake; an argument often made use of in holy writ, in the prayers of God's people, Jos_7:9, &c., and upon a very good foundation, whether we consider God's concern for his own glory, or the tenure of God's promises, promising mercy for his own name's sake. He also argueth with God from his former love and kindness to this people, which he had made

the throne of his glory. The words are either to be understood of the throne of the house of David, called the *Lord 's throne* , 1Ch_29:23, or else the *temple* , and the ark in it, the more special symbol of God's presence: hence he is said to have dwelt *betwixt the cherubims* , Psa_80:1; so Jer_17:12, the prophet saith, *A glorious high throne from the beginning is our sanctuary* . Lord, (saith the prophet,) we have deserved all the disgrace thou canst throw upon us, but do not thou disgrace the throne of thine own glory.

Remember, break not thy covenant with us. Did not Jeremiah then know that God could not break his *covenant* ?

Answ. He did know it; but he also knew that it is our duty to pray to God to fulfil it; or possibly he would extend it a little further, and for God's covenant' sake made with the faithful in Israel he would have obtained mercy for the whole body of the nation.

Jeremiah 14:22

The present judgment under which they groaned was a drought, which he had described in the six first verses; the prophet imploring God for the removal of it, argues from the impossibility of help in this case from any other way; none of the idols of the

heathens, which he calls *vain things* , nothing in themselves, and of no use or profit to those that ran after them, could give rain. The heavens indeed give it, but in the order of second causes; if God stoppeth those bottles, they cannot run.

Art not thou he, O Lord our God? Lord, art not thou able to do it? (saith the prophet;) nay, art not thou he who alone is able to do it? (for so much the phrase doth import). The Scripture constantly giveth God the honour of giving rain, Gen_2:5 Deu_28:12 1Ki_8:36 2Ch_6:27 Job_5:10 **38:26,28** Psa **147:8** Jer_5:24 **51:16** Joe_2:23 Zec_10:1 Mat_5:45 Act_14:17.

Therefore, saith the prophet,

we thy people

will wait upon thee by prayer, and the payment of those homages thou requirest;

for thou hast made all these things; that is, (say some,) thou hast caused all these judgments, or afflictive dispensations; or rather, thou hast made the rain, last mentioned.

Jeremiah 15:1 JEREMIAH CHAPTER 15

The Jews' rejection, and judgments, especially of four kinds; the sins which procured them, Jer_15:1-9. The prophet complaineth that the people curse and persecute him for these prophecies; they are threatened, and he instructed and comforted, Jer_15:10-21.

We are (though in another chapter) yet in the same prophecy, or discourse betwixt God and this prophet. Jeremiah having been once denied, solicited God again, as we had it in the four last verses of the former chapter. God here replieth to that prayer; and the sum of what he saith is, that he was inexorable in their case. Though Moses, who could obtain so much of God upon their sinning, in the case of the golden calf, Exo_32:11,**14**, and in the case of the people's murmuring, Num_14:19,**20**; and Samuel, who was so prevalent with God, 1Sa_7:9; though these two, formerly so potent and prevalent mediators for a people with me, *stood before me* , waited (that is) upon me, and solicited me on the behalf of this people, yet I could not favour this people. *Cast them*

out of my sight, and let them go forth : q.d. I am not able to abide the sight of them, and therefore let them go forth.

Jeremiah 15:2

If they say unto thee, Whither shall we go forth? if they ask thee what thou meanest by going forth; which being a term of motion, implieth a term to which the motion should be. Saith God, In the general, it is to ruin and destruction, but they shall not all be destroyed one and the same way; some shall be destroyed by the pestilence, (for that is here to be understood by

death,) others shall be destroyed by the

famine, others by *the sword* of enemies, others shall go into

captivity, but one way or other the land shall be quitted of the most of you.

Jeremiah 15:3

Four kinds of destroyers ; the enemies' swords shall slay them, and so make meat for the dogs, who shall tear their carcasses, and for the birds of prey, who shall prey upon their dead bodies that shall lie unburied. And I will also send amongst them wild beasts, who shall both tear their living bodies and their dead carcasses.

Jeremiah 15:4

Though the body of the people were removed into Babylon, yet as it is more than probable that many of them fled into other countries to save themselves, so there is no doubt but the king of Babylon removed them into several kingdoms belonging to his large empire. What Manasseh did may be read 2Ki_21:11,**16**, *He did wickedly, above all that the Amorites did that were before him, and made also Judah to sin with his idols. Moreover, he shed innocent blood very much, till he had filled Jerusalem from one end to another, besides his sin wherewith he made Judah to sin* , &c. Some make a question whether God means the personal sins of Manasseh and his ministers, or only the sins of the same kind that the Jews still continued. Manasseh lived fifty-five years, his son Josiah thirty-one years, it was now the time of Jehoiakim, the son of Josiah, who reigned but eleven years, and it is probable this was his fifth year, for in that year he proclaimed the fast for the drought, (as is supposed,) Jer_36:9. Though the people were bad enough still, yet it is no way probable that they were so bad as in

the time of Manasseh. We know all Josiah's time, the father of this prince, was a time of reformation, though it be certain much of their old leaven of idolatry and superstition was yet in them. Whatever therefore some think, God undoubtedly meaneth the guilt that Manasseh and his subjects contracted forty years before this time: nor do I see any reason why any should question, whether it be consistent with the justice of God to punish the sins of parents upon their posterity, when it is no more than we see done every day in the punishments of traitors and felons, by the seizing the estates of their children, and in wars, upon the taking of cities and fortified places; and it is no more than God hath threatened in the second commandment, **Exo 20**, and declared it as a piece of his name, **Exo_34:5**, and done in a multitude of Scriptural instances. Manasseh is here named as the son of Hezekiah for his shame, because of his degeneracy from so good a parent; it is expressly said, **2Ki_23:26**, that notwithstanding Josiah's reformation, yet the Lord turned not from the fierceness of his wrath kindled against Judah for the provocations of Manasseh.

Jeremiah 15:5

The sum of this is, that this people should be in a most miserable, pitiless state and condition; none should regard them in the day of their calamity, nor so much as once inquire after them, or how they fared, or what they did.

Jeremiah 15:6

God here, by more phrases of the same import with many that we have before met with, declareth his steady resolution to destroy them for their apostacy from him; and sets out himself to them as angry princes or parents, that had been often provoked against a subject or a child, and often resolved to punish the offender; but out of their own clemency, or upon the mediation and intercession of others for them, had altered their minds, and resolved to spare them, but at last met with so many fresh provocations, that they are weary of forgiving them any longer; so God declareth himself weary of his patient bearing with them, and resolved to bear no longer.

Jeremiah 15:7

I will fan them with a fan in the gates of the land; not a purging fan by affliction, to separate their chaff and dross from them, but a scattering fan. Some translate it *into the gates of the earth* ; so it is the same that God had before said, that he would remove them into all nations (*gates* being put for cities): but it is more probable that this is added in pursuit of the metaphor of fanning, men usually choosing barn-doors to fan at, that they may have the advantage of the wind.

I will bereave them of children; of *children* is not in the Hebrew, and is needlessly supplied; it may as well be, of any or all their comforts or good things.

I will destroy my people, since they return not from their ways; their privilege claimed of being my people shall not protect them, so long as they go on in their lewd and sinful courses.

Jeremiah 15:8

The prophet speaking in the name of that God who calleth things that are not as if they were, still continueth his style, speaking of things to come as if present. In Jehoiakim's time we read of no such plenty of

widows; they were multiplied when the city was besieged and taken in Zedekiah's time to a great number, hyperbolically compared to *the sands of the sea*. *I have brought upon them against the mother of the young men a spoiler at noon-day* : there is a great variety amongst interpreters as to their sense of this phrase, about which those that are curious may consult the English Annotations upon this verse. By

the spoiler at noon-day is meant Nebuchadnezzar, in the sense of the best interpreters, who came not like a thief, who cometh by night to rob and to spoil, but with an army in the day time: the question only is about those words

against the mother of the young men. The Hebrew word, which our translation renders *young men* , is *dxb* which properly signifieth a choice man, or a person chosen, from the Hebrew verb which signifieth to choose; so as it may as well be translated *the mother of the chosen, as the mother of the young men* . Because young men are looked upon as the choice men, whether for

beauty, or strength and ability for any thing, the word often signifies a young man, Deu_32:25 2Sa_6:1 Psa_148:12 Son_5:15 Isa_23:4 Eze_9:6, and in many other texts. Some will have the sense, (as in our margin,)

against the mother a young man, meaning by the young man Nebuchadnezzar, and by the *mother* Jerusalem. The Jews are in the Canticles called the *daughters of Jerusalem*, and Jerusalem which is above is by the apostle called *the mother of us all*. The Hebrew word is in the singular number; how we translate it *young men* I understand not. Pagnine translates it *electi*, the mother of the chosen. I do think that by the *mother* is meant Jerusalem, and that *populi* may be understood to *electi*. Jerusalem was the mother of the Jewish people, or Judea at least, against whom Nebuchadnezzar the spoiler at noon-day was sent; and we know that the Jews were God's *chosen people*. *I have caused him to fall upon it suddenly, and terrors upon the city*: this last clause is yet more obscure than the other; word for word, as it is in the Hebrew, it is, *I have caused to fall upon it suddenly, the city and terrors*. The word here used *dyu* commonly signifies a city in Scripture, and is very rarely translated otherwise. Were it not for the adverb suddenly coming between it and city, the sense were plain, and thus, *I will cause to fall upon that city terrors*; others read it, *I will cause him to fall upon it, terrors upon the city*. The word sometimes in Scripture signifies enemies, and is so translated, 1Sa_28:16 Psa_139:20 Dan_4:19. In this signification of the word the sense is plain, *I will send upon it the enemy and terrors*. The learned author of our English Annotations observes it is translated a *watcher*, Dan_4:13, **23**, and thinks the sense may be thus, *I have caused it to fall upon them suddenly, a watcher that bringeth terrors*; to which purpose he tells us the Chaldean forces are compared to watchers, Jer_4:16, **17 5:6**.

Jeremiah 15:9

Seven signifies many, 1Sa_2:5 Job_5:19. The prophet complains that Jerusalem, or the country of Judah, that had been very numerous in people, now grew feeble, neither able to maintain those she had borne, nor yet to bear more.

Her sun is gone down while it was yet day; in the midst of her prosperity she became thus miserable.

She hath been ashamed and confounded: a part of them were confounded by the judgments of God, which came upon them before their captivity. For the remainder of them, (saith God,) they shall be destroyed by the sword of the enemy.

Jeremiah 15:10

The prophet in this verse cannot be excused from a great measure of passion and human infirmity; he almost curseth the day of his birth, denouncing himself a woeful, miserable man, to be born a man of strife and contention to the whole world, that is, those nations in it against which God sent him to denounce his judgments; which denunciations, how true soever, and the truth of which they afterward did effectually find, yet they were not able to bear, and therefore they strove with him, and contended against him; yet it was not for his sin.

Usury was forbidden the Jews, Deu_23:19, and so was the more odious; but saith the prophet, I have not followed that trade, I have neither lent nor borrowed upon usury; I have done them no wrong, or given them any occasion against me; yet they will not be reconciled to me, but speak of me all manner of evil. This was the lot of the old prophets, the lot of Samuel, of Christ, of his apostles, and of all the faithful ministers of the gospel ever since; let them carry themselves never so innocently and obligingly to people, yet if they will be faithful, and truly reveal unto people the mind and will of God, that is enough to anger a people whose wills are not subjugated to the will of God, and they will curse them.

Jeremiah 15:11

The latter words of the verse expound the former; for by remnant is here meant the residue or remnant of days Jeremiah had yet to live, not the remnant of the people who should come out of Babylon.

I will cause the enemy to entreat thee well in the time of evil and in the time of affliction; I will, by my providence, so order it, that how cruelly and severely soever the enemy deals with thy country, yet he shall use thee kindly when he shall take the city. See the fulfilling of this prophecy Jer_39:11:**40:3,4.**

Jeremiah 15:12

There is a great variety among interpreters as to this verse also, some interpreting this as a prophecy that none should break the prophet, whom God would make

as the northern iron and steel, which was the hardest of all iron, the *Chalybes* (from whom steel had its name *Chalybs*) being northern people, and the most famous of any then known in the world for tempering iron to make it hard and tough; others interpreting it, as denying that there should ever be an agreement betwixt the Jews and the Chaldeans: but to me the words of the next verse seem to give us the sense, that the Jews should certainly be overrun and conquered by the Babylonians; for as the northern iron and steel is the hardest, and no iron could break that, so God having edged and hardened their enemies the Chaldeans, all their opposition to them would signify nothing.

Jeremiah 15:13

All thy riches and precious things shall be spoiled, I will have no regard. saith God, to loss or gain in it, or there shall be no price taken for the redemption of them; for what shall be done shall be by me done for all the sins which thou hast been guilty of in all the parts of the country.

Jeremiah 15:14

As the former verse, so this also, must be understood, not of the prophet, for he was not carried into Babylon, but of the people, whose captivity is threatened in this place, and the cause of it declared, the wrath of the Lord against them for their sins, the effects of Which are compared to a fire which should burn them.

Jeremiah 15:15

O Lord, thou knowest; either thou knowest my sincerity, how faithfully I have revealed thy will; so Psa_139:1,23; or thou knowest my sufferings, how wickedly they deal with me; or thou knowest what thou hast to do, what is in thy purpose and resolution to do; I will say no more unto thee; only for my. own sake I beg, *remember me and visit me* , that I may not be out of thy thoughts, nor without the visitations of thy love, while this people is under the visitations of thy wrath, Neh_5:19 **13:14** Jer_18:20.

Revenge me of my persecutors: thou hast commanded me not to avenge myself, Lord, do thou avenge me upon my persecutors. (See the notes on Jer_11:20 **17:18**, how the prophet could thus pray against his enemies.)

Take me not away in thy long-suffering; confirm thy word, let not me be taken away into captivity; though I be a sinner, yet exercise toward me patience and long-suffering.

Know that for thy sake I have suffered rebuke; Lord, remember that my reproach, and all that I suffer, is for thy sake, because I have faithfully published thy truth, and maintained and defended thine honour and glory.

Jeremiah 15:16

Either the words which from time to time thou didst reveal to me were by me greedily digested; and though some of them were dreadful and terrible words, yet because they proceeded from thee, I was glad to hear them, and to be thy instrument to communicate them to thy people; or, (which better pleaseth the learned author of our English Annotations, and possibly may be more the Sense of the place,) Thy word of commission, (of which see **Jer 1**) by which I was made thy prophet, was at first very grateful and pleasing to me; I was glad at the heart, when thou at any time didst reveal thy will to me. Thou art *the Lord of hosts*, and so able to protect thy messengers. Lord, **I am called by thy name**, I became a prophet by thy authority, therefore do thou own, protect, and defend me.

Jeremiah 15:17

I sat not in the assembly of the mockers, nor rejoiced, some, and those the most, interpret these words as an argument the prophet useth with God to obtain his favour, because though the country was full of wicked men, such as scoffed at the denuncings of God's judgments, yet he had no share with them; therefore he desires he might have no share with those wicked men, in whose company he had no delight, and in whose profane contempt of God he had no share: but the learned author of our English Annotations thinks (and that very probably, if we consider what follows) that the words should rather be translated thus, *I sat not in the assemblies of those that made merry*; intimating, that

though he rejoiced in his heart when God gave him commission to be his prophet, yet God had all along filled his mouth with such dreadful messages to be delivered to his people, that his whole prophetic life had been to him a time of mourning and solitude, a time when he sat alone, mourning and weeping in secret for the wrath of God revealed to him against his people, and by him to be revealed unto the people.

Jeremiah 15:18

The words are judged to be the words of Jeremiah, and that with relation unto himself, complaining of the hard task which God had put upon him, continually filling his mouth With such bitter words of evil against the people, as exposed him to their most implacable rage against him, and persecution of him, so as his misery seemed like a

pain and a

wound, for which was no remedy but patience. Jeremiah, though a great prophet of the Lord, was (as Elijah) a man subject to like passions with other men; he here chargeth God with unfaithfulness, as if he had deceived his expectations, and had been to him as a pit of waters that promised fair, but failed a man when he had most need of them. The servants of God have sometimes been surprised with such passions and temptations, 1Sa_27:1 Psa_77:7,9. It is a hard thing not to see, and yet believe.

Jeremiah 15:19

If thou return, then will I bring thee again, and thou shalt stand before me: at the first reading of these words, one would take them to be a promise of God to restore this people to their former state, if they would reform; but upon a more wise and diligent consideration of what follows, both in this and in the following verse, they seem rather God's words unto the prophet, rebuking his diffidence and distrust in God, and promising him, that if he did return from that his diffidence and distrust in God's promise and providence, he would restore him to the former favour he had had with him, and he should be his prophet to reveal his mind to the people. And if he would separate *the precious* truths of God *from the vile* conceits of men, or rather preach so as to distinguish good and bad men one from another,

then God would continue him as his prophet, to speak in his name unto the people.

Let them return unto thee; but return not thou unto them: he chargeth the prophet to keep his ground, and not to go over unto wicked men, but to use his endeavour to reduce them to that obedience which he yielded to him.

Jeremiah 15:20

And I will make thee unto this people a fenced brazen wall: these words are expounded by those that follow.

They shall fight against thee, but they shall not prevail against thee: look, as men may throw stones or strike at a brazen wall, but do it no hurt; so, saith God, though thou shalt have enemies that will be offering at thee, yet if thou continuest steady in the doing of thy duty, they shall do thee no harm; for thou shalt have my power engaged for thee, to deliver and save thee from their malice.

Jeremiah 15:21

I will deliver thee out of the hand of the wicked; the wicked Jews;

and out of the hand of the terrible; and the power of the terrible Chaldeans, into whose hands thou shalt come, but be preserved from any harm by the workings of my providence for thee.

Jeremiah 16:1 JEREMIAH CHAPTER 16

The prophet is commanded to abstain from marriage, from mourning, or festival assemblies; hereby representing to them their approaching misery, Jer_16:1-9. Their sins which caused it, Jer_16:10-13. Their strange deliverance from Babylon, Jer_16:14,15. After that their iniquity is recompensed, Jer_16:16-18. The prophet's comfort in the calling of the Gentiles, Jer_16:19-21.

No text from Poole on this verse.

Jeremiah 16:2

It is uncertain whether what we have in this chapter be a new revelation, or a continuance of his former prophecy. God

commandeth the prophet in it under certain types to foretell their utter ruin and destruction. First he commandeth him to marry no wife, nor have sons or daughters. He expoundeth this command Jer_16:3,4.

Jeremiah 16:3

No text from Poole on this verse.

Jeremiah 16:4

God in these verses opens the reason why he would not have the prophet marry nor multiply relations. In evil and calamitous times, those who multiply relations do but multiply sorrows and afflictions to themselves; the apostle in evil times tells the Corinthians that married persons should have trouble in the flesh, 1Co_7:28; and Christ pronounceth a woe to those that should be with child, and to those that gave suck, at the time when Jerusalem should be besieged. God tells the prophet he was resolved that the people of this land, both young and old, should die miserable deaths, and die so fast, that there should be none to bury them. They should die by the

sword and the

famine, and be devoured by the

fowls and the

beasts; and therefore it was better for him to abide free from relations, for whose miseries he would be as much concerned as for his own affliction.

Jeremiah 16:5

Mourning, xzdj There is so great a difference in the translation of this word, that, Amo_6:7, the very same word signifieth a banquet, and is so translated; yet is there no contradiction, for banquets are now (and probably anciently were) in the houses of mourning, as well as in the houses of those that rejoiced. It appeareth plainly by the words that follow, that the apostle was here forbidden to go to funeral feasts, or to lament and bemoan any.

For (saith God)

I have, that is, *I will take away peace from this people* . Possibly the meaning of God might be this, Do not go to comfort such as mourn for any relations dead, (for their feastings upon those occasions were upon a consolatory account; thence, Jer_16:7, you read of a *cup of consolation* ,) for, saith God, they have no need of it; those that die are most happy; for I will take away the peace of this people, and deprive them of all my *mercy and loving-kindness* which I have hitherto showed them.

Jeremiah 16:6

There shall so many of all ranks and sizes die in this land, that men shall have no time to bury them, or there shall not be enough left living to bury the dead; nor shall men, for their own miseries, have leisure to lament for the miseries of other men. Cutting themselves in their flesh, and cutting off their hair, were pagan customs, which God forbade his own people; but yet it should seem they practised these barbarous customs; but saith God, I will put an end to that practice, men shall die so fast and in such multitudes, as they shall have no leisure to cut themselves for such as are dead, they shall not have such solemn mournings as they have had.

Jeremiah 16:7

Neither shall men tear themselves for them in mourning to comfort them for the dead: if we allow our translation here of the word *odp* with the word supplied, *themselves* , it will be hard to give a tolerable sense of these words, for then tearing is the same with the *cutting themselves* mentioned in the former verse, which though it might be as a passionate expression of the person's sorrow that did it, yet how it should comfort the friends of the deceased will be very hard to conceive. But the truth is, the word hath but two significations, and we have here given it what doth worst suit this text. It signifies to *divide* , and to *tear* , or *rend* . Both in *kal* the first conjugation, and in *pihel* the third conjugation, it is used to signify *dividing* : in the former, Isa_58:7, where we interpret it *deal* ; to deal, that is, *divide* thy bread to the hungry; which is the only text (excepting this) where it is used in this conjugation. In the ether conjugation it is so used in many texts, Lev_11:4,5 &c.; Deu_14:7; so certainly it ought to have been translated here, *Neither shall men deal out bread for them in*

mourning, to comfort them for the dead , and seemeth to hint to us a custom in use amongst them, when they had any friend that had lost his or her relations, to send them some meat or victuals, (for amongst the Hebrews all things that they ate were called *bread* ,) and then to go and dine or sup with them, to have opportunity to speak comfortably to them. This doubtless is the sense of the words, and so it is plain enough, and this is confirmed by the next phrase.

Neither shall men give them the cup of consolation to drink for their father or for their mother; neither shall men drink the cup of consolation for their father, &c.; as in such cases they were wont to have something to eat, so they were also wont to send bottles of wine, or other cheering liquor, to drink, that they might forget their sorrows; this is called *the cup of consolation* , from the end for which the sending and drinking of it was intended. God tells them that the time should come that so many should die, and so fast, and the rest should be so much upon the brink of the grave, that they should have no leisure for or heart to these ceremonies.

Jeremiah 16:8

God did not only forbade his prophet to go into houses of mourning, to eat and to drink according to their custom, to comfort those who had lost their friends; but he forbade him also to go into houses where they were wont to eat and to drink upon a more cheerful account.

Jeremiah 16:9

And he declares that he laid this injunction upon him as a type that his countrymen, by such his forbearance, might understand that God in his providence was about to put an end to all their civil mirth in their days.

Jeremiah 16:10

When thou shalt show this people all these words, or all these things; when thou shalt be observed by this people to refuse marriage, and to go to the houses of mourners, according to the custom, to eat or to drink with mourners, to make them to forget their sorrows, or to go into the house of feasting for jollity and mirth, and they shall ask the reason of thy singularity in this

behaviour, and thou shalt give them the reason of it, according as I have instructed thee; and they shall pretend to be at a loss to know the reason why God is so severe against them, for what sin or iniquity it is, thinking perhaps that Manasseh's or Jehoiakim's commanding them to worship idols would excuse them, and only leave their superiors guilty; for otherwise, while there was such plain idolatry amongst them, they could not be ignorant of cause sufficient that God had, considering the multiplied threats in the law.

Jeremiah 16:11

Your fathers; the idolatrous kings of Judah that were before Manasseh's time, since whose time there were hardly forty years yet elapsed.

Jeremiah 16:12

Ye in latter ages, in the time of Manasseh,

have done worse than your fathers did, and now in the time of Jehoiakim you run on much in the same course of idolatry and superstition, which in this is worse in you, because for thirty years together you had the better example of good Josiah the father of your present king, together with what his authority could do to reduce you; he hath not been gone now above five years, and you are returned to your old vomit, and are all of you serving me according to your own fancies, so stubborn are you, and resolved against obedience to me.

Jeremiah 16:13

You would not hearken to me to obey my voice in that good land which I gave you, and which you have known and inherited now many years; therefore I will throw you out into a land which you know not, and which your fathers knew not. You would not serve me in this land, but chose to serve other gods in my land; you shall serve other gods in a strange land, you shall there have no such opportunities as you have here-at Jerusalem to worship me the true God, according to the prescription and direction of my word; ye shall there have no gods else but idols to worship, and what is now matter of choice to you shall then be forced upon you, the governors of those countries into which you shall be

carried shall force you to fall down and to worship their idols, which was verified afterward by Nebuchadnezzar, **Da 3**, &c.

Jeremiah 16:14

Therefore; it were better translated *Notwithstanding* , for that is manifestly the sense. God sweeteneth the dreadful threatenings preceding with a comfortable promise of their restoration.

Jeremiah 16:15

Which he saith should be so grateful a mercy to them, that either in regard of the newness of this deliverance, or in regard of the great misery they should be in during the captivity of Babylon, when they should be delivered from it, they should not so much remember their deliverance from the house of bondage in Egypt, and magnify God for that salvation, as this new deliverance of them out of this captivity; for he would certainly bring them again into the land of Canaan, a land which he had given unto their fathers.

Jeremiah 16:16

Though some interpreters make these words a promise, either of God's restoration of this people, and making use of Cyrus, who, as a *fisherman or huntsman* , by his proclamation fetched the Jews out of all parts of his dominions, to return to Jerusalem; or of the calling of God's elect by the apostles, who were God's fishermen, and went up and down preaching the gospel in all places; yet the next verse rather guideth us to interpret it as a threatening, and by these fishermen and huntsmen to understand all those enemies whom God made use of to destroy these Jews, hunting them out of all holes and coverts wheresoever they should fly and take sanctuary.

Jeremiah 16:17

God is of purer eyes than that he can behold iniquity in any so as to approve it, and therefore though he be long patient, yet he will at last punish evil-doers; for his eyes behold them, their sins are open in his sight, and he particularly observeth men's actions, that he may render unto every one according to his works.

Jeremiah 16:18

Before I will restore them, and return in my wonted favour to them, I will punish them for their ways which I have seen, which are ways of iniquity, and will plentifully punish them; (for so

double here signifies, not the double of what their sins deserve;) because by their idolatry, blood, and cruelty, and other sins, they have defiled the land which I own, and which I have given them; and have filled that country which I have chosen for and named

my inheritance with their

abominable things, that is, practices, or unclean beasts offered to their idols in sacrifices, or innocent persons slain by them.

Jeremiah 16:19

The prophet hearing God's resolution, before he showed this people any mercy, to be avenged on them for their sins, leaves off speaking to him upon that argument; but applieth himself to God for mercy for himself, and, to confirm his faith in him, gives him names suited to his hopes in him, and which might declare his faith in him for the obtaining favour from him in an evil day; and comforteth himself with the thoughts of those good days that were coming, when not only the Jews should be again restored to their country, but the

Gentiles also from all parts of the world (whom also many of the Jews should accompany) should apply themselves to God, confessing that both they and their fathers, in their worshipping dumb idols, had but inherited lies and vanity, and things that were unprofitable.

Jeremiah 16:20

It is doubtful whether these be to be understood as the words of God, showing the unreasonableness of the sin of idolatry, or, as others make them, the continued speech of the Gentiles, who after their conversion should see the unreasonableness of worshipping the works of their own hands. Whoso owneth a God owneth an *infinite Being*, a First Cause, and Mover, and Creator of all things. Now can any be so sottishly stupid as to think that a finite being should give a being to an *infinite Being*; that he who is a creature should make his Creator, that he should be a cause to the First Cause? (things which are all contradictions to the common

sense of men). A man is no god himself; how can he communicate a divine nature, which himself hath not, to another?

Jeremiah 16:21

Because all the goodness and mercy that I have showed them will not learn them to know me, my power and might, I will once for all make them to understand it by the dreadful strokes of my vengeance. They shall know that my name is Jehovah; that I am not such a one as their idols, but one who have my being from myself, and give life and being to all other things, and have all might and power in my hand, and can do whatsoever I please; and one that will make good whatsoever I have spoken, whether in a way of promise or threatening.

Jeremiah 17:1 JEREMIAH CHAPTER 17

The captivity of Judah for her sin, Jer_17:1-4. Trust in man cursed; in God, blessed, Jer_17:5-8. The deceitful heart and most secret practices are known to God, Jer_17:9-11. The salvation of God, Jer_17:12-14. The prophet complaineth of the mockers of his prophecies, Jer_17:15-18. Of keeping the sabbath, Jer_17:19-27.

There is much arguing amongst those that are critical about the true signification of words, what is here signified by *dyjv* which we translate a *diamond* ; most agree that it doth not signify a *diamond* , (not used in engraving,) but that by the *pen of iron* , and *the point of a diamond* , are meant some tools with which they were wont to engrave things upon hard substances; it may be made in a figure resembling the *claw of a bird* , as the word seemeth to import.

It is graven upon the table of their heart; it is graven in their hearts; they are so accustomed to sin, so inured to idolatry, that there is no hope of any reclaiming them. For how can they that are accustomed to do evil, do well?

And upon the horns of your altars; nor is it a thing done in secret, but it is written, or painted, or engraven upon the horns of their altars. God's altar was foursquare, and at each corner there was a rising part made of brass something high, these were called *the horns of the altar* . See Exo_27:2 Eze_43:15,16. Now their sin

is either said to be engraven or published upon the horns of the altar, because the blood of the sacrifices which they offered to idols was sprinkled there, or because their altars had some inscription upon them, declaring to what idol that altar was consecrated, as the altar of Athens had.

Jeremiah 17:2

This showed how inveterate they were in this sin of idolatry, that they taught it their children, and their children remembered their idolatrous altars and the groves where they were wont to worship idols by the green trees, as they did also upon the high hills; so their sin was derived from one age to another. Others think that the phrase rather expresseth their fondness of their idols, and think it should be read, *as their children they remember*, &c.; that is, they loved their idols and their idolatrous services as they loved their children, which also was true; yea, they that made their children pass through the fire to Molech loved them better than their children.

Jeremiah 17:3

O my mountain in the field; O Mount Zion; for though Jerusalem stood in a plain, yet it was at the foot of a hill, and part of it was built upon the side of the hill, upon the top of which hills were many pleasant fields. Or, O Judah; which was a country full of mountains. God calls it his mountain, because of the particular favour he had to this country. He threateneth to give all the riches of the inhabitants of Judah and Jerusalem as a spoil, and all the high places where they had committed idolatry throughout all their country into the enemies' hands.

Jeremiah 17:4

In the word

discontinue there is a secret promise that they should again come and possess and inherit their land; they should not lose their inheritance, but only discontinue their possession and occupation of it. Some learned authors considering that the same word is here used which is used Exo_23:11, in the law concerning the *sabbatical rest*, when they were to let the land rest, and lie still, Lev_26:34, think this text hath a reference to that, and the meaning is, Thou shalt discontinue thy ploughing and tilling the

land; and go into thine enemies' country, and serve them in a land of which thou hast no knowledge; because by thine idolatry and other sins thou hast increased my wrath into such a fire, as shall burn for a long time, for so the word *for ever* is oft taken, Exo_21:6 Deu_15:17 Psa_89:1 Isa_34:10.

Jeremiah 17:5

It was the great sin of this people, for which they are often taxed in holy writ, 2Ch_16:7 **28:16,20 Isa 30:1,2 31:1,2**, when any danger threatened them for their sins, to make leagues with and flee to foreign idolatrous nations to help and succour them, and to repose a confidence in them, and so bolster up themselves in their wicked and sinful courses, promising themselves deliverance from the dangers that threatened them by the power of their confederates and allies. This sin the prophet here reflecteth upon, that while their hearts

departed from God, they would yet encourage themselves from the hoped-for help of men. The prophet from God declares that such are and shall be *cursed* , and mentioned man, under the notion of

flesh, to show his frailty and impotency to help against, the mighty power and wrath of God; withal showing us that God alone is the true object of our faith and confidence, as well for the things of this life as those of another life, and that none

whose heart departeth from God can with any security look for any help from the creature.

Jeremiah 17:6

The sum is, he shall not thrive, nor prosper, but

be like the heath, by which is meant some barren shrub or tree, about which the various guesses of interpreters (which the reader that is curious may find in the English Annotations) are but uncertainties, and this planted in the wilderness too, which is a barren soil, which tree or plant is never the better for all the moisture that comes from heaven, nor for all the beams of the sun; but stands in a dry and salt place, not inhabited by people. The scope is, to let us know that sinners who depart from God, and do not place their confidence in him in times of danger, but trust in creature aids and assistances, shall miss of these very good things

which they might have had if they had expected them from him, from whom alone they could have been obtained.

Jeremiah 17:7

Trusting in the Lord necessarily implieth also a walking close with him, and not in heart departing from him; for it is naturally impossible that any should repose a confidence in another for any good things, which that other hath promised under any condition, without some satisfaction in himself that he hath in some measure fulfilled the condition upon which the promise is made. But that man that truly trusteth and hopeth in the Lord is and shall be a blessed man.

Jeremiah 17:8

The sum is, he shall be prosperous and successful in his counsels and undertakings; like a tree planted by the side of a river, which is not affected with drought, but in a time when the leaves of trees standing in dry mountainous places parch and wither, its leaves hold their greenness, and its colour is not altered by drought, neither doth it cease from yielding fruit, but bringeth forth much fruit when other trees are wholly unfruitful.

Jeremiah 17:9

The words translated

deceitful, and

desperately wicked, are very variously translated, fraudulent, perverse, supplanting. He speaks to the Jews, that they might not lean too much to their own counsels, fancies, or understandings; but it is a proposition true concerning the hearts of all the sons and daughters of men; there is nothing so false and deceitful as the heart of man; deceitful in its apprehensions of things, in the hopes and promises which it nourisheth, in the assurances that it gives us, &c.; unsearchable by others, *deceitful* with reference to ourselves, and abominably wicked, so that neither can a man know his own heart, neither can any other know our hearts.

Jeremiah 17:10

Lest these hypocrites should pretend that their hearts were not departed from God, or should say, Who then can judge us if none knoweth the heart? saith God, Though no creature knoweth the heart of another fellow creature, yet I know the hearts of all

creatures, I search the secret thoughts, and counsels, and designs of all my creatures; for I will judge them according to their thoughts and the secret motions and affections of their souls, according to all their ways, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me.

Jeremiah 17:11

As the partridge sitteth on eggs, and hatcheth them not: it is no wonder if we cannot be certain as to the sense of these words so far as they concern natural history, when we are not certain what bird it is to which they relate; we translate the word *partridge* ; others will have it the *cuckow* ; but certain it is that it is the same word which we translate *partridge* , 1Sa_26:20, and cuckows use not to be much hunted after. How the partridge is said to *sit on eggs, and hatch them not* , is yet a greater question. It may be occasioned so many ways, viz. either sitting upon *windeggs* , or *being killed* before the eggs are hatched, or *having its eggs destroyed* by the male partridge, or by some dog or other vermin, or its nest being found having her eggs taken from her, that it is hard to determine which the prophet means. Of all other I least approve of that which Jerome makes the sense, though the thing be true, (if we may believe Cassiodorus, and several natural historians, Aldrovandus, &c.,) that partridges have such a love and desire to hatch young ones, that having lost their own eggs, they will steal the eggs of other partridges and hatch them, which birds being hatched, the young ones, knowing the cry of their proper dams, hearing them call, leave the partridge that hatched them (which is one thing quoted by Aldrovandus to show the sagacity of that bird): but if this were the sense, the words would be, *As the partridge sitteth on eggs and hatcheth them, but enjoyeth them not* , whereas they are *hatcheth them not* ; that is, having lost them, either by some man that hath taken them from her, or by some vermin or wild beast. *So he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool* ; so he that getteth an estate by oppression, or any cozenage, or unrighteous actions, shall lose it again before he cometh to die; and when he comes to die, shall understand what a fool he was to take so much pains to no more purpose.

Jeremiah 17:12

It is much more hard to give an account of the connexion of these words with the former, than of their sense considered absolutely in themselves. Some would have them the words of the people, reckoning up another vain ground of their confidence, because they had amongst them the *temple of the Lord* , which we know was what they mightily gloried in. Others would have them the words of the prophet owning his and the good Jews' confidence to be only in God, and themselves to worship God not in groves or high places, but only in that place which he had chosen to be worshipped in, even in his sanctuary or temple. Many other conjectures there are, but these two seem to me the most probable.

Jeremiah 17:13

The hope of Israel; that is, he in whom alone the true Israel of God can hope.

All they that forsake thee shall be ashamed; those who forsake thy law, and that rule thou hast given them whereby to direct their conversations, first or last will be ashamed of such their disobedience.

And they that depart from me shall be written in the earth; and those that depart from what I have, as thy prophet, revealed to them as thy will, shall have no portion beyond the earth which they seem so fond of; or their names and memories shall vanish, and perish, and be presently extinct, like words written in dust.

Because they have forsaken the Lord, the fountain of living waters; because they have forsaken thee, who art the alone certain relief and comfort of any people, the fountain and original of all that good they can hope for.

Jeremiah 17:14

Most interpreters here understand the prophet speaking in these words to God for himself; he represents himself to God as a person wounded or sick, either with his sense of God's dishonour by the sins of the people, or with their reproaches or threatenings, and beggeth of God to heal him, he being he in whose hand or power it was to heal him, and who could certainly do it. The argument is in those words, for thou art my praise, he whom alone

I have reason to praise for mercies already received, to whom alone I owe all my good things.

Jeremiah 17:15

They say unto me, Where is the word of the Lord? scoffing at me, as if I had threatened them in thy name without any order or direction from thee, as the scoffers mentioned by Peter, 2Pe_3:4, said, *Where is the promise of his coming ?* This hath been the practice of all wicked men hardened in their sinful courses, and resolved to go on, to put the evil day far from them, and to scoff at all denunciations of God's judgments, Isa_5:19 Amo_5:18.

Let it come now; daring the vengeance of God, and challenging God to damn them, or to execute the vengeance with which he threateneth them.

Jeremiah 17:16

I have not hastened from being a pastor to follow thee: that the words contain the prophet's appeal to God upon some reproaches cast upon him by this wicked people, as if he had thrust himself into the prophetic office, is evident, and reasonably well agreed by interpreters; but they are divided about the sense of the word *wxua* which yet always in Scripture signifies to *make haste* , or to *urge* , or *press* ; the sense seemeth to be this: Lord! as I did not seek the office of a prophet, so when thou wert pleased to call me to it, I did not decline to be a pastor after thee.

Neither have I desired the woeful day; thou knowest; neither (saith he) have I desired to be a prophet of these sad tidings, those woeful miseries which thou hast made me thy messenger to foretell.

That which came out of my lips was right before thee; I have spoken nothing but what was right in thy sight, being what thou commandedst me to deliver as from thee, and so I know was right in thy sight.

Jeremiah 17:17

Though these rebellious wicked men affright and terrify me, yet, Lord, be not thou a terror to me, own and defend me as thy prophet; for thou alone art he in whom I place my hope and trust in a day of trouble.

Jeremiah 17:18

That is, with abundant destruction. Concerning these prayers of the prophet against his enemies, **See Poole "Jer_11:20"**.

Jeremiah 17:19

Most think that here begins a new prophecy, and therefore this verse should have began a new chapter. The prophets were often commanded to publish such revelations as they had from God, either at the gates of the city, or the gates of the temple, Jer_7:2 **19:2**. It is not agreed what this particular gate was at which the kings of Judah were wont most ordinarily to come in and go out, but the prophet was also commanded to publish it in all the gates of Jerusalem, that all might take notice of it.

Jeremiah 17:20

The word of the Lord equally concerneth the highest and the lowest, the greatest princes as well as the meanest subjects.

Jeremiah 17:21

Take heed to yourselves; the Hebrew is, *Take heed to your souls*, intimating to us that the sanctification of the sabbath is a great thing, wherein the welfare of our souls is concerned.

Jeremiah 17:22

This command for the sanctification of the sabbath was given Exo_20:8, repeated Exo_23:12 **31:14,15** **Le 19:3 23:3** **Deu_5:12,15** **Eze 20:12**: the bearing of burdens forbidden was such as was for profit; for in some cases it was lawful to carry burdens for the saving the lives of men or beasts, and some learned men justify the poor sick man carrying his bed when he was cured, not only from the command of Christ alone, who could authorize him to it though against the rule of the law, but because he had no further occasion himself to be there, and was not obliged by the law of the sabbath to leave his bed behind him, himself going away; but no unnecessary burdens, no trading burdens, might on the sabbath day be either carried out of the gates of the city, or out of the gates of any of their private houses.

Jeremiah 17:23

The Jews were a very covetous people, and their covetousness as well as their other lusts were temptations to them to profane the Lord's sabbaths, Neh_13:19 Eze_20:2.

Jeremiah 17:24

No text from Poole on this verse.

Jeremiah 17:25

No text from Poole on this verse.

Jeremiah 17:26

The sum of all these three verses is, that if they would sanctify the Lord's sabbath, they should either continue in, or be restored unto, their ancient, civil, and ecclesiastical order, they should have kings and princes in their former order and splendour, and men should come from all parts of the country bringing their usual sacrifices and offerings to the temple, and those of all sorts. Some think this promise is to be understood synecdochically, one principal part of the law of God, and such a one as was in their power to obey, being put for the whole law of God. Those who desire to be satisfied in the niceties as to the terms and places here mentioned, may find satisfaction in the English Annotations upon this verse. The general sense is no more than that both their city and their temple, their civil and ecclesiastical state, should continue and flourish in that order wherein it was.

Jeremiah 17:27

A threatening quite contrary to the former promise, upon their acting contrary to the duty to which that promise was annexed. God would destroy their city; it should be burned with fire, and the highest and noblest structures should be burned; and though the hand of the enemy should do this, yet God should order them to do it, so as it should be a fire of his kindling, and therefore not like to be quenched, till it had effected that thing for which God so kindled it.

Jeremiah 18:1 JEREMIAH CHAPTER 18

By the parable of a potter God's absolute power in disposing of nations is set forth, Jer_18:1-10. Judah's unparalleled revolt, and her judgments, Jer_18:11-17. The prophet prayeth against his conspirators, Jer_18:18-23.

No text from Poole on this verse.

Jeremiah 18:2

It is likely there was but one

potter near the place, or at least that there was one more noted and eminent than the rest, to whose house the Lord here sendeth the prophet, intending there further to tell him his mind what he would have him publish as his mind and will to this people.

Jeremiah 18:3

Jeremiah yields a present and free obedience to the command of God, though he did not know God's meaning in it, and findeth the potter at work upon

wheels or *frames* which he formed his clay upon, to bring it into that form which he desired. For the true form of those frames or instruments it is hard to assert any thing, such kind of instruments differing not only according to several countries, but according to the several fancies of workmen, getting frames or engines made fitted to their own fancies and purposes.

Jeremiah 18:4

That which we read

of clay may be read, (as our margin tells us,) *as clay* ; that is, *while it was yet clay* it was spoiled in the potter's hand, so as he did not think fit to go on with his design as to the form of the vessel, but made it into another form, such as he liked best.

Jeremiah 18:5

No text from Poole on this verse.

Jeremiah 18:6

God now expoundeth to the prophet his design in bidding him go to the potter's house, it was to instruct or confirm him in the power that he had over his creatures. For, saith he, as is the clay to the potter, so is the house of Israel (and indeed so are all the sons and daughters of men) unto God; God hath the same power over them that a potter hath over the clay, and a greater right to do what he pleaseth with them, than any potter hath relating to the clay; the clay is but the potter's purchase, not his creature, but man is God's creature. God, by his prophet Isaiah, made use of the same similitude, Isa_45:9. So doth the apostle, Rom_9:20. That God hath an absolute sovereign power to do what he pleaseth with the

work of his hands, can be denied by no men of sense, whether God useth this his sovereignty in the eternal punishment of sinners, that is another thing; he hath a sovereign power, but he acteth as a just judge, rendering to every man according to his works.

Jeremiah 18:7

God thus speaketh concerning nations and kingdoms more immediately in his word, or more mediately by his prophets and ministers; he told Jeremiah, Jer_1:10, that he had set him over nations, to root out, and to pull down

Jeremiah 18:8

If that nation, against whom I have pronounced, turn from their evil; if that nation leaveth off those sinful courses which I have by my prophets threatened with judgments;

I will repent of the evil that I thought to do unto them; I will also turn from the methods of my severe providence which I had resolved in case of their impenitency to proceed in against them. There is a difference betwixt repentance in man, and repentance as it is attributed to God; repentance in man must be, not only a change in action, but a change of heart; repentance as attributed to God never signifieth a change of heart, or purpose, or counsels, but only a change in action, all alteration of the course of his providence. Hence God in Scripture is said to repent, as in this text, and Jon_3:10. And it is also said of him, that he is not *as man, that he should lie or repent*, Num_23:19 1Sa_15:29. God never changeth his counsels or purposes, though he often varieth his actions of providence, according to the behaviours of his creatures.

Jeremiah 18:9

No text from Poole on this verse.

Jeremiah 18:10

Speaking, Jer_18:9, and repenting, Jer_18:10, must be understood in the same sense as in the two former verses. The reason of this is, because in all God's threatenings and promises of this nature there is a condition either expressed or understood. God's threatenings of evil must be understood with this condition, Unless men and women repent and turn from their evil ways; and

his promises of good must be understood with this condition. If those to whom they are made be a willing and obedient people, and keep in the way of the Lord's statutes.

Jeremiah 18:11

The Lord fixeth a particular application to the more general doctrine which he had before delivered. God had told this people, that though he had by his prophet denounced his wrath and anger, and threatened to pluck them up and destroy them, yet if they turned from their sinful courses, he would show mercy to them, and alter the course of his providence. Now he tells them that this was their case, God had a work upon the wheel against them, and was framing evil against them, and bringing ruin upon them; therefore it was their wisdom now to return from their evil ways, and to make their doings good. Those who think that these exhortations are vain, if man hath not a power in himself to turn from his evil way, ought to consider that none denieth that man hath a power in himself, by virtue of that common grace of God which he denieth to no man, to turn from such evil courses as were before mentioned, viz. not to carry out burdens upon the sabbath day, not to bow down to and worship idols, but to worship the true and living God according to the prescription of his word. In short, there is no man but hath a power to do much more than he doth do, and so much as may serve to avert temporal judgment; and although no man without special grace, beyond the outward means of grace, hath a power to do whatsoever God requireth in order to his salvation, yet he hath a power to do so much, as if he doth, no instance can be given of any to whom, so doing, God denied his special grace, enabling him to do whatsoever God requireth of him in order to eternal life.

Jeremiah 18:12

There is no hope of us, thou dost but labour in vain in talking to us; for we are resolved to run on in our former race. It cannot be imagined that they should call the imaginations of their own hearts evil, unless it were in derision. The sum of what they said was this: Jeremiah, thou hadst as good say or do nothing as talk to us, we are resolved upon our course, and if thou callest our hearts

evil, we cannot help that; according to the purposes, counsels, and thoughts of those our evil hearts are resolved to steer our courses, we will not be guided by thee.

Jeremiah 18:13

God was moved at this desperate obstinacy and hardness of this people's hearts, he appeals to the world whether ever any heathens behaved themselves so towards their idols, which were no gods, as this people had, behaved themselves towards him. He calls Israel a

virgin; it is a term given to Zidon, Isa_23:12, and to Babylon, Isa_47:1. The horrible thing which they had done was their forsaking God, their God, a thing not usual amongst the heathens, as God tells them, Jer_2:11.

Jeremiah 18:14

Will a man leave the snow of Lebanon which cometh from the rock of the field? The margins of our Bibles will let us know that there is some variety in the opinions of the most learned interpreters as to the sense of these words. The general sense is plain and obvious, that it is a foolish thing for men to forsake God, who is the fountain of all good and refreshment, and what men do not use to do with reference to poor creature comforts, not to be named with God. But for the grammatical sense of the words, it is not so obvious. The vulgar Latin translates them, *Shall the snow of Lebanon fail from the rock of the field ?* The Septuagint, *Shall the dugs fail from the rocks ?* or, *the snow from Lebanon ?* The Syriac version followeth them. The Arabic version translateth it, *Should the snow fail from the mountain of breasts, and from Lebanon ?* The Chaldee paraphrast thus glosseth, *Behold, as it cannot be that the snow water should fail from Lebanon .* Pagnine seems to make *Lebanon* the nominative case, and renders the sense thus, *Shall Lebanon leave the snow from the rock of the field ?* Our translators supply these words, *a man* , and so make that the nominative case, and make *Lebanon* the genitive case. *Lebanon* was a mountainous place, in which were rocks; it had also fruitful valleys; snow fell upon those rocks, and upon a thaw ran down into the lower places, and was grateful to them, as it moistened them, and made them more fruitful.

Or shall the cold flowing waters that come from another place be forsaken? The latter part of the verse seems as hard. Pegnine translates them, *Shall other cold flowing waters be forsaken ?* The vulgar Latin, *Or can the other cold flowing waters be plucked up ?* The LXX. and the Syriac, *Or shall the water fail, violently snatched up or taken away with the wind ?* The Arabic, *Or should the foreign cool waters desist ?* The Chaldee paraphrast glosseth, *So the rain waters that come down, and the waters of the fountain that spring, shall not fail .* In this great variety, it is very hard certainly to assert the particular sense of these phrases, the knowledge of which depends upon some affections or customs of those places, which we are not so well acquainted with. The next verse is the best guide we have, where the sin laid to the charge of this people is their *forsaking God* ; which sin is here aggravated by this topic, That reason teacheth men not to forsake a greater good for a lesser, though that greater good were but a poor creature comfort, not to be compared with God. This is the general sense, scope, and sum of this verse; so as we shall not need be very solicitous to be able to assert the particular grammatical sense.

Jeremiah 18:15

Forgotten and *forsaken* are much the same thing, differing only as the cause and the effect; for if men remembered God as they ought to do, they would not forsake him. By

vanity he means idols; which are called vanity, not only because they are in themselves nothing of what they are pretended to be, and because the worshipping of them is a high degree of sin, which is often called vanity in Scripture, but because the service of them is of no use nor profit, or advantage; and any expectations from them are idle and vain, for which there is no ground at all. Whether the false prophets or the idols are here said to cause them to stumble by receding from the

ancient paths is uncertain. The words may either be translated *paths of eternity* , or paths of *antiquity* ; the most and best translate it as we do. *Quid vetern primurn* , The ways of truth are the most *ancient ways* ; the ways wherein Noah, Abraham, Isaac, and Jacob, and all the ancient patriarchs did walk.

To walk in paths, or in a way not cast up, not fitting for God's people to walk in. Pro_15:19, *The way of the righteous* is said to be a way made plain, Heb. *raised up as a causeway* . Wicked men, in opposition to these ways, are said to walk

in a way not cast up.

Jeremiah 18:16

Not that this was *finis operantis* , their end which they aimed at, none wisheth ill or doth any thing designedly to bring evil upon himself; but it was *finis operis* the end these courses would certainly issue in, they would bring the land of Judah to desolations, and to be a reproach; so as strangers that were wont to admire at the prosperity of this people above any other people should stand astonished, and wag their heads at them in scorn and derision.

Jeremiah 18:17

The east wind is (or was at least in those parts) the fiercest wind. As the east wind scatters the chaff, so, saith God, I will scatter them. And when they shall be in great calamity and misery, I will not hearken to them, I will not turn my face to them, or show them my face; but I will turn my back upon them, I will not regard them crying, nor hear their prayers.

Jeremiah 18:18

This faithful dealing of the prophet with them did only enrage them (as is usual) against the prophet; they plot against the prophet, how to be revenged on him, because he would cross their humours, and would not prophesy as they would have had him.

For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet; we have the church on our side; the *regular priests* and the prophets, they know God's mind as well as he; for there is a promise that *the law shall not perish from the priest, nor the word from the prophet* ; the priests and prophets tell us other things than this Jeremiah doth.

Let us smite him with the tongue, expose him by railing on him, telling lies about concerning him, representing him to be what we know the people hate, abusing him to his face, informing against him; or, *in the tongue* , let us silence him, command him to speak

no more; or, for *his tongue* , for prophesying at this rate; and for his

words, let us not value them at a rush, nor at all regard them.

Jeremiah 18:19

The several following verses, to the end of this chapter, contain the prophet's prayer by way of appeal to God against those wicked men: Lord, (saith he,) though they are resolved to take no heed to my words, yet do thou give heed to them, and do thou take notice of those men that contend with me. Take notice of what they say, not to confirm, but to cross their desires, and to be revenged on them for them.

Jeremiah 18:20

Shall evil be recompensed for good? to requite *good for evil is divine* , God maketh his sun to shine, and his rain to fall, upon the just and unjust; to requite *evil for evil* , or *good for good* , is but human, what the nature of reasonable men prompt them to; but to requite *evil for good is diabolical* , and the character of those that are the children of the evil one.

For they have digged a pit for my soul; Lord, saith the prophet, these men have done thus, they have laid snares for my life; though thou knowest that as a prophet I stood before thee, both preaching and praying for their good. Their wrath is kindled to a great height against me, and thou knowest my business was, both in my preachings to them, and prayers for them,

to turn away thy wrath from them. Lord, *remember* this, both for good to me, and for vengeance upon them.

Jeremiah 18:21

Deliver up their children to the famine; a dreadful imprecation; we meet with more of the same nature, Jer_11:20 **15:15 17:18**. We find also several such imprecation in the Psalms, Psa_35:4 **40:14 69:22-25,27,28 109:6-10**, &c. Hence a question is raised, whether it be lawful for God's servants to pray for evil against their enemies. That which makes the doubt is, Christ's command to us to *pray for them that persecute us* , Mat_5:43,**44**, his own example, and Stephen's, Act_7:60. See the notes upon the aforementioned texts. It is doubtless our duty to pray for the *conversion, forgiveness, and eternal salvation* of our worst

enemies; so Christ prayed, and Stephen, but neither of them prayed for their outward prosperity in their persecution and rage; and without doubt we may pray against God's enemies, that God would tie their hands, weaken their power, confound their devices. For such other particulars as are mentioned in this verse, and the beginning of the following verse, and such as David mentions, **Psa 69**, we must know they were both prophets, and did but pray to God to do that thing which God had revealed to them he would do.

Jeremiah 18:22

That is, Let the enemy break into their houses, which are, in an ordinary course of providence, men's castles and sanctuaries, and cause such shrieks as use to be heard in such cases, for their malicious seeking my life by all secret practices.

Jeremiah 18:23

Lord, thou knowest all their counsel against me to slay me; Lord, thou knowest I do not charge them falsely, though their counsels have been secret against my life. *Forgive not their iniquity, neither blot out their sin from thy sight .*

Object. Will some say, Doth Jeremiah here pray for the eternal damnation of his adversaries? Is this lawful?

Solut. I do not think this is to be granted lawful, being so highly against charity; nor that Jeremiah in this is to be excused as a prophet, for even prophets had no such revelations; but I take these phrases to be expounded by the next words,

let them be overthrown before thee; and that all which the prophet prayeth for is God's showing some temporal displeasure and vengeance against them. For *forgiving* , and not *forgiving sin* , doth not always in holy writ signify the discharging or not discharging the persons, from the obligation to eternal death, under which sin layeth them; but sometimes the discharging or not discharging of them from the punishments in this life, to which sin doth expose the sinner; and all Jeremiah's meaning is, that however it should please God to deal with these wicked men as to their eternal state, yet he would so far not forgive, not blot out, their sins, as that he would set some mark of his vengeance on them in this life for their treachery and ingratitude to him.

Whether we in it consider Jeremiah as an ordinary suppliant in this cause, praying in faith, or as a prophet, foreknowing what God would do, it ought to lay a law upon, all to take heed of being mischievous and treacherous to others. It is seldom but God, before they die, repays such men into their own bosom, especially if it be against any who are God's ministers or people; and that for their speaking to or doing before them the will of God: it is a sin seldom escapes without a temporal vengeance; and if such men be saved at last, it will be as through fire. God will mind them that he hath said, *Touch not mine anointed, and do my prophets no harm* , 1Ch_16:22 Psa_105:15.

Jeremiah 19:1 JEREMIAH CHAPTER 19

Under the type of breaking a potter's vessel is foreshown the desolation of the Jews for their sins committed in the valley of Hinnom and elsewhere.

Critics dispute the figure and fashion of this

bottle; (see the English Annotations, and Mr. Pool's Latin Synopsis;) but that is not much material, for God's design was only to show the *fragility* of this people, how easily he could break them, and how certainly he would break them in pieces. For the more public notice of this typical action, Jeremiah is commanded to take for witnesses some of the gravest of the people and of the priests; whether they were members of the Sanhedrim (which was made up of these two sorts) or not, the Scripture saith not.

Jeremiah 19:2

Go forth unto the valley of the son of Hinnom: we shall hereafter hear why God commanded Jeremiah to go thither, rather than to another place, to break this earthen pot. This valley was a place very near unto Jerusalem, of which one Hinnom was owner in Joshua's time, Jos_15:8 **18:16**. The valley is in Scripture sometimes called *Ge-hinnom* , from whence came the Greek word Gehenna, used by our Saviour for *hell* , Mat_5:22, eid thn geennan, because of the hellish torments they there put their children to when they sacrificed them, and of the hellish cries they made.

The east gate; in the Hebrew it is, *the sun gate* , supposed to be so called, because the sun riseth in the east. This valley is said to have lain very near to this gate; thither Jeremiah is commanded to go, and there to proclaim the following words.

Jeremiah 19:3

That is, a very great evil; it is a Hebrew way of expression, which we also find 1Sa_3:11 2Ki_21:12. As a very great glaring light affects our eyes, and blindeth them, so a very great sound affecteth the ear, and makes it tingle, and for some time deaf. This God commandeth the prophet to proclaim, as particularly directed to all, both high and low, as well the

kings of Judah as the inhabitants of Jerusalem.

Jeremiah 19:4

Because they have forsaken me; the laws, statutes, and ordinances which God had given them, to direct them both in their religious behaviour towards him, and in their civil conversations.

Have estranged this place; either this city, or this temple, (which stood very nigh to this valley,) or this particular valley, which they had turned to a use quite contrary to the end for which God gave it them; for in it they had paid a religious homage to idols, strange idols, which their fathers knew not, and had filled that place with the blood of such as had not deserved death, either innocent men, or children, that they had there sacrificed to idols; of which he afterward speaketh more particularly.

Jeremiah 19:5

This and the following verse contain another great sin of this people, with the punishment which God proportioneth to it. The sin in the general was idolatry, but a most barbarous species of it, mentioned also Jer_7:31 **32:35**, where it is said they made their sons and their daughters pass through the fire to Molech; the place where they did it is called *Tophet* , Jer_19:6, of which also mention is made Isa_30:33 Jer_7:31-33. For the opening of this text, as also of those other texts that mention this idolatry, we must open what is meant by *Baal*, *Moloch*, *Tophet* , and *the valley of the son of Hinnom* . There is no doubt but Baal and Molech, or Moloch, signify the same thing; *Baal* signifieth a *lord*, *Molech* a *king* . They ordinarily called their idols by these names; as also

Malcham , Zep_1:5; upon which account God would not be called *Baal* , Hos_2:16, though he was called *Jehovah, Elohim* , and *Adonai* , all which signified lord, as *Baal* did. Both *Baal* and *Molech* seem common names to all idols. There was more than one idol in the house of *Baal*, 2Ki_10:26. The Ammonites called their principal idol *Milcom* and *Molech* , as appears from 1Ki_11:5 2Ki_23:13. To this idol they sacrificed their children. It was a very ancient idolatry, as appeareth by the very early law of God against it, Lev_20:3-5. Some say it was derived from Saturn, whom they make contemporary with Deborah and Barak, who, to appease the gods in an imminent danger, sacrificed his son. Others say it began in the time of Serug, the father of Nahor, of whom we read Gen_11:20, and that it had its original from the devil, speaking out of the belly of some dead persons, commanding this homage, possibly in imitation of God, who, Gen_22:2, to try Abraham's obedience, commanded him to offer up Isaac upon the Mount Moriah. We must know there were other sacrifices they offered to *Baal*: they *burnt incense to Baal* , 2Ki_23:5; *they offered sacrifices and burnt-offerings of beasts* , 1Ki_18:26 2Ki_10:24; only in some extraordinary straits, to show their great obedience to the devil, they offered their children. What creature they worshipped under this name is not certain, but very probably it was the sun, from 2Ki_23:5, or some superior being, which they owned as their supreme lord and king, which they, some of them, mistook the *sun, moon, and stars* to be; they being glorious beings removed out of men's knowledge, so as they had not sufficient means to understand their natures, might, considering their motions, and vast influence they had upon all other creatures, mistake them for animate and supreme beings, to which as they paid other homages, (such as swearing by them, Zep_1:5, burning incense, offering beasts, praying to them,) so in imitation of the heathens, and in a pretence of high devotion and homage in some special cases and straits, they offered their children. Some think they only made them *go through the fire* , but did not burn them; and indeed so most of the scriptures express this abominable idolatry; but some scriptures speak it plain enough, that they actually burnt them: the psalmist, Psa_106:37, saith, *They shed innocent blood, even the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted*

with blood , which it could not have been by their children's merely passing through the fire; and it is laid to their charge, Eze_16:20,21, *Thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and those hast thou sacrificed to them to be devoured. That thou hast slain my children, and delivered them to cause them to pass through the fire for them* . We read of the idolatry of Jeroboam, who worshipped the true God, but by calves set up at Dan and Beth-el. Ahab exceeded this, bringing in the terminative worship of the creatures, worshipping the *sun, moon, and stars* , under the name of *Baal* . But, the first in Judah, of whom we read that he made *his son to pass through the fire* , was Ahaz, the father of Hezekiah, 2Ki_16:3. He was followed by his grandchild Manasseh, 2Ki_21:6. Josiah, the good son of a bad father, *defiled* the place where this abominable idolatry was committed, 2Ki_23:10. The place where they committed this horrible abomination was the valley of the son of Hinnom, very near the city, and the particular place was called Tophet. There was a high place built for the idol, and many think that the name *Tophet* ariseth from their use of a *drum* or *tabret* , with which, while the poor children were burning, they made great noises to drown the sound of the children's yellings; though others think the word *Tophet* originally signifies hell, or the place of the damned, of which this place, both for the torments and roarings in it, was a lively representation. Now of this barbarous and horrible idolatry God saith, *he commanded them not, neither came it into his mind* . It was so far from it, that God had most severely forbid it, Lev_20:2-5, making it a capital crime for any to do it, and for any to conceal others that they knew did it; so that here is a *meiosis* , less spoken than was true fit the case; but possibly God's expressing a thing of this nature, being an error in his worship, under these soft terms,

I commanded them not, neither did it come into my mind, giveth no small ground to considerate men to judge that we must have a command from God, though not for every individual act of our worship, nor for every circumstance of human action which we do in his worship, yet for every specifical religious act, and for any thing whereby we pay a homage to God; it being indeed the most reasonable thing imaginable, that God should have the same privilege which every prince or great man amongst men claimeth

as his right, to prescribe the acts, modes, and methods for his own homage.

Jeremiah 19:6

For this God, by his prophet, threateneth that this place, anciently, in Joshua's time, called

The valley of the son of Hinnom, and more lately *Tophet*, from the noise of drums and tabrets there, whilst children were burning, should have a new name, and be called

The valley of slaughter, from the multitude of dead bodies which upon the taking of the city should be slain and thrown into this valley. It was expounded Jer_7:32,33, *For they shall bury in Tophet till there be no place; and the carcasses of this people shall be meat for the fowls of the heavens, and for the beasts of the earth, and none shall fray them away.*

Jeremiah 19:7

In this place, amongst others, I will make void all the counsels that the men of Judah and the inhabitants of Jerusalem have taken to escape my righteous judgments; I will frustrate all their little arts and designs to avoid the dint of my judgments; I will cause them to fall by the sword before their enemies, so as there shall be no way of escape for them.

Jeremiah 19:8

This is no more than we met with before, Jer_18:16, and shall again meet with. Men's honour and reputation is ordinarily very dear to them, it was especially to the Jews, who valued themselves much upon the reputation their city and their temple had, and the security they promised themselves from their right in the holy city and land. God tells them he will make them as much a scorn and reproach as ever they were for an honour or praise; as great a wonderment for the wrath and vengeance he would execute upon them, as they had been in their flourishing state for the mercies which he bestowed upon them.

Jeremiah 19:9

These were the miserable effects or consequents of the famine with which God had often before threatened them, the just fulfilling of God's word threatened Lev_26:29 Deu_28:53, and

the accomplishment of which our prophet hath recorded, Lam_4:10.

Jeremiah 19:10

The earthen bottle, which, Jer_19:1, he was commanded to carry with him into the valley of the son of Hinnom, (where he now was,) in the sight of the ancients of the priests, and of the people, the men who there were appointed to go with the prophet. This symbolical or sacramental teaching by signs was much in use by the prophets.

Jeremiah 19:11

The Lord of hosts; a name ordinarily given to God, here very properly, to let them know that he said nothing with his lips but what he had power by his hand to accomplish, being the Captain-general of all the armies of his creatures. God, by ordering the prophet to carry no other vessel but one of earth, had a design, upon the breaking of it, not only to show them that he would bruise, wound, or endamage them greatly, but so destroy them, as there should be no present remedy. If a vessel of brass, silver, gold, &c. be broken, it may be mended, but an earthen vessel, if broken, cannot be made whole. See the like Isa_30:14. He tells them that this *Tophet*, which they had made a place of barbarous slaughter for the children, killed for idolatrous sacrifices, should continue for a slaughter-house, but of another nature, even for them that had committed such wickedness in it, who should be slain there in such plenty, that they should want ground to bury dead carcasses in.

Jeremiah 19:12

That is, a place of slaughter and burials, or a base, ignominious place, or where the noise of drums, and trumpets, and cryings, and yellings shall be heard, as used to be in *Tophet*

Jeremiah 19:13

Under the Judaic law, persons and places were defiled by touching dead bodies, or any unclean, filthy thing: God threateneth in this sense to defile *Tophet*, as it was said before it should be filled with dead bodies which should be buried or lie unburied there. He showeth that the aforementioned judgment of filling places with dead bodies should not be restrained to *Tophet* in the valley of

Hinnom, but reach to the dwelling-houses in Jerusalem, both their kings' houses, and the meaner subjects; the provoking cause of which should be their idolatry, which they had also brought into their dwelling-houses, for they having flat roofs, had upon them, though not burnt children in sacrifice to idols, yet poured out drink-offerings to the sun, moon, and stars, and to other idols.

Jeremiah 19:14

Jeremiah had now despatched the errand upon which God had sent him to Tophet; coming back by God's direction, he stands in the court, which was common to all people, where the most might hear.

Jeremiah 19:15

He assureth the people from God that he would most certainly justify all his words, and bring to pass all his threats against that city. and that they must thank themselves for it, for hardening their heart, so as all that he had said made no impression upon them, nor found any place with them.

Jeremiah 20:1 JEREMIAH CHAPTER 20

Pashur, smiting Jeremiah. for this prophecy, receiveth a new name, and a fearful doom, Jer_20:1-6. Jeremiah's impatience under their treachery and contempt, Jer_20:7-10. He rejoiceth in hope of vengeance, Jer_20:11-13. Curseth his birth, Jer_20:14-18.

The course of Immer was the sixteenth course of the priests, as we read in 1Ch_24:14.

Pashur was his son, that is, descended from him through many generations. It is neither much material for us to know, nor very easy to determine, in what sense he is called the

chief governor of the temple, whether he was *deputy* to the high priest, or the head of his course, which at that time waited in the temple, or had some place as *captain of the temple*, to take notice of any disorders should be committed there, contrary to the law. Certain it is he was no high priest, for then he could not have been one of the course of *Immer*.

Heard that Jeremiah prophesied these things; either he heard Jeremiah himself, (which is most probable,) or somebody told him

what Jeremiah had prophesied in the temple, which was within his charge and jurisdiction.

Jeremiah 20:2

Then Pashur smote Jeremiah; it is not said how he struck him, though some think it most probable that it was with his *fist*, as the false prophet struck Micaiah, 1Ki_22:24. We are as uncertain what is here meant by

stocks, whether such an engine as is in use amongst us to punish offenders, which we call by that name; or, as others. an engine like our pillory, where malefactors are fastened by the necks; or, as others, with three holes, one for the neck of the offender, one for each hand; or whether merely a prison, where he was kept all night a prisoner; the Hebrew word will not determine us further than that it was a place of restraint, and where that will not determine, other conjectures are as uncertain as needless. There is as much uncertainty as to the place where this prison or these stocks were; we are told it was near the temple, and

in the high gate of Benjamin; but whether this was a gate belonging to the temple that opened toward that part of the country which was the lot of Benjamin, or a gate of the city that opened that way, whether in the inner wall or outer wall, whether called the high gate, because nearer the temple, or upon some other account, are nice and curious speculations, the determination of which is of no moment for us to know.

Jeremiah 20:3

Possibly by this time the mad-brained priest thought he had done more than he could justify by law, for if he were a false prophet, the judgment of him belonged not to him, but to the sanhedrim; he had nothing to do to smite him. Possibly he brought him forth in order to his bringing him before the sanhedrim; but it doth not appear that he did so, though Jeremiah's following words to him might reasonably be thought provocative enough, if he had designed any formal charge against him. He had it seemeth no more to say to Jeremiah, but Jeremiah (to whom God had appeared in the prison that night, while he was separated from communion with men, and revealed to him what end this hot-headed priest should come to) had something to say to him. God's

meaning was, not that he should by men be no longer called *Pashur* , (for doubtless after this he was called by the same name he had before,) but his state and condition should not answer the name *Pashur* , which signifies, as some say, a noble, flourishing priest; or, as others, one who by his authority maketh others to tremble; but

Magor-missabib, that is, *fear and terror on all sides* .

Jeremiah 20:4

God now expoundeth the name of *Magor-missabib* , threatening to fill this wicked priest with terrors, that he and all his friends should be affrighted, reflecting upon his most miserable state and condition; and his friends, from whom he might possibly expect some relief, should be as miserable as he; and it should be an addition to his misery, that his eyes should see it, and see his whole country ruined, some being slain by the sword of the king of Babylon, others by him carried into captivity.

Jeremiah 20:5

This is but the repetition of what God had often threatened, viz. the perfect ruin of Jerusalem, and the land of Judah.

All the strength of this city; their military men, or rather their riches.

And all the labours thereof; and all the fruit of their labours.

And all the precious things thereof, and all the treasures of the king of Judah; and whatsoever was valuable in their eyes, or in the eyes of the greatest persons amongst them. The Babylonians should make a spoil and a prey of them all.

Jeremiah 20:6

Those that teach others to disobey the commandments of God seldom escape that vengeance which cometh upon them who are seduced by them.

Pashur was one whose office it was to have taught others the fear of the Lord. and obedience to his will; he teacheth them what was false, and is not patient to hear the will of God. Jeremiah tells him he should feel the truth of it, for he himself should be one of those who should be carried into captivity, and should die there, out of his own country, and be buried there, and this should be the

portion of all his friends, whom he had seduced by his false and lying prophecies.

Jeremiah 20:7

The following part of the chapter to the end of it containeth a complaint or prayer of the prophet unto God, made (as some think) during his imprisonment by Pashur, but the certain time is not known. Our translators here might have translated the word *yghym* more favourably than

thou hast deceived me. It might have been, *thou hast persuaded me*, or, thou hast allured or enticed me, as it is translated, Jud_14:15 1Ki_22:21,22 **Exo 22:16** Pro_1:10 **16:29** Psa_78:36. The word signifies no more than by words to remove a man from his own opinion. That is, doubtless, the sense here: Lord, I was not fond of this employment as a *prophet*, by thy words I was removed from my own opinion of myself; which might be spoken by the prophet without any reflection upon God; it only signifieth his undertaking the office of a prophet at God's command, not out of any ambition of his own.

Thou art stronger than I and hast prevailed; but thou prevailest against me. Jeremiah at first excused himself to God, as we read, Jer_1:6; he said *Ah, Lord God! behold, I am a child, and cannot speak*; but the Lord prevailed upon him, replying, Jer_1:7, *Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.* Jer_1:9, *The Lord put forth his hand, and touched his mouth, and said, Behold, I have put my words in thy mouth.* This is all that is here meant by *deceiving*, viz. God's overruling of him contrary to his own inclinations.

I am in derision daily, every one mocketh me; he complaineth that now he was in this office every one mocked him and derided him, and that for the faithful discharge of that office to which God had called him.

Jeremiah 20:8

For since I spake, I cried out: if the particle be translated *since*, as we translate it, the meaning is, Since I first began to be a prophet, I have faithfully discharged my prophetic office, and that with some warmth and zeal.

I cried violence and spoil: some understand it of the violence which he himself experienced: others understand it of those acts of injustice and violence which were found amongst the people; he cried out against them: others understand it as a denunciation of judgment; he prophesied that violence and spoil was coming upon them.

Because the word of the Lord was made a reproach unto me, and a derision, daily; because of that scorn and derision with which they treated him. But others think that it were better translated *surely* than *because* , as it is in many texts, Isa_60:9 **63:16**, &c. It is not much material which way we translate it, for it appeareth, from 2Ch_36:16, that this people's *mocking of God 's messengers, despising his words, and misusing his prophets* , was one great cause of the wrath of God coming upon them; and it is certain that Jeremiah was made such a scorn and derision to them.

Jeremiah 20:9

Then I said, I will not make mention of him, nor speak any more in his name: this daily scorn and reproach which the prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore temptation upon him to lay down his employment as a prophet. He did not speak this openly, but he spoke it in his heart, he had (as he confesseth) many such thoughts in his breast. But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a revelation came at any time from God unto him, it was like a fire in his bones, which he must quench by uttering what God had revealed to him.

Jeremiah 20:10

The prophet here rendereth a reason why he thought of giving over his work as a prophet, his ears were continually filled with the obloquies and reproaches of such as reproached him, and besides he was afraid on all hands, there were so many traps laid for him, so many devices devised against him. They did not only take all advantages against him, but they sought advantages and invited others to raise up false stories of him. They said to men like themselves, Raise but you the report, we will blow it abroad.

All my familiars watched for my halting; not only strangers, but those that I might have expected the greatest kindness from, those that pretended most courteously, watched for opportunities to do me mischief and lay in wait for my halting.

Saying, Peradventure he will be enticed, and we shall prevail against him; desiring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable accusation.

And we shall take our revenge on him; that so they might satisfy their malice upon me. This hath always been the genius of wicked men; Job and David both made complaints much like this, Job_19:19 Psa_31:13 **55:12-14**. Thus it fared with Christ himself. The same spirit which yet possesseth wicked men was found in wicked men in all former times. And this ought to be a great relief to the people of God under the like measures, to consider that the servants are not above their Lord, and wicked men thus of old persecuted the prophets.

Jeremiah 20:11

The prophet recovering himself out of his fit of passion, encourageth himself in his God, whom he calls the

mighty and

terrible one, so declaring his faith in the power of God, as one able to save him, and in the promise and good-will of God toward him; therefore he saith,

The Lord is with me; such was the promise of God to this prophet, when he first undertook the prophetic office, Jer_1:8, *Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord* . From hence he concludeth, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail; that they should either be ashamed of what they had done, or be brought to shame for what they had done; for

prosper they should not; or, they acted like fools, and did not deal prudently for themselves (so this word is translated, Isa_52:13).

Their everlasting confusion shall never be forgotten; they should come to a reproach and ignominy, and their reproach

should not be like his, for a time, but it should be a lasting, perpetual reproach that should not be forgotten. This was not only written for that generation, but for all generations that are yet to come, and hath been made good in the experience of all ages past. The persecutors of God's ministers have found that God hath been with his ministers according to his promise, Mat_28:20, and that they have stumbled in their way, and not at last prevailed; that they have not acted prudently for their own good, and the good of their families; that a perpetual ignominy clave to the memory of those who have been employed in this work. There stands to this day a blot upon the memory of them who persecuted Isaiah, Jeremiah, &c., the apostles, and such faithful ministers as have been since their time.

Jeremiah 20:12

Seest the reins and the heart: the prophet had, Jer_17:10, spoken unto God under this notion; here he appealeth to him as such, who therefore must needs see as well the prophet's sincerity as his enemies' malice.

Let me see thy vengeance on them: for his prayer against his enemies, it is of the same nature with what we met with Jer_11:20, indeed this whole verse is the same with that. David, Psa_58:10, prophesieth that the *righteous should rejoice when they see the vengeance which God brings on his enemies*. But yet the prophet seems in this petition to have showed himself a man (as the apostle speaks of Elijah) subject to like passions with other men; for although God sometimes by his providence causeth vengeance to come upon his and his people's enemies in their sight, yet whether they may absolutely pray for it is a question. **See Poole "Jer_11:20"**.

Jeremiah 20:13

The prophet here riseth higher, from prayer to praise: it is not certain whether this was a rejoicing of faith or of sense; a thanksgiving to God upon his deliverance out of the hand of Pashur, or some other enemies, or a rejoicing in the sure belief that God would deliver his life out of the hands of these wicked men. If we take it in the latter sense, it teacheth us our duty, to give God the honour of all our deliverances from the hands of wicked men. If in the former sense, it showeth us the power of

faith , which being *the substance of things not seen* , and *evidence of things but hoped for* , showeth us things to come as if already present, and teacheth us to rejoice in the hope of those things of which we have no present possession.

Jeremiah 20:14

This sudden change of the prophet's style maketh both Mr. Calvin, and some other good interpreters, think that these words proceeded from Jeremiah rather as a repetition of a former passion, into which the abuses of his enemies had put him, than as the immediate product of his spirit at this time. Whenever they were spoken, they speak a very extravagant passion, to show us, that though Jeremiah was a great man, yet he was but a man, encompassed with infirmities, and subject to like passions with other men. We find Job in the like passion, Job_3:3. These great failures of God's people stand in Scripture, as rocks in the sea appear, to mind mariners to keep off them, not to run upon them.

Jeremiah 20:15

Parents are usually rejoiced when a son is born to them.

Jeremiah 20:16

By

the cities he means those cities mentioned Gen_19:25, Sodom and Gomorrah; by

the cry in the morning and shouting at noon, he means the shouts and noises that enemies make when they break in upon a place in a hostile manner.

Jeremiah 20:17

These various expressions do only let us see to what a tide passion swelled in this good man's heart, and teach us how much need we have to pray to be delivered from our own passions. Jeremiah's leaving these things recorded by himself, is one instance of what is brought as a rational argument to prove that only men wrote the Scriptures by inspiration from God, they would never else have recorded their own gross failings, men commonly writing for their own honour, not to their own defamation.

Jeremiah 20:18

These words let us know the prophet's temptation to these extravagant eruptions of passion; it was the reproach, and shame, and affliction which he endured for the faithful discharge of his ministry; which both lets us see the goodness of God towards those whom he spareth as to these trials, and what need we have under them to keep a watch upon our own hearts. These records also of holy writ are useful to us, if at any time we be overtaken with such errors, to comfort us, in that they are not such spots but have been found in the faces of God's fairest ones; and to make us charitable towards such as we may see sometimes overborne with the like temptations.

Jeremiah 21:1 JEREMIAH CHAPTER 21

King Zedekiah in the siege sendeth to Jeremiah to inquire of the event, Jer_21:1,2. He foretelleth a hard siege and miserable captivity, Jer_21:3-7. He counselleth the people to fall to the Chaldeans, Jer_21:8-10; and upbraideth the king's house, Jer_21:11-14.

God at sundry times, and in divers manners, spake in times past to the fathers by the prophets, Heb_1:1. The two principal were visions and dreams, Num_12:6. How the following word came to Jeremiah is not expressed, it is enough that he knew it came from the Lord. It is apparent some prophecies in this book are not put in the right order as they were delivered. **Jer 25**, we have an account of the word of the Lord which came to Jeremiah in the fourth year of Jehoiakim, who was the second son of Josiah, made king by Pharaoh-necho, pursuing his victory mentioned 2Ch_35:22 upon the battle, in which Josiah was killed, as we read there. The people made Jehoahaz king, but he reigned but three months; and the conqueror carrying him away, made Eliakim his brother king, changing his name to Jehoiakim, who reigned eleven years, that is, seven after the word of the Lord, mentioned **Jer 25**, came to Jeremiah; after whom Jehoiachin his son reigned three months and ten days: Zedekiah was his uncle, the son of Josiah, he reigned eleven years. So that it is plain that Jeremiah's prophecy mentioned **Jer 25** was seven years and three months before this, besides the number of years that Zedekiah had

reigned. But some think that **Jer 23 Jer 24 Jer 25**, doth but make a repetition to Zedekiah's messengers of what he had before prophesied. This message was (as appeareth by the next verse) when Nebuchadrezzar was come up to make war against Jerusalem, Jer_39:1. Jeremiah was at liberty when the word of the Lord at this time came to him, so as it was some time before the city was taken. The fatal siege held about a year and half, as appears by Jer_39:1,2. The

Pashur mentioned here was another from him mentioned Jer_20:1: he was the son of Immer, of the sixteenth course of the priests, and of a more rugged, ill temper; this was

the son of Melchiah, and so of the fifth course. See 1Ch_24:9,14.

Jeremiah 21:2

Zedekiah, as he was none of the best, so he was none of the worst, of the kings of Judah; he had some convictions and impressions (possibly from his education) not worn off; and having some reverence of God, he sends to the prophet to *inquire of the Lord*, because the

king of Babylon was come up to make war against them. It is true, the greatest contemners of God and his faithful ministers will sometimes, in great straits, choose to send for them rather than those who in their prosperity pleased them. Hence we read of Saul, when he went to the witch at Endor, desiring that Samuel might be raised up. But in Zedekiah's whole story we read no such eminent contempt of God, but a disobedience to the commands of God, proceeding rather from his easiness to be ruled by his corrupt court, than from a stubbornness in himself. By mentioning God's former

wondrous works, possibly he may have a respect to God's raising Sennacherib's siege in the time of his grandfather Hezekiah. The remembering of God's former wondrous works is of use to raise in us a hope and confidence in God for further deliverances, supposing ourselves under the same circumstances of obedience to God's will; otherwise not, as we shall see in the case of Judah and its king at this time; therefore Zedekiah saith,

if so be. Guilt of sin hinders confidence and holy boldness in the best: but as the guilt is greater, so the hope or confidence of any is justly less.

Jeremiah 21:3

No text from Poole on this verse.

Jeremiah 21:4

The honour that the king of Judah had put upon the prophet, in sending these special messengers to him, is no temptation to this good prophet to prophesy smooth and pleasing things, for which he had no warrant from God. The prophet styleth God

the God of Israel, because the whole posterity of Jacob were in covenant with God; notwithstanding which, ten parts of twelve were at this time carried into a captivity from which they never returned; yet God was the God of Israel, for all were not Israel that were descended from Israel, but those only who were Israelites indeed, without guile; so that the prophet by this name given to God doth both assert God's faithfulness to his covenant, and also show the consistency of that faithfulness with those judgments which he was now bringing upon that remnant of Israel which yet were in their own land. The message which God by the prophet sendeth to Zedekiah is exceeding terrible. The sum of it is, that as they had not dealt with God according to the works of Israel, and the former generation that descended from him, or those at least who were the true Israel of God; so they must not expect that God should deal with them according to his former wondrous works, but that as he with the pure had showed himself *upright*, so with the *froward* he should show himself *froward*. For God had determined to turn into their own bowels, and against themselves, the weapons they had in their hands taken up

against the king of Babylon and the Chaldeans that were now besieging them (by which we may learn that this message was sent during the time of the siege, probably about the beginning of it, for it lasted eighteen months).

I will assemble them into the midst of this city; God threateneth to bring the Chaldeans into the midst of the holy city, that their city should be broken up, their arms taken from them, and they

killed with their own swords. There is a great emphasis in the pronoun

I. It is not an enemy that is to be feared, but God's being our enemy.

Jeremiah 21:5

I will fight against you, (as a prince is said to fight against a nation whose captains fight against it, though himself stirreth not from his royal palace; yea, more than so,) animating and influencing the Babylonians and Chaldeans, whom I have sent to fight against you, and discouraging and dispiriting your armies.

With an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath; with such a hand and power as I manifested for my ancient Israel, Exo_6:6. God is here spoken of in a dialect which maketh him more intelligible to us. He hath no hands, no arms, neither are anger and fury in him considered as turbulent passions, as they are in us; but as men stretch out their hands and arms when they intend to give smart and terrible strokes, and are egged to such blows from their passions and excessive wrath, so God is set out to us by expressions proper to men, and in him significative only of his just will to be revenged severely upon a sinful people. The sense is no more, than that an end was now come, and God was resolved no longer to bear with such a provoking people, but to bring his utmost wrath upon them, and to deal with them no longer according to his wondrous works of mercy, but in wondrous works of justice, which in men would look like the effects of wrath and fury.

Jeremiah 21:6

Still God proclaimeth himself this people's enemy. Pestilences are but the usual consequents of long sieges, through the scantness and unwholesomeness of food; but God is the first cause of such sore judgments, though there be other second causes. The murrain of beasts bears proportion to the pestilence amongst men, and the beasts are threatened as well as men, not because of any sin in them, but because men are punished in them, they being part of their substance; and this is a part of that bondage of corruption from which the creature groaneth to be delivered, of that vanity to

which they are subject, which maketh the irrational part of the creation to be brought in by the apostle, Rom_8:20-22, like as a woman travailing in pain, and desiring the day of judgment.

Jeremiah 21:7

Afterward; after that many of the people of this city shall be destroyed, some by the enemy assaulting and skirmishing with them; others by the famine that shall be amongst them through a want of victuals, being all spent with the long siege; others by the pestilence. Zedekiah, who shall escape these three judgments, together with his courtiers, and the residue of the people, shall be delivered into the power of the king of Babylon, and into the power of such as will not be content with the plunder of their houses, but thirst after their blood; and these enemies (set on by Nebuchadnezzar) shall smite them with the sword, without showing them any mercy or pity. This is not to be understood of king Zedekiah himself, for God let him know, Jer_34:4, that he should not *die by the sword*, but in peace, as he did afterward in Babylon, though in prison; but it was true of his sons and courtiers, and a great part of the people, Jer_49:6, **8 52:10**. Those who went into captivity were only such as had revolted during the siege, and many of those that were of the poor of the land, for the rest there was little pity had of them, or mercy showed to them, as may be seen, **Jer 39, Jer 52** 2Ch_36:17.

Jeremiah 21:8

I tell you the way that you should take if you would save your lives, and the course which if you take you will certainly lose your lives.

Jeremiah 21:9

But certainly, if ever any man spake high treason, this prophet now did it, when there was an enemy besieging them, telling them, that if they would save their lives, they must revolt from their king, and join with their enemies. All that can be said in excuse for the prophet is, that this was a Divine revelation to him, and a message sent to the king himself.

His life shall be given him for a prey, appeareth to have been a proverbial expression, either signifying.

1. A man's possession of his life, as a prey or booty recovered from death, or the hand of the enemy; or,
2. A man's rejoicing in the saving of his life, as if he had got some notable booty.

Jeremiah 21:10

I have set my face against this city for evil, and not for good; that is, I will set myself against it, I will be an enemy to it. See the like phrase Lev_17:10 **20:5**. It is a phrase signifying not only God's aversion from them, and the taking his affection off them, but his determination to bring ruin upon them, and choosing methods of providence tending and conducive thereunto; and so it is opened in the following words, which are rather to be understood of the structure of the city than of the inhabitants, for that not the people were burnt with fire, though probably many of the people perished in so great burnings.

Jeremiah 21:11

By

the house of the king of Judah he means the house of Zedekiah, the court, or those (as appeareth by the next verse) who were the magistrates. These, how great soever, are not excused from the common obligation upon all to listen to and to obey the revelations of the Divine will.

Jeremiah 21:12

He calls these the

house of David, either checking them, who were indeed so in a lineal descent, or minding them what they ought to be in imitation of their father, David. The only way they had to keep off those Divine judgments which now hanged over their heads was to

execute judgment, that is, *justice*, without partiality; the prophet's advice to them

to execute judgment in the morning either lets them know they must do it quickly, or else it hath respect to the time when the courts of justice sat. One species of justice was the deliverance of the oppressed from the hands, that is, from the power and malice, of the oppressors; which if it were not done, God threateneth certain ruin and destruction to them, which none should be able to

hinder or avoid. The cause of which was, their wicked doings; for that God who doth people good, and showeth them favour, not for their sake, but for his own name's sake, yet never punisheth them but for a cause found in them.

Jeremiah 21:13

Inhabitant of the valley; the inhabitants of the city of Jerusalem are those here intended, Psa_125:2. The mountains were round about Jerusalem, yea, Jerusalem itself was builded in part upon the rocky mountain of Zion; but a great part was in the valley, and the higher mountains about Mount Zion made that mountain itself, in comparison with them, as a valley.

And rock of the plain; though also a rock of the plain, that is, near to the plain. Which situation of this place made the Jews think it to be impregnable, and to mock at dangers, or threats of enemies, saying,

Who shall, that is, *Who can* or *who will* , dare to come against us? or, Who will be able to enter into our city? Saith the Lord, *I am against you* ; I will come down against you, and I, by such as I shall employ, will enter into your habitations. No natural position or situation of places, no artificial fortifications, are sufficient against an almighty God.

Jeremiah 21:14

I will punish you; in the Hebrew it is, *I will visit upon you* . God's visitations are either of *mercy* , Psa_80:14 **106:4**, or of *judgment* ; therefore the sense is here rightly given by our translators *punish*. *According to the fruit of your doings* ; the fruit of men's doings is the product of their actions; God punisheth the fruit of our doings. In showing mercy, he acts from prerogative; in punishments, he doth but fill men with their own ways, and give them according to the fruit of their doings; so Jer_21:12.

I will kindle a fire in the forest thereof; by the *forest* he either meaneth the forest of Lebanon, or their houses made up of wood cut out of that forest, or their idolatrous groves.

And it shall devour all things round about it; and this fire he saith should not determine in the destruction only of this city, but in the total destruction of all the country adjacent to Jerusalem.

Jeremiah 22:1 JEREMIAH CHAPTER 22

God sendeth the prophet to court with promises, Jer_22:1-4, and threats against the king's house and Jerusalem, Jer_22:5-9. The judgment of Shallum, Jer_22:10-12; of Jehoiakim, Jer_22:13-19; and of Coniah, Jer_22:20-30.

Some by

the king of Judah, here mentioned, understand Jehoahaz. made king upon the death of Josiah by the people, (being the second son of Josiah,) 2Ki_23:30. Others understand Jehoiakim, whom Pharaoh-necho made king, carrying his elder brother Jehoahaz, after a short reign of three months, with him into Egypt, 2Ch_36:4.

Jeremiah 22:2

None is so great but he is obliged to hear the word of the Lord. The prophet's mentioning him under the notion of him that sat

upon the throne of David, both minds him of God's faithfulness, who had promised that David should not want one to sit on his throne; and his duty, to walk in the steps of him upon whose throne he sat; and also of his errors, he not walking in David's steps, though he sat upon his throne. The word of the Lord concerned not the king alone, but all his instruments in places of magistracy, and also all the people of Jerusalem and Judea.

Jeremiah 22:3

That is, Administer justice to all your subjects.

The stranger, the fatherless, and the widow are particularly named, as persons who have fewest friends, and so are most exposed to the lusts of great men, who have a power to oppress them. Two things are observable:

1. That the terms upon which God promiseth mercy to them are such as were in their power to perform.
2. They are the due performance of relative duties, to teach us how much lieth upon men's just performance of the duties of their relations, and more particularly, how much God loveth justice and judgment, without the impartial execution of which no princes, no magistrates, can promise themselves security from temporal

judgments; which much commendeth the love of God to human society, injustice being the greatest enemy to it, and justice the great foundation and pillar of it.

Jeremiah 22:4

If ye do this thing indeed; if ye will not pretendedly, but really, give to every one their due, and look that inferior magistrates acting under you do so. Then, he doth not say, you shall be saved: the promise is only of a secular, temporal nature, of all prosperity, and continuance of the family of David, with great honour and splendour, expressed by those phrases of

riding in chariots and on horses. Though the performance of moral acts of justice and mercy, which men may perform without any special grace of God, be not enough to entitle them to the hopes of spiritual and eternal good things; yet they may entitle them to the hopes of outward prosperity and happiness in this life, Dan_4:27; which is sufficient to demonstrate that men's outward infelicities and sufferings under the grievous judgments of God upon themselves is from their selves; they might in a great measure avoid them, by doing such acts as are in their power to do.

Jeremiah 22:5

By hearing the prophet meaneth *hearkening to* and *obeying* . God accounteth us to hear no more than we practise. If (saith the prophet) you will not *execute judgment* , &c., I give you the greatest assurance imaginable that this noble *house of David shall become a desolation* . The apostle saith that God, because he could swear by no greater, sware by himself. The end of an oath is, the confirmation of a thing where any doubt of the truth of it, or any have strife about it. Sinners finding in themselves a difficulty to believe God upon his word, revealing his will against the interests of their lusts, the Lord is brought in as swearing, not by a greater, (that is impossible,) but by himself, that *the house of David* , or *the house of Israel* , or *his own house* , the temple, (though the first seems most probable to be here meant, which seemeth to be the house mentioned Jer_22:4, through the gates of which kings should enter, riding in chariots and on horses,) should be made desolate.

Jeremiah 22:6

Interpreters are not agreed in what sense God saith that

the king's house of Judah was unto him as

Gilead, or

the head of Lebanon. Gilead was a country fertile for pastures; upon which account the Reubenites and Gadites, being men whose estates lay in cattle, begged it of Moses for their portion, Num_32:2, and Moses gave it to the sons of Manasseh, Num_32:40. It was also famous for spicery, balm, and myrrh, Gen_37:25. It had in it a famous mountain. Lebanon also was a very pleasant place, famous for cedars, and indeed whatsoever could gratify the senses; they both were in the lot of Gad and Manasseh. Some think God compareth the king of Judah's house to these places, in regard of the height and nobleness of the structure; others, for the pleasantness and delightfulness of it. Others consider Gilead as the principal part of the inheritance of the ten tribes, wasted by Tiglath-pileser, 2Ki_15:29; and that God telleth them, by this comparison, that he would certainly destroy them, and make them as Gilead, which was the *head of Lebanon*. Though Jerusalem were a noble and pleasant place, yet they might remember so was Gilead, which yet for their sins was wasted and brought to ruin. So also Jerusalem, formerly the garden of Judea, and joy of the whole earth, should be made a wilderness, and the cities of Judah should not be inhabited.

Jeremiah 22:7

They shall not only be edged with their own lusts and malice; but commissioned and influenced by me, and shall come sufficiently prepared for their work. And they shall cut down and burn thy buildings, which are made of goodly cedars.

Jeremiah 22:8

According to God's threatenings, Deu_29:24 1Ki_9:8. Though the Jews would not understand that there was a cause, yet others would understand it, and inquire into it.

Jeremiah 22:9

Some shall answer them, or they shall answer one another, Surely it is because they have broken the Divine law, which the Israelites made a covenant, Exo_19:8 **24:3,7 Deu 5:27**, upon which account

their sinning was an apostacy, and a forsaking their covenant. Their sinning was not of an ordinary nature, but by idolatry, worshipping images and idols, which indeed were no gods but only in the opinion of those nations that worshipped them.

Jeremiah 22:10

Weep not for Josiah your dead prince, for whom there was a great mourning, 2Ch_35:25, mentioned Zec_12:11. Josiah is happy, you need not trouble yourselves for him; but weep for Jehoahaz, who is to go, or is gone, into captivity: Jehoahaz was set up upon his father's death by the people, 2Ki_23:30 2Ch_36:1, but, Jer_22:3, put down within three months, and carried into Egypt, Jer_22:4, where he died, 2Ki_23:34; so as he no more returned into Judah. The participle being in the present tense, inclineth me to think that this prophecy was long before that in the former chapter, soon after the death of Josiah, upon the people's setting up of Jehoahaz in his stead, or presently after he was carried away. Some interpret this of the people that were dead, and those that were going into captivity; but the next verse makes it the more probable that it is to be understood of Josiah and Jehoahaz.

Jeremiah 22:11

Who this

Shallum was is a little doubted. Some think it was Jehoahaz the son of Josiah, 1Ch_3:15, called *Johanan* : there is also mentioned one Shallum, but he is there mentioned as the fourth son of Josiah. In the Book of Kings we read only of three sons which Josiah had, viz. Jehoahaz, Jehoiakim, and Zedekiah. Most think that this Shallum was Jehoahaz, or Johanan, (as he is called, 1Ch_3:15) who was indeed the second son of Josiah; for it is plain, from 2Ki_23:31, **36**, that Jehoiakim was two years older, otherwise he could not have been twenty-five years old when he began to reign after Jehoahaz, who began to reign at twenty-three years of age, and reigned but three months; but, 1Ch_3:15, he is called Josiah's *first-born* , because he was first made king; and here he is called *Shallum* , for the shortness of his reign, in derision to the Jews, who so called him, upon the account of their good hopes of prosperity under him; and in allusion to Shallum the son of Jabesh, one of the last kings of the ten tribes, mentioned 2Ki_15:13, who reigned but a month: for this, as some think,

could not be that Shallum mentioned after Zedekiah, as the fourth son of Josiah, 1Ch_3:15, for that Shallum, they say, never reigned; this, as the text saith, did reign three months

instead of Josiah his father; which phrase seemeth also to conclude that he immediately succeeded his father Josiah.

Which went forth out of this place; he was carried away from Jerusalem presently after he was set up, 2Ki_23:31,**33**, imprisoned at Riblah, and, 2Ki_23:34, died in Egypt.

Jeremiah 22:12

So as he returned no more to see his native country, as is there said. But others think this Shallum was Josiah's fourth son, that Johanan died before his father, and the people made Shallum his youngest son king, calling him Jehoahaz, so as he reigned immediately after Josiah.

Jeremiah 22:13

We have not here any certain guidance to let us know whether the prophet intended Jehoahaz or Jehoiakim; both of them *did evil in the sight of the Lord* , as we read in their story. The sin here reflected upon is manifestly injustice and oppression, but possibly, in the former part of the verse, all unjust and oppressive acts by which either of these princes endeavoured to promote their grandeur may be understood; for we need not take *building his house* in a strict, literal sense, but signifying the promotion of his family, or establishing his state and dignity. In the latter part, a special oppression, withholding workmen's wages, is the sin upon which the woe is denounced; a sin contrary to the law, Lev_19:13 Deu_24:14,**15**, and against which the judgment of God is also denounced under the New Testament, Jam_5:4. An evident demonstration of God's love to mankind, securing by his law just dealings between man and man, and revenging acts of injustice, and particularly where men take advantage of their greatness above and superiority over others, to trample them under their feet, and to withhold their just rights from them: though such persons may be out of the reach of human justice, yet God hath denounced a woe against them.

Jeremiah 22:14

That is, Woe to that man, who suffering oppression in his government, or making it his business himself to oppress, yet buildeth himself great houses and large chambers, ceiling them with cedar, promising himself prosperity and splendour, notwithstanding his wicked courses! for otherwise, it is lawful enough for princes to build themselves stately houses, &c. Yet some think that Jehoiakim's pride, and luxury, and magnificence is here blamed, which also may be, considering what fate he was trader, for Judah was reprieved only during Josiah's life, 2Ch_34:24-28. And this prince had seen Shallum or Jehoahaz his brother carried into captivity, and he still walked in the same wicked courses his brother had done; yet in contempt of the word of the Lord by Huldah in his father's time, he promiseth himself all prosperity and splendour, and accordingly was building himself stately houses, and adorning them; for this the woe is here denounced.

Jeremiah 22:15

Art thou so vain as to think that brave houses will continue thy kingdom? Thou art mistaken; magnificent buildings are not those things which establish a prince's throne. How was it with thy father? he lived prosperously, yet had no such stately edifices; his throne was established by justice and judgment; that were the right way for thee to sit sure upon thy throne.

Jeremiah 22:16

He judged the cause of the poor and needy; by himself in person, for the kings of Israel and Judah often sat personally to judge causes; or by setting such judges as did it, administering justice impartially, particularly to such as in respect of their low condition were most exposed to the power of others: and doing thus he prospered.

Was not this to know me? saith the Lord; this was for him truly to own and acknowledge me. They only truly know God who obey him; and men vainly pretend to piety who are notoriously defective in duties of justice and charity.

Jeremiah 22:17

All that thou lookest after, and that thy heart is set upon, is thy own grandeur and riches. And to make thyself great, thou makest no difficulty to destroy thy subjects that are innocent, and have not deserved death, and to oppress others, using all manner of violence against them. It is not to be thought that Jehoiakim did all this in person, but by such corrupt and unjust judges as he set up; so God accounted that Ahab had *killed* and taken possession, 1Ki_21:19, though the *elders and nobles* were those that did it, 1Ki_21:11-13. Princes are responsible to God for the sins of their ministers and judges.

Jeremiah 22:18

Jehoiakim the son of Josiah king of Judah; a very bad son of a good father, whose name was Eliakim, by Pharaoh-nechoh turned to Jehoiakim, 2Ki_23:34, and by him set up. He reigned wickedly, and infinitely oppressed the people for money for Pharaoh-nechoh, that made him king, 22:35. He reigned but eleven years; but rebelling against Nebuchadnezzar king of Babylon, we read, 2Ki_24:1,2, he was carried by him into Babylon in fetters, 2Ch_36:6, where, for aught we read, he died. Jehoiachin, or Jeconiah, his son, succeeded him, Jer_22:9, reigning only three months and ten days.

They shall not lament for him; he died not lamented; for as it is not probable his enemies would lament him, so he had disobliged his own people by violence and oppression to that degree, that it is not likely that those of them that were in Babylon made any great lamentation for him.

Jeremiah 22:19

He shall be buried with the burial of an ass; that is, he shall not be buried at all, or he shall be buried in an indecent and contemptible manner, none attending him to his grave, none mourning for him. The last words of this verse incline some to think that Jehoiakim was buried near to Jerusalem; but the Scripture, which mentioneth his being carried into Babylon, saith nothing of his being brought back; nor is that very probable which some say, that the king of Babylon thought to have carried him to Babylon, but upon second thoughts altered his purposes, and caused him to be slain at Jerusalem, and his body to be

ignominiously dragged out of the gates. The Scripture saith expressly he was carried to Babylon, 2Ki_24:15; and if he died there, yet this text remaineth true, the scope of which seemeth to be to show the vanity of this prince in his great and stately buildings, which he was not like long to enjoy, nor to be buried nigh to them, nor in any degree of honour proportionate to the splendour of them.

Jeremiah 22:20

The Hebrew verb being feminine, lets us know that Jerusalem was the place to which this speech is directed; to the inhabitants of which the prophet here calleth to

go up to Lebanon; and *to Bashan* . Both Lebanon and Bashan were hills or places that looked towards Assyria, from whence the Jews looked for help, and had it sometimes, as 2Ki_16:7: he calls to them ironically to go up to the mountainous parts of them, where standing and crying they might be soonest and best heard. What we translate *from the passages* , others translate *from the borders* , or *from the sides* ; others, *from Abarim* , which is the name of a mountain, as well as Lebanon and Bashan; see Num_27:12 **33:47**; which seemeth to me the best interpretation: the meaning is, Go and cry for help from all places, but it will be in vain;

for all thy lovers are destroyed; the Egyptians and Assyrians, to whom thou wert wont heretofore to fly, choosing rather to trust to them than in me, are themselves in the power or danger of the Chaldeans, who shall also destroy them.

Jeremiah 22:21

I, by my prophets, spake to thee while all things went well with thee, so as thou hast not sinned ignorantly or without warning; I have not surprised thee with my judgments, but thou refusedst to hearken and obey my admonitions and precepts. From the time that I brought thee out of the land of Egypt, thou hast been thus a rebellious people.

Jeremiah 22:22

Either a vain hope and presumption shall destroy thy rulers and governors who flatter time with promises of prosperity; or a judgment shall seize them, that shall be like a violent wind, which

presently scattereth the clouds and the smoke; or they shall be blasted by my judgments, as plants are blasted and eaten up by winds. And those that have been thy friends and allies, Syria and Egypt, in whom thou hast trusted, shall themselves be made captive. Surely when thou seest this, thou wilt be convinced, and ashamed of thy wicked courses.

Jeremiah 22:23

Jerusalem, which is called an

inhabitant of Lebanon, either because their houses were built of wood cut down out of the forest of Lebanon, or because they lived in as great plenty and delight as if they lived in Lebanon, or because they thought the mountain of Lebanon was a certain refuge to them. They are said to

make their nest in the cedars, either because their houses were built of the cedars of Lebanon, or because of the security they promised themselves from that forest and mountain, so full of and famous for cedars. What favour wilt thou find when my judgments shall come upon thee, as suddenly and as smartly as the pains of a woman in travail come upon her! a similitude often made use of by this prophet, to express the suddenness, unavoidsableness, and greatness of judgments, Jer_4:31 **6:24 13:21 30:6 49:24 50:43**; and so in other scriptures, Psa_48:6 Mic_4:9 1Th_5:3.

Jeremiah 22:24

By

Coniah he meaneth *Jehoiachim* , 2Ki_24:8, whose name was *Jeconiah* , 1Ch_3:16, (for all Josiah's sons had two names, and so had his grandchild Jeconiah,) here in contempt called *Coniah* . He saith, that though this Coniah were as dear to him as his signet, which every man keepeth safe, yet this should not secure him from Divine vengeance.

Jeremiah 22:25

That is, into the power of the Chaldeans and Babylonians, whom they were afraid of, and justly, for they thirsted after their blood and ruin.

Jeremiah 22:26

Jeconiah's mother was Nehushta, the daughter of Elnathan of Jerusalem, 2Ki_24:8 Jer_22:12, the fulfilling of this prophecy is recorded; and it is said that *Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants*, &c., so Jer_22:15, together with eight thousand prisoners of the meaner sort, besides princes and nobles.

Jeremiah 22:27

That is, they shall never come again to Jerusalem; though they be fond of it as their native country, and may promise themselves such favours from the king of Babylon, yet there shall no such thing be their portion.

Jeremiah 22:28

The prophet either speaketh this in the person of God. or of the people, who are here brought in, affirming that this prince, who was the idol of the people, was now, through the just judgment of God, become like a broken idol; or like a vessel which men care not for, being either so cracked, or so tainted, that they can make no use of it; and admiring at this catastrophe, and inquiring the cause why it so came to pass. *He and his seed*. It is said, Jer_22:30, that *no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah*; nor is there any mention made of any of his children where his carrying into captivity is recorded, 2Ki_24:12, which makes some think that by his seed here is meant the posterity of his grandfather Josiah; but others think that he had children, either before he went into captivity, or born while he was in Babylon: and Mat_1:12, it is said, that *after they were brought to Babylon, Jeconiah begat Salathiel*.

Jeremiah 22:29

By **earth** he either means the land of Judah, to which he calls thrice, to signify the deafness of this people, and unwillingness to hear and believe what God spake by him; or else he calls to the whole earth, as he calls heaven and earth to witness, Deu_30:19 **32:1** Isa_1:2 **34:1** Jer_6:19.

Jeremiah 22:30

The word translated

childless is but thrice read in holy writ, and by various interpreters translated *barren, not increasing, empty, full of sorrow, wanting children*, &c. It is thought to be interpreted by the next words,

no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah; for there are seven of his sons named 1Ch_3:17,18. So that he is said to be *childless*, either because all his children died before their father, or (which is most probable) because he had no child that sat upon the throne, or ever had any ruler's place in Judah, but only some that lived in a mean condition in captivity, amongst whom Salathiel is named, Mat_1:12, as a progenitor of Christ.

Jeremiah 23:1 JEREMIAH CHAPTER 23

Woe against wicked pastors; the scattered flock shall be gathered; Christ shall rule and save them, Jer_23:1-8: against false prophets, Jer_23:9-32, and mockers of the true, Jer_23:33-40.

There is the like woe against the

pastors denounced Eze_34:2. Interpreters judge that by the pastors are to be understood the *civil magistrates*, for Jer_23:9 he denounceth the judgments of God against their ecclesiastical officers. The civil magistrates at this time in Judah were great tyrants; and whereas God had committed his people (whom he calls the sheep of his pasture) to them in trust, that they should protect and govern them, and that they might live under them godly and peaceable lives, in all prosperity, they had acted quite contrary to their trust, and worried the people like wolves, instead of feeding them like shepherds. God took notice of their oppressions, and by the prophet denounceth this woe against them, to verify that of Solomon, Ecc_5:8.

Jeremiah 23:2

That feed my people: God calleth them *his people, his flock, the sheep of his pasture*, with respect to the ancient covenant which God had made with their fathers, Abraham, Isaac, and Jacob. They are said to have fed this people, because it was their duty, and the business of their office, so to have done, though they had failed in it, and had done the quite contrary, scattering them by their acts of violence and oppression, and driving them from their

places to seek some more safe and quiet places of abode; or by their prodigious wickednesses, having been the cause of their being carried into captivity: *not visiting them* , that is, taking any due care of their good and welfare, seeing what they wanted, and supplying them, as good rulers ought to have done; for which neglect God threateneth to *visit upon them the evil of their doings* . The Hebrew word signifieth to visit with a visitation of care and love, and also with a visitation of justice and severity, and is often so used in holy writ.

Jeremiah 23:3

God puts a difference betwixt those that were misled by the examples of others, and the rulers who set them such an ill example; he threatened Jehoiakim and Jehoiachin, or Jeconiah, that they should return no more; but for the people, he here promiseth them a return, at least a remnant of them, when he should have *punished the goats* , as he speaketh, *Zec_10:3*. *By their folds* , he meaneth Jerusalem, and other cities, the towns of Judah which they had formerly inhabited. *And they shall be fruitful and increase* ; where they should once more be in prosperity. He speaks here concerning the return of this people out of the captivity of Babylon, though there be some that think this text is primarily to be understood *of the gathering together in one the people of God scattered abroad* in and by Christ, according to the prophecy of Caiaphas, *Joh_11:52*.

Jeremiah 23:4

And I will set up shepherds over them which shall feed them: some think this prophecy was fulfilled in Nehemiah and Zerobabel, who were pious and good governors, and consulted in their government the good of the people committed to their trust, *Neh_2:10* **5:14**. Others rather understand it of Christian princes and governors under the gospel.

And they shall fear no more, nor be dismayed; under whom they shall live peaceably and securely.

Neither shall they be lacking; and none of them shall perish. The two last passages of this verse incline interpreters to think that this promise doth not so much refer to their coming out of Babylon, as to their spiritual deliverance by Christ, for after their return out of

Babylon they were not secure long, but feared Sanballat and Tobiah, the Grecians, and Romans, and other enemies; besides that the last words exactly agree with Joh_10:28, when Christ saith his sheep should not perish, and it appears Jer_23:6 that the prophet is speaking of a time when not Judah only, but Israel also, should be saved, and the next verse doth manifestly refer unto Christ.

Jeremiah 23:5

Though some interpreters think that Zorobabel may be here intended, who was descended from David, and ruled the people when they came out of Babylon, yet even the Jewish doctors themselves, as well as the Christian interpreters, understand this as a prophecy and promise of the Messiah; the prophecies and promises of whom are usually ushered in with this particule

behold to stir up people's attention; and who also was the *Son of David* , and who is called *the Branch* , Isa_4:2 **53:2** Zec_3:8 Isa_11:1, where the reason is also given, he being there called *a Rod out of the stem of Jesse, a Branch out of his root* ; besides that, the application to him of the name *King* , ordinarily applied to Christ, never given to Zerobabel, and the term *righteous* , make it evident. Jer_33:15, he is called a *Branch of righteousness* , which is the same with the *righteous Branch* here mentioned. He is called the

righteous Branch, not only because himself was *righteous* , therefore called the righteous One, Act_3:14 **13:35**, but because he maketh his people *righteous* , Isa_53:11 **60:21**. Jesus Christ, answering the type of Melchisedec the king of Salem, and who is the *King of kings* , 1Ti_6:15, *shall reign* spiritually, and shall not be like Jeconiah, of whom God said he should not prosper; but he *shall prosper, and shall execute justice and judgment* , protecting the innocent, and defending his people throughout the world, judging the prince of the world, and by his Spirit governing his people. So as the prophet relieveth the people of God, under their oppressions by these latter kings of Judah, with the promise of the kingdom of Christ, a usual argument made use of by the prophets to comfort the people of God in those days against any evils come or coming upon them.

Jeremiah 23:6

During the reign and kingdom of the Messias (whose kingdom is an everlasting kingdom) the people of God, typified by Judah and Israel, the true Israel of God, those that are Jews indeed, *shall be saved* with a spiritual salvation; for he was therefore called *Jesus*, because he was to *save his people from their sins*, Mat_1:21, and God will be a special protection to them. The name wherewith this *Branch* shall be called shall be,

The Lord our Righteousness. Some have applied this to the people, as if the people should be so called, or should say, The Lord hath dealt graciously with us; or, In the Lord we have righteousness. But this will appear but the new invention of some who either cannot or will not understand how Christ should be his people's righteousness, those who consider not that it is the *Branch* which was before spoken of, and that the word *people* is not to be found going before; there is indeed a mention of Judah and Israel, but surely they were not to be other men's righteousness, and if that had been the prophet's meaning, he would not have said, The Lord *our*, but the Lord *their* righteousness. Nor is the only place where Christ is called *our righteousness*, 1Co_1:30. This place is an eminent proof of the Godhead of Christ, he is here called *Jehovah*; and what is proper to God alone, viz. to *justify*, is here applied to Christ. The prophet saith Christ shall be so called, that is, by his people, who should believe in him and trust in him alone for that righteousness wherein they should at the last day stand before God: thus he was to bring in *everlasting righteousness*, Dan_9:24. He, *who knew no sin, was made sin* (that is, a sacrifice for sin) *for us, that we might be-made the righteousness of God in him.*

Jeremiah 23:7

No text from Poole on this verse.

Jeremiah 23:8

See Poole "Jer_16:14", where much the same words are to be found. The prophet aggravateth the greatness of that salvation, which should be brought by Christ to all the true Israel of God, by comparing it with the deliverance of the ancient Israel of God out of the land of Egypt; which he saith it should so far transcend and excel, that the deliverance out of Egypt should not be named when

this salvation should appear, which should be after their return from Babylon, and when God should gather them from all countries, which was fulfilled when by the preaching of the gospel, not the Gentiles only were converted, but many of the Jews also which were scattered abroad, Jam_1:1 1Pe_1:1. Possibly part of this promise or prophecy remains yet to be accomplished, for the Jews are not yet come to

dwelt in their own land; unless that term be to be expounded of Christians, who during the times of persecution in the primitive church were scattered abroad, but upon the ceasing of those persecutions, when Christian emperors came to have the government, returned to their own countries, where they enjoyed a more still and quiet habitation.

Jeremiah 23:9

The prophet having denounced the wrath of God against the wicked rulers of Judah under the notion of pastors, cometh here to discharge the like trust with reference to those orders of persons amongst the Jews, whose office it was, or at least who took upon them, to reveal the mind and will of God to people, and who were upon that account called

prophets: for these he declares a great passion and trouble; either for their sake, in prospect of that vengeance of God which he saw was like to be poured out upon them; or for the people's sake, who had been deceived by their unfaithful revelations of the Divine will, and led into wickedness by their vile examples. For this he saith his

heart was broken, his bones shaken. And he was even astonished and stupified, and like a drunken man he knew not what he did; he was so stricken at the apprehensions of the wrath of the Lord ready to be revealed against them; and to consider what words the holy God had put into his mouth to speak against them.

Jeremiah 23:10

Under that term

adulterers all species of uncleanness are comprehended.

Because of swearing the land mourneth; by false swearing, or by idle and profane swearing, the land is brought to ruin. The

word signifies also a curse or cursing. Many good interpreters judge that the more genuine sense and true translation of this text were, *for because of the curse* (that is, the curse of God) the land is brought to that misery which is coming upon it.

The pleasant places of the wilderness are dried up; the pastures of the wilderness, or of the plain, for so the word is rendered, Isa_63:13 Lam_4:19. The wrath of God was extended to all places, whether more or less inhabited.

Their course is evil, and their force is not right; the prophets did not only err in single acts, but the whole course of their actions was naught, and particularly their power, rule, and government was not right. If any say, What were the prophets concerned in the people's wickedness?

Ans. They were profane as well as the people, as we shall find, Jer_23:11; but besides this, the people were thus vile through their connivance; they did not warn the people of their sins, but soothed them up in their wicked courses, and so were the cause of the people's wickedness, who had not been so vile but for them.

Jeremiah 23:11

Those whose work was to reveal the mind of God to the people, and who pretended to that office; and those that were employed in offering sacrifices, and other works which belonged to the priestly office, according to the law; the whole ecclesiastical order, all their ministry, were

profane; not merely hypocritical, but lewd, immoral, and debauched. Yea, they were grown to that impudence, that they made the temple, which was the Lord's house, a den of thieves, a place where they committed

wickedness. Thus it was in the time of Eli, 1Sa_2:22, and more generally afterward, 2Ch_36:14. See Jer_7:10,11, and Jer_23:14 of this chapter. There is no more certain sign of a ruining nation, than when God suffereth in it a lewd and corrupt ministry.

Jeremiah 23:12

As their ordinary course is wicked and sinful, so they shall find that it will in the event be to them pernicious, perilous, and full of danger, as a slippery path is to them that walk in a dark night,

they shall be driven on till they fall therein. Courses of sin may look smooth, but they always prove slippery.

For I will bring evil upon them, even the year of their visitation; for I am resolved to punish their wicked courses, and to visit them with my judgments.

Jeremiah 23:13

There was a time when I saw *folly in the prophets* that belonged to the ten tribes, whose chief city was Samaria. The word translated

folly signifies unsavoury, or an absurd thing. Our Saviour compareth wicked ministers to unsavoury salt, Mat_5:13, salt that is turned foolish (as the Greek word signifies). The ministers of God's word are, or ought to be,

the salt of the earth, to season people with sound doctrine, and by the good example of a holy life; if they be corrupt in doctrine or manners, they become unsavoury, and the very worst of men. Such God says the prophets of the ten tribes were, before they were carried away captive.

They prophesied, pretending they had their instructions and revelations from Baal, and so

caused the ten tribes

to err, which after the division of the kingdom in Jeroboam's time were called Israel, in contradistinction to the two tribes and half cleaving to the house of David, which were called Judah, after the name of their principal tribe.

Jeremiah 23:14

An horrible thing; the word signifies

filthiness, stench, or an abominable thing, things every whit as bad, in some kind worse, than what I saw in the prophets of the ten tribes.

They commit adultery; they commit not spiritual adultery only, but carnal adultery, they are whoremongers.

And walk in lies; and they make it their business to instil falsehoods into people, and entitle me to them; and this is their trade, not a single act, but their ordinary practice.

They strengthen also the hands of evil-doers, that none doth return from his wickedness: this is the great aggravation of the sin of those that occupy the place of spiritual guides, that they encourage profane men, either by their false doctrine, extenuating sin, and putting a fair gloss upon them; or at least by their mealy mouths fearing or forbearing to tell sinners of their wicked courses; or by their wicked examples, the most of people thinking they may do what their teachers do, by which means sinners, instead of being brought to a sense of their sins, and a repentance for them, are hardened in their wicked courses. By this means *all of them* , either of their prophets and priests, or all of the people, (the first seemeth chiefly here intended,) are become to me as contemptible and abominable as the people of *Sodom and Gomorrah* : though they were the sons of Aaron, and of the priestly order, yet living lewd lives, and acting quite contrary to the end of their holy calling, God declares himself to value them no more than as the vilest of men, such were the Sodomites. Or by those words God threatens that he would destroy them with as notorious a destruction as he destroyed Sodom and Gomorrah. Thus the comparison is used Isa_1:9, and consonant to this are the words in the next verse.

Jeremiah 23:15

Under the term *prophets* he comprehendeth all the ecclesiastical guides of Jerusalem at this time, whether priests or prophets. He threatens to

feed them with wormwood; some think the word is better translated poison: by *wormwood, or poison* , and *the water of gall* , he threatens great and fatal judgments that he would bring upon them. And he giveth the reason why God would deal so severely with that order of men, who seemed by their office and employment to have the nearest relation to himself, because they were the fountain of wickedness, those from whom wickedness flowed out over the whole land. This was either by their conniving at wicked men's sins, for fear of displeasing them; or by teaching them licentious doctrine, that gave a liberty to the flesh; or by their vile lives setting the people patterns of sin. And indeed thus it is generally, when ministers, and such as are to teach others, are wicked, either in their doctrine or practice, they are a fountain of

wickedness; wickedness floweth from them to the whole city, town, parish where they are employed: and on the contrary it is observed, that where God gives a place a good ministry, goodness in one degree or other floweth from them to the whole city, town, or parish; though all are not converted, yet the generality are civilized and restrained from those gross and brutish immoralities which other places abound with. Ill ministers must look for the severest indignation of God. Others sin, and shall die in their sins; but they teach others to break God's commandments, and have the sins of many to answer for, who perish either by their flatteries, or loose doctrine, or looser lives and examples.

Jeremiah 23:16

People are under no religious obligation to hear any thing but the revealed will of God, and are not to obey those that call to them for what that doth not call to them; nor to listen to them, the scope of whose teaching is but to make them vain, sinfully vain, or to deceive their souls; no man is under an obligation to deceive himself. They pretend to visions, that God hath revealed his mind to them in the same way as he useth to reveal himself to true prophets; but there is no such thing, it is but a fiction of their own. Our Lord, Mat_7:15, gives us the same way to know *false prophets* : Jer_23:20, *By their fruits you shall know them* . Let their external mission be what and which way it will, if what they teach agree not with the revealed will of God, they are false prophets. Many of these priests were regularly enough descended, and the prophets regularly enough educated and constituted, yet by this showed themselves false prophets, that what they published was not from God, nor agreed with his revealed will; therefore the people were under no religious obligation to hearken to them.

Jeremiah 23:17

Lewd and corrupt ministers are a hatred and abomination in the house of the Lord to all serious good people, and are therefore obliged to make themselves a party of those that are like themselves, whose favour they cannot have without indulging them in their lusts. Hence they prophesy

peace to the vilest and worst of men, who have no patience of being daily alarmed with hearing of the wrath of God due and like

to come upon them for their sins. Hence they promise no evil to those that walk according to the counsels of their own heart, that is, sinfully, for, Gen_6:5, Every imagination of the thoughts of man's heart is only evil, and that continually. Hence a sinful course is very often expressed in Scripture under this notion of walking after the imaginations of our own heart, as Deu_29:19; but it is most in prophecy; see Jer_3:17 **7:21 9:14 13:10 16:12 18:12**. Hence a religious walking is called a *self denying* . None have a worse guide of their actions in their lapsed state, before regeneration, than their own hearts.

Jeremiah 23:18

Who besides us hath known

the counsel of the Lord? arrogating to themselves a fellowship and acquaintance with the mind and will of God. Or, (which I should rather judge the sense,) Which of those prophets, that prophesy such terrible things against this city, is a privy-counsellor to God? The words seem rather to be the words of the false prophets, either arrogating to themselves a peculiar acquaintance with God and fellowship with him, from whence they knew his mind, or mocking at Jeremiah, and other true prophets, as arrogating to themselves such a knowledge of the mind and counsels of God as indeed they had not, than (as some think) the words of Jeremiah denying them to have stood in God's counsels, or to have known his mind and will. This in all ages hath been the practice of corrupt prophets and ministers, to charge those servants of God who have faithfully published the will of God against sinners as making too bold with God's secret counsels, though they publish nothing but God's revealed will.

Jeremiah 23:19

A severe judgment of God, that should resemble a *whirlwind* , for the sudden and utter destruction that it shall bring. See Jer_30:23,24. The same word is elsewhere translated a *storm* , Psa_83:15 Amo_1:14 Jon_1:4. It is called a *whirlwind of the Lord* , either to denote the greatness of it, as Psa_36:6, or to let us know that the judgment came forth from God, and was of his sending. And whatever these flattering teachers said, it should fall upon wicked men, so as they should have no peace, but evil should most certainly come upon them.

Jeremiah 23:20

It is therefore called a *continuing whirlwind* , Jer_30:23. The prophet speaks of the judgment as of a messenger, which coming from God, should not return till it had done its errand, and executed what it came for, even whatever God had resolved it should effect. Men are ready to flatter themselves that they shall either outride or outlive the storms of Divine vengeance. No, (saith the prophet,) the anger of the Lord shall bring to pass whatsoever the just will of God is. And though you will not now believe it, but flatter yourselves with idle, vain hopes, yet hereafter, when it shall be too late, (which is the usual folly of sinners,) then you shall consider it perfectly.

Jeremiah 23:21

No text from Poole on this verse.

Jeremiah 23:22

These false prophets did not prophesy without the approbation of the rulers of the ecclesiastical state amongst the Jews in their corrupt state, but so they might, and yet not be sent of God. The judgment of a Divine mission for the revelation of God's mind unto people must not be merely from their external mission, (which yet they ought to have in a church that is in order,) but from the faithful discharge of their ministry. Those whom God sends, and who are truly acquainted with his counsels, will cause his people to hear, not their own conceits and inventions, but the word of the Lord. God sendeth none upon any other errand but to reveal his will and tell his mind unto people.

Then, saith the prophet,

they should have turned them from their evil way; that is, they would have made this their scope, business, and end, to turn sinners from their sinful ways; and though possibly their labours would not have had so good an effect upon all, yet they would have had an effect upon some to turn them from their evil doings.

Jeremiah 23:23

Atheism is generally the foundation of ill life. Men say God sees them not, the Almighty doth not regard. them. By a God at hand many understand heaven: Do you think that my eyes are limited like yours, that I cannot see their practices, though far off from

me; that is, from the place of my glorious residence? Others interpret the particle with respect to time: Am I a God of yesterday, like the idols? Am not I the Ancient of days, the eternal God, whose majesty and omniscience you ought to have taken notice of?

Jeremiah 23:24

What do these atheistical priests, and prophets, and people think? Do they think that I, who am a God of purer eyes than to behold iniquity, see and take notice of what doctrine they preach, and what lives they live? If they did, surely they would not dare to do as they do. Do they think that I do not see or take notice of them? Can any hide themselves out of my sight? I fill heaven and earth, not only with my influence, but with my essence, with the immensity of my being; which, as it cannot be circumscribed by any, so it is shut out of no place.

Jeremiah 23:25

Visions and dreams were two usual ways by which under the law God made himself known of old to his prophets, making them sometimes, being awake, to hear a voice; sometimes attended with, and proceeding upon, some visible appearance, sometimes not: at other times causing them being asleep, to dream; and in their sleep revealing to them, as in a dream, what his will was they should declare and publish to his people. These false prophets speaking what came into their own heads, and suited their own lust, or the lusts of a debauched people to whom they spake, would pretend that God had revealed to them what they so published in a dream; not in the mean time considering God took notice of these their little arts by which they cheated the people. But saith God, I am a God that know afar off as well as at hand, and I have heard what they say, prophesying lies as from me, and pretending that I had in dreams revealed them to them.

Jeremiah 23:26

Will these prophets never have done? Have they not deceived people long enough with their lies, and the deceit of their own hearts; and that not unwarily, and by involuntary mistake, but of set purpose, it being in their heart, their purpose and design, to do it. Some join it to the following verse, and make the sense this: Do these prophets, that publish lies, and the deceits of their hearts, for

my revealed will, think to cheat my people always, and to cause my people to forget my name? as it followeth in the next verse.

Jeremiah 23:27

To forget my name; that is, to forget me, and those things by which I have made myself known unto them, my word and my works.

By their dreams which they tell abroad every one to his neighbour, as if they were revelations which I had in their sleep made unto them; but they are indeed lies, and nothing but the deceits of their own hearts.

As their fathers have forgotten my name for Baal; so that in effect they are Baal's priests: for as Baal's prophets, by publishing their pretended revelations from Baal, seduced the people from the service and obedience of the true God; so these, by telling their pretended dreams, seduced men from their obedience to God in what he revealed to them by the true prophets: they agreed in the end, the seducing of the people from God, though they differed in the mean, the one pretending relations from Baal, the other from the true God by their dreams.

Jeremiah 23:28

A dream; not a Divine dream; a revelation which I have made to him in his sleep (as appeareth by the following opposition, betwixt a *dream* and the *word of the Lord*); but if any man hath dreamed an ordinary dream, let him tell it as a dream; let him not entitle God to it.

And he that hath my word, let him speak my word faithfully; and let him to whom I have revealed my will publish and declare that in all truth and faithfulness, not adding his own fancies or dreams to it, 2Co_2:17 1Pe_2:2, not corrupting my word.

What is the chaff to the wheat? saith the Lord; there is as much difference between my will and their dreams as there is betwixt the chaff and the wheat; the one is of value to make food for the soul, as wheat doth for the body; the other is of no value: the one (viz. my word) is of a solid, abiding substance; the other is light and airy, and easily scattered by every wind.

Jeremiah 23:29

Full of life and efficacy, Joh_6:63 Heb_4:12;

like a fire that warmeth, and healeth, and melteth, and consumeth the dross;

and like a hammer that breaketh the flints, so my word breaketh hard hearts. Others think that the word is here compared to fire, and to a hammer, because of the certain effect that it should have upon those that would not obey it, to burn them up like fire, and break them in pieces like a hammer, and so think this text well expounded by the apostle, 2Co_2:16. Certain it is that God's word is like fire in both senses; no words of men have an effect and efficacy like God's words; nothing but that taketh hold upon the conscience, and hath such an effect upon the hearts of men; no words shall so certainly and infallibly be justified and made good.

Jeremiah 23:30

There are various opinions as to what the prophet meaneth here by those prophets that *stole the Lord 's words* from their neighbours. Some, by their

neighbour, understanding the true prophets, from whom they stole those forms of speech, *Thus saith the Lord* , or, *The word of the Lord* , or, *The burden of the Lord* . Or some of the matter which they prophesied, though they mixed it with their own lies and deceits. Others by neighbours understanding their associates, think that these false prophets conspired together what to say to deceive the people, and so stole what they said one from another: or, the generality of the people, from whom they are said to steal the Lord's word because they withheld it from them injuriously; or by their arts and flatteries brought men out of love with or fear of the words of the Lord, which had by the true prophets been delivered to them.

Jeremiah 23:31

Some think the Hebrew words were more properly translated *smooth their tongues* : see the English Annotations. But the next words seem to assure us that the crime for which God here by the prophet reflecteth upon the false prophets, was not so much their

flattering people, and speaking to them such smooth things as pleased them, as their entitling of God to their lies, saying,

He, that is, the Lord,

saith. So it may be, though the word might be translated smooth, yet it is her, better translated use.

Jeremiah 23:32

False dreams; that is, false things under the notion of things which I have revealed unto them in their sleep. By *lightness* here some understand volubility and smoothness of tongue and speech; others, lasciviousness; others, levity and inconstancy: the last seemeth most probably the sense.

I sent them not, (saith God.) therefore they shall not profit. None can expect God's blessing upon their ministry that are not called and sent of God into the ministry.

Jeremiah 23:33

The true prophets, to let the people know how little pleasing it was to them to be the messengers of God's threatenings, to denounce his judgments, usually thus began their prophecies of that nature, calling them

the burden of the Lord, as may be seen, Isa_13:1 **15:1 22:1** Hab_1:1 Zec_9:1 Mal_1:1. The profane people, and false prophets, and corrupt priests, not loving to hear their doom, would ordinarily mock at the true prophets; and in derision ask them what *was the burden of the Lord* ? what in news they had for them next? God bids the prophet tell them that God would forsake them, either as to the Spirit of prophecy, they should have no more prophets, or (which is more probable) as to his special providence, by which he had watched over, protected, and hitherto defended them; a burden heavy enough, Hos_9:12.

Jeremiah 23:34

That is, that shall in derision say thus, mocking at my threatenings and judgments. I will not only punish him, but his whole family.

Jeremiah 23:35

I will have you speak more reverently of me and my word to my prophets.

Jeremiah 23:36

The burden of the Lord shall ye mention no more; not in scorn and derision, as not believing there were any such judgments as they threaten; nor hardly, as if I sent you no other messages but burdens. These false and irreverent speeches, which are in every man's mouth, shall be burdensome to them, being such as shall bring down Divine vengeance upon them; because you have derided or misinterpreted *the words of God, the living God* ; the sin of which is the more aggravated against you, because he is the living, mighty God, and because he hath been our God.

Jeremiah 23:37

Thus shalt thou say to the prophet; to my true prophet. You shall speak to them reverently, and as becometh you.

Jeremiah 23:38

Because you go on in your scoffing and deriding my word and my prophets; and that when I have expressly forbidden you those profane speeches, or that deriding form of speech; adding further contempt to your former profaneness.

Jeremiah 23:39

I will forget you as to my affection, and that is more than if all your friends forgot you. There is a great emphasis in the doubling of the pronoun,

I, even I. I will forsake you as to the presence of my special gracious providence. And do not flatter yourselves that I will not do it, because of your fathers, or because I gave this city to your fathers, for that very city I will withdraw my special providence from, and that land, which heretofore was called *the land which the Lord thy God careth for, upon which the eyes of the Lord are always* , from the beginning of the year even to the end of the year, Deu_11:12. And I will cast both city and people out of my gracious presence; so as I will no longer do them good as I have done.

Jeremiah 23:40

And you shall be a reproach, and that not for a few days, but for ever; and a penal shame, which neither you nor those that see or hear of it shall forget. See such expressions Jer_20:11.

Jeremiah 24:1 JEREMIAH CHAPTER 24

Under the type of good and bad figs, Jer_24:1-3, he foreshoweth the return of some from captivity, Jer_24:4-7, and the ruin of Zedekiah and the rest, Jer_24:8-10.

The sum of what God by his prophet revealeth in this chapter is, that he would deal more graciously with those carried into captivity with Jeconiah the son of Jehoiakim, of which read 2Ki_24:12 2Ch_36:10, than with those that should afterward be carried into captivity with Zedekiah. This the prophet hath revealed to him ill a vision of two baskets of figs, as followeth.

Some think these

two baskets of figs were such as the people had brought for their first-fruits, because they are mentioned as

set before the temple; but this might be no more than a vision, or all appearance of two baskets. The time of this vision was some time betwixt the carrying away of Jeconiah, of which we read 2Ki_24:12, &c.; 2Ch_36:10, and the carrying away of Zedekiah his uncle, which was eleven years after. In 2Ki_24:16, there is a particular mention of the king of Babylon's carrying away *the craftsmen and the smiths a thousand* .

Jeremiah 24:2

God afterwards explaineth to the prophet, and he to the king's house, the significancy of this vision. The figs first ripe are usually best. By these

good figs, as will appear by the following verses, are intended Jeconiah or Jehoiachin, with the ten thousand mentioned 2Ki_24:14, and the seven thousand mentioned 2Ki_24:16, which went with him into captivity. By the other figs which were very bad, not to be eaten, are signified Zedekiah and the residue of the people carried with him into captivity. Some may object that Jeconiah and the people then carried away were wicked enough, why else were they carried away? and being so, how are they compared to good figs?

Answ. 1. Though they were bad, yet they might be comparatively good; this people, for the eleven years they continued in their own

land, after that their brethren were carried away, not only continuing in their former courses, but still growing worse and worse.

2. They seem not to be called good or bad figs with respect to their manners or quality, but in respect to what God intended to do to them, viz. to use them as bad figs are used, not fit to: be eaten.

Jeremiah 24:3

God having caused the prophet to have such a visible object appear to him, asked him what he saw as Jer_1:11.

Jeremiah 24:4

No text from Poole on this verse.

Jeremiah 24:5

Thus saith the Lord, the God of Israel; who have power to do what I please, and who yet am in covenant with Israel, and have a kindness for the seed of my servant Jacob. Look, as thou approvest of one of these baskets of figs, so I do approve of those that were carried away captive with Jeconiah, repenting of their sinful courses, and accepting of that punishment of their iniquity.

Whom I have sent; though Nebuchadnezzar carried them away, it was by commission from me so that though he carried, yet I sent them.

For their good; which words may either refer to the last-mentioned words, intimating that God in sending them away aimed at either their spiritual good, to bring them to repentance, and an acknowledgment of their sins; or their temporal good, they being only quietly led away, without the miseries of famine, fire, and sword, besides carrying away; which those who remained, and were afterwards carried away with Zedekiah, experienced: or else they may be referred to the former words. I will acknowledge them for their good; that is, I will show them favour, being of the number of those who were not leaders to sin, but led away by the ill example of others, and who being carried away grew sensible of their sins by which they provoked me, and so accepted of the punishment of their iniquities.

Jeremiah 24:6

I will set mine eyes upon them for good; the soul looking out at the eye, discovereth its inclinations and affection, whether of love or wrath. Hence we read of God's setting his eyes upon people *for evil* , Amo_9:4, as here of his setting his eyes upon them for good. Or else it may signify God's setting himself to do them good, as a man when he sets upon doing a thing, sets his eyes upon it in order thereunto.

I will bring them again to this land; some of them probably returned before the end of the captivity, some at the end of the seventy years.

I will build them, and not pull them down; and I will plant them, and not pluck them up: the meaning of these metaphorical expressions is, I will prosper them, and provide for them. We read, 2Ki_25:27,28, that *Evil-merodach, king of Babylon, in the thirty-seventh year of the captivity of Jehoiachin, lifted his head up out of prison, spake kindly to him , &c.*; but this prophecy was also fulfilled in Daniel, Ezra, Nehemiah, Mordecai, and others, who are thought to be carried away with Jeconiah; or the prophecy may be understood of the posterity of those who were at this time carried away.

Jeremiah 24:7

Under the term

know me is here (as in many other texts) comprehended faith, love, obedience, all those motions of the soul which rationally should follow a right comprehending of God in men's knowledge.

They shall be my people, and I will be their God; I will be a God in covenant with them; as I will fulfil what I have promised them, so they shall do what is their duty to me. For, or when, or *after that they shall return to me* ; not feignedly, but with their heart; not partially, but

with their whole heart. This is promised as an effect of special grace, not of the mere good inclination of their natural wills, for so the words *I will give* , in the beginning of the verse, must be understood, otherwise God gives such a heart no more to one man than another.

Jeremiah 24:8

Whither it is probable many of the Jews had fled, upon the coming, or noise of the coming, of the king of Babylon, as they had done before, Isa_30:2 **31:1**.

Jeremiah 24:9

The Lord by his prophet expresseth those tremendous judgments which he had designed to bring upon this wicked prince and people in the words of Moses the man of God; as well because the Jews had a great reverence (pretendedly at least) for Moses, how little soever they had for Jeremiah; as to let them see that what the Lord here threatened, and suddenly would bring to pass, was but in a just accomplishment of what he before had threatened in his law, by which they ought to have taken warning. The sum is, he would make them a common scoff and by-word, that their misery should be a common proverb, and when men would curse one another, they should wish them like Zedekiah and the Jews.

Jeremiah 24:10

Many of them shall not live to be carried into captivity, but shall die miserably in their own land, if not by the enemies' *sword* , yet by the *famine* and the *pestilence* , which two things ordinarily attend long sieges. By one of these three sore judgments of God they shall be consumed out of the land, and shall not hold it by the title of God's gift of it

to their fathers. No gifts of God, except those of special grace, are perpetuities; but either given *quamdiu bene se gesserint* , so long as men behave themselves well in the use of them; or *durante bene placito* , during God's good will and pleasure.

Jeremiah 25:1 JEREMIAH CHAPTER 25

Their disobedience to the prophets reprov'd, Jer_25:1-7. The seventy years of captivity foretold, Jer_25:8-11; and after that the destruction of Babylon, Jer_25:12-14. By a cup of wine is fore shown the destruction of all nations, Jer_25:15-33. The howling of the shepherds, Jer_25:34-38.

The fourth year of Jehoiakim was seven years and odd months before Jeconiah or Jehoiachin his son was carried into captivity, as appears from 2Ki_23:36 **24:8,15**, and eighteen years before the

taking of the city, and the more general captivity; which argueth that this prophecy is misplaced, and set after the former, whereas in order of time it was sixteen or seventeen years before it. This is said to be

the first year of Nebuchadrezzar (called by Ptolemy, Nabopolassar). It is said, Dan_1:1, that this Nebuchadrezzar came up in the third year of Jehoiakim; to which is answered, that the first year of Nebuchadrezzar's reign must be understood of his *absolute reign*, which concurred partly with the third, partly with the fourth year of Jehoiakim; they say he was before a sharer in the kingly government with his father, but this was the first year that he had the name of king entirely given unto him.

Jeremiah 25:2

That is, the word concerned them all, and he spake it to so many of them as he met with in any public assembly at Jerusalem or elsewhere.

Jeremiah 25:3

We read, Jer_1:2, that Jeremiah began to prophesy in the thirteenth year of Josiah. Josiah reigned thirty-one years, 2Ki_22:1; so that taking in the thirteenth year, Jeremiah prophesied nineteen years during the life of Josiah, to which adding the four of Jehoiakim's reign, it maketh twenty-three. These twenty-three years, saith the prophet, I have been a preacher to you, and I have not been negligent in my work; but like men that get up early in the morning to despatch their business, so have I been in the discharge of my prophetic office.

Jeremiah 25:4

Nor am I the only prophet whom the Lord hath sent you, and whom you have neglected and despised; God hath sent you many more, and you have despised as many as he hath sent, though the Lord hath made it his business to send you one after another from time to time. This contempt of the Lord's messengers is made the proximate cause of God's wrath coming upon this people, till there was no remedy, 2Ch_36:16.

Jeremiah 25:5

The substance both of their and my sermons hath been to persuade you to leave off those sinful courses wherein you have lived, and

which you might have amended by virtue of that common grace which I did not deny you. We have not differed in our doctrine, to the practice of which you have also been encouraged both by them and me, with an assurance from God that if you did it, you should enjoy this good land, which the Lord promised and gave to you and your fathers, and you have now possessed from age to age.

Jeremiah 25:6

Gods; idols, which indeed are no gods, but so called by idolaters.

To serve them, and to worship them; to pay any divine homage unto them.

And provoke me not to anger by idols, which are the work of men's hands (no uncreated beings). Or more generally, any works which are contrary to the law of God. If you do this, I will by my providence do you no harm, you shall yet enjoy your own land and prosper.

Jeremiah 25:7

Ye heard me and other the Lord's prophets thus speaking to you, but you did not obey and hearken. As if you had done it on purpose to incense me against you, who am of myself slow to wrath, and must be provoked to execute vindictive justice by men's own wicked works; which do not otherwise affect or hurt me, but are to their hurt who do them.

Jeremiah 25:8

That is, because you have not hearkened to and obeyed my words; for it is manifest they had heard Jeremiah and the other prophets.

Jeremiah 25:9

I will put it into the heart of all those kings whose territories lie northward of Judea, and particularly into the heart of

Nebuchadrezzar the king of Babylon, who in this work shall be

my servant; though you will not be my servants in obeying my commands, yet he shall serve me, Jer_27:6 **43:10.** *I will bring them* and their armies up against this people, and I will put you out of hopes from your alliances with other nations, for he shall first bring them under his command: thus we read, 2Ki_24:7, that the

king of Babylon had invaded the Egyptian dominions, and *taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt* . And I will make the inhabitants of Jerusalem, not only a desolation, but a scorn, and reproach, and wonderment to the world. See Jer_19:8.

Jeremiah 25:10

I will take away all your mirth and jollity, whether used at weddings, or at any of your merry meetings; I will leave you nothing to rejoice in; your very wedding times shall be times of mourning and lamentation. Nay, I will not only deprive you of your mirth, but of those things that are necessary for you, as necessary as bread and light; the millstone shall not move; you shall not have the light so much as of a candle. See the like expressions Rev_18:22,23. God here threatens not only to take away their superfluities, and what he had hitherto lent them for their pleasure and delight, but also what they had for their necessary sustenance, and to capacitate them to do their ordinary works.

Jeremiah 25:11

This prophecy is a famous prophecy in regard of its fixing the particular space of time in which the Jews abode in the captivity of Babylon, viz.

seventy years. When they determined we are plainly enough told, Ezr_1:1, *in the first year of Cyrus the king of Persia* , but when they commenced is more disputed; for we read of three carryings into that captivity: the one in the third and fourth year of Jehoiakim, when it should seem that Nebuchadrezzar only carried away some few persons to be bred in his court, amongst whom were Daniel and the *three children* , Dan_1:1,2, &c.; a second seven years after, in Jeconiah's time, 2Ki_24:15,16; the last and most general eleven years after, in the eleventh year of Zedekiah: it seemeth most probable that the *seventy years* must be reckoned from the second; for Jeremiah, Jer_29:1, &c., writing to those then in captivity, tells them, that when *seventy years should be accomplished* , God would bring them back. This is confirmed by Ezekiel, Jer_40:1, where the *fourteenth year* after the taking of the city is expressly said to be the *twenty-fifth year* of their captivity.

Jeremiah 25:12

When seventy years are accomplished; seventy years accounted from the time that the Jews were carried away in the time of Jeconiah or Jehoiachin, 2Ki_24:15,16. This was fulfilled by Darius the king of Persia, Dan_4:31. Of these seventy Nebuchadnezzar reigned thirty-six, 2Ki_25:27, Evil-merodach thirty-two, and Belshazzar at least two, Dan_8:1. Though God, whose all the creation is, and who is the Lord of all the hosts of his creatures, doth often make use of heathens and other wicked men to punish his own people, yet he will at last punish them too; and ordinarily when he doth punish them, it is with a more severe and grievous destruction than that by which he punisheth his people, Isa_27:7; thus he threatens to make the Chaldeans a perpetual desolation.

Jeremiah 25:13

That land; the land of the Babylonians and Chaldeans.

Jeremiah 25:14

God threateneth the destruction of that monarchy by the Persians, according to the prophecy of this prophet, and declareth that their destruction was of themselves, God did but recompense unto them their own deeds, and the works of their hands; which is not to be restrained to their excesses in executing Divine vengeance, and the cruelty they used to the Israelites, but more generally interpreted of all their wicked courses.

Jeremiah 25:15

God's judgments are often in Scripture expressed under the notion of a cup of hot and intoxicating drink, and their suffering is set out under the notion of drinking such a cup, as Psa_75:8 Job_21:20 Isa_51:17 Psa_11:6 **60:3** Lam_4:21 Eze_23:32,34. God made Jeremiah to see the appearance of such a cup in a vision, and bade him to carry it to the nations to whom he sent him, to signify to them that his wrath should be poured out on them, and they should drink of it.

Jeremiah 25:16

Whether they will or no, they shall drink it, and be disturbed, and be mad, and rage like men overcome with wine, because of those dreadful judgments which I shall send amongst them.

Jeremiah 25:17

That is, in the vision; for it cannot be thought that the Lord made the prophet to travel up and down to all the nations afterward named with a cup of wine in his hand.

Jeremiah 25:18

Judgment usually beginneth at the house of God, 1Pe_4:17. God hath more known them and done them more good than other people, therefore their sins are higher provocations, and they are less excusable. By the kings here mentioned are to be understood Jehoiakim, Jehoiachin, and Zedekiah; these princes with their people God threatens to punish to astonishment, and so as men should mock at them, and curse them; which expressions we have before met with in the same cause. But here ariseth a doubt how the prophet saith,

as it is this day, whereas this prophecy, Jer_25:1, was in *the fourth year of Jehoiakim* , but Jerusalem was not made such a desolation till *the eleventh year of Zedekiah* , which was eighteen years after. Some think that though the thing were yet to come, yet the prophet speaketh of it as past, because of the certainty of it, which is but what is ordinary in the prophetic writings. Others think that these words were added after the captivity of Jeremiah, writing over his former prophecies. Others from these words judge that this part of the chapter was a prophecy at some other time following what was in the beginning of this chapter. Others think that he adds these words because the carrying into captivity was at this time begun, though not completed until the eleventh year of Zedekiah.

Jeremiah 25:19

The Egyptians being that people whom the Jews most trusted to for help, are named as the first to whom the prophet was sent with the wine-cup of God's fury, to let the Jews know, that if they trusted to them, their confidence was vain; for they should themselves be destroyed, which was fulfilled within the twelve years after the death of Josiah unto the time of Jehoiachin, as appears from 2Ki_24:6,7, for the king of Egypt made Jehoiakim king, 2Ki_23:34.

Jeremiah 25:20

It is of no great moment to determine whether God by

the mingled people, here mentioned, intended the various nations afterwards particularly expressed by their names, or some people that were not native Egyptians, but lived mingled with them, or some other people of several nations who lived near Judea or the Arabians.

By the kings of the land of Uz, it is most probably judged are to be understood those kings who ruled over that people, who descended from Dishan, Gen_36:28, and are judged to have inhabited some part of Arabia Petraea, near to Idumea. The cities of *the Philistines* are reckoned afterward.

Azzah, Ekron, Ashdod, and Ashkelon were four of them; the fifth, which was Gath, is not here named. See 1Sa_6:17. It had a king in former times, to whom David fled, 1Sa_21:10; but before this time it was destroyed, either by Psammeticus, father to Pharaoh-nechoh, or by Tartan, captain-general to Sargon king of Assyria, of whom read Isa_20:1, that he took Ashdod, which may be the reason that here mention is made of no more than

the remnant of Ashdod.

Jeremiah 25:21

The Edomites were the posterity of Esau the son of Isaac, to whom God had given a land which they inherited, and he would not suffer the Israelites to make their way through them by force, when they denied them a passage through their country; now he threatens their ruin, as also Jer_49:7; and Obadiah's prophecy was against them, where their triumphing in the captivity of the Jews is mentioned as one thing that had provoked God against them. The Moabites and Ammonites were descended from Lot. **Jer 48** is an entire prophecy against Moab; they had lived in long prosperity, as appears there, Jer_25:12; so had the Ammonites, against whom also Jeremiah prophesied particularly, Jer_49:1-7.

Jeremiah 25:22

Tyrus was a strong city upon the borders of the tribe of Asher, Jos_19:29 2Sa_24:7, a very rich city, and a kingdom, with the king of which (who was Hiram) Solomon in his time traded much,

2Ch_2:3. Isaiah prophesied its ruin, Jer_23:1; so did Ezekiel, Eze_27:28,29: it was destroyed by Nebuchadrezzar, Eze_29:18.

Zidon was nigh to it, therefore we shall ordinarily find Tyre and Zidon joined together in Scripture: both Isaiah and Ezekiel, as well as this prophet, prophesied their ruin. By

the isles beyond the sea, some understand Greece and Italy; others Rhodes, Cyprus, and Crete; but others think Nebuchadnezzar never conquered these, and rather understand those parts of Syria that coasted upon the midland sea.

Jeremiah 25:23

We read of a *Dedan* the issue of Ham, Gen_10:7. The other the posterity of Abraham by Jokshan, Gen_25:3. It seemeth to be a city of Idumea, Jer_49:8. *Tema* descended from Ishmael, Gen_25:15; his posterity inhabited in Arabia, Isa_21:14, where they are joined with those of Dedan. *Buz* was one of the posterity of Nahor, Gen_22:21. These were people mixed with the Saracens or Arabians.

All that are in the utmost corners; that dwell in the corners or furthest parts of the world. Some interpret it of the fashion of their cutting their beards, as the Saracens did: see Lev_19:27, where God forbade his people that fashion.

Jeremiah 25:24

All the kings of Arabia; there were several kings in Arabia, 2Ch_9:14.

All the kings of the mingled people that dwell in the desert; people of several nations that were got together in the desert, and had made to themselves several kings or chief rulers.

Jeremiah 25:25

All the kings of Zimri; those descended from Zimran, Abraham's son by Keturah, Gen_25:2 (the Zamarens, as some think, mentioned by Pliny). By the Elamites are meant the Persians, descended from Shem, Gen_10:22. Elam is also mentioned Isa_22:6. See also Jer_49:34. The Medes came from Madai the son of Japheth, Gen_10:2; they are usually joined with the Persians, Dan_5:28.

Jeremiah 25:26

All the kings of the north, far and near; all under the government of the Chaldeans, or (as others) all those princes that have dominions between the north and east.

All the kingdoms of the world, which are upon the face of the earth; that is, in those parts of the world which were at that time known, with whom there was ordinary commerce.

And the king of Sheshach shall drink after them; and the king of *Babylon*, who was last of all to drink of this cup of the Lord's fury. That he is here meant is plain from Jer_51:41, where Sheshach is thus interpreted. But why Babylon is called Sheshach is a harder question, and not easily resolved. Those who think the prophet gives Babylon here another name to avoid an odium fresh the king of Babylon, at this time their enemy, neither consider the usual courage of this prophet, nor that he speaks plainly enough, Jer_51:41, where he mentioneth both Babylon and Sheshach, and expoundeth the latter by the former. It is thought that Babylon is called Sheshach from the name of an idol called Shach which they worshipped, to whose honour they yearly kept a festival for five days together, which they called Shace, and they say that during this festival Cyrus took Babylon. But these are all uncertain guesses; it is enough for us to know that by the king of Sheshach is meant the king of Babel, as the prophet expounds himself, Jer_51:41.

Jeremiah 25:27

No text from Poole on this verse.

Jeremiah 25:28

The meaning of these two verses is no more than this; God let Jeremiah in a vision know that it was his will that he should prophesy a certain and unavoidable ruin to all these nations, which was brought upon all the rest by the king of Babylon, whom God made his instrument to execute his vengeance upon them; and last of all upon the king of Babylon himself by Cyrus the king of Persia. This judgment which he telleth them should be by the sword he expresseth by the effects, *falling* and *rising no more*, and commands them to *drink* it, to comport with the metaphor of the wine-cup of God's fury, mentioned Jer_25:15; the drinking of

cups of heady, intoxicating wine ordinarily producing such effects as *spewing* and *falling* , &c. This cup of the Lord's fury he assures them they should not turn by, but should most certainly drink it.

Jeremiah 25:29

By the city called by his name, or upon which his name was called, he means Jerusalem, elsewhere called the holy city. The apostle, 1Pe_4:17, speaketh much to this purpose, *The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God ?* If God spareth not the green tree, how shall he spare those that are dry and withered? Atheists and lewd and profane persons have little reason to promise themselves an escape from God's righteous judgment, when they see God not sparing those that make the highest profession of him, and stand in some relation to him.

For I will call for a sword upon all the inhabitants of the earth; it is in vain for you to promise yourselves an escape, for God is about to punish all your neighbours.

Jeremiah 25:30

Reveal my will unto them presently, to revenge myself upon them, in words to this sense or purpose; tell them that I, who hitherto have been toward them as a lamb, will now be to them as a lion; so Joe_3:16 Amo_1:2 **3:8**; and, as a lion, will roar from heaven; for though the temple be sometimes called his *holy habitation* , yet the foregoing words, *from, on high* , expound this term in this place otherwise. *Upon his habitation* , or *in his habitation* , which is more likely to be understood, in heaven, (as the former,) than, in Jerusalem, as divers would have it; for God is here revealing his wrath against foreign nations, upon some of which these judgments came after God had done roaring in or upon Jerusalem.

He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth; a shout, such as soldiers use to give when they storm a city, or assault their enemies, to encourage their fellows, and to dishearten their enemies; like the shout of those that tread the grapes, singing one to another, or rejoicing and triumphing in the vintage.

Jeremiah 25:31

There shall be such confusion, and noises as shall ring over all the world; for God's quarrel is not against the Jews only, but other nations also. Nor will he in any thing he doth act unjustly; if they will join issue with him, he will plead with them, and make it appear to all that he acteth righteously. He will give up many to the sword, but they shall be such only as by their wickedness have deserved it, recompensing to them their own works and evil doings.

Jeremiah 25:32

It is much the same thing which was said before, only repeated for the greater terror in a variety of expressions. He tells them that the judgment should be like a contagion, going from one nation to another, or like a fire catching hold of another house before the first is burned down, like a

whirlwind that blows from all sides, cometh suddenly, and devoureth dreadfully.

Jeremiah 25:33

That those who should be slain by commission from the Lord in this time of his judgments should be in all places, and so numerous, that there should be none left to lament for or to bury the dead; but the dead bodies should lie and rot upon the surface of the earth, and be as muck to it. See the like phrases Jer_16:4.

Jeremiah 25:34

Shepherds, and the

principal of the flock, are in this place of the same significancy, by both he means the civil rulers; so the word is used Jer_22:22 **23:1**. These he calls aforehand to bewail their fate; for the days were now come when they should be slain and scattered. And he tells them their fall should be like the fall of a crystal glass, or some delicate tender vessel, which when it falleth breaketh in pieces, and cannot again be set together.

Jeremiah 25:35

In ordinary dispensations of judgment, there is some way left to escape, and if there be any way of escape, great men are likeliest to find it; but he telleth them that the greatest men should find no way to flee from or escape this terrible dispensation of God.

Jeremiah 25:36

That is, there shall be heard a great outcry of the princes and rulers, when they shall see how the Lord hath spoiled the cities in which, and their people upon which, they have lived, and amongst whom they were wont to feed securely.

Jeremiah 25:37

That is, the places where these great men were wont to live splendidly, and dwell peaceably and securely, shall be as surely destroyed, through the Lord's anger, as if it were already done.

Jeremiah 25:38

God had before compared himself to a lion, Jer_25:30; here he declares himself to be about to move like a lion, who when he goeth out to seek his prey, leaveth his covert: see Jer_50:44. The effects of this rising up of God out of his covert is the desolation of the land through the fierceness of the enemy, caused from the fierce anger of God now ready to be poured out upon this people.

Jeremiah 26:1 JEREMIAH CHAPTER 26

The prophet, by God's command, in the court of the temple, threateneth that the temple shall be as Shiloh, and the land a curse: exhorteth to repentance, Jer_26:1-7. He is apprehended and arraigned, Jer_26:8-11. His apology, Jer_26:12-15. The princes clear him by the example of Micah, Jer_26:16-19, and of Urijah, Jer_26:20-23, and by the care of Ahikam, Jer_26:24.

The prophecy, **Jer 25**, is said to have been revealed in the fourth year of Jehoiakim, this in the beginning of his reign, which makes learned men think it ought to have been placed before that. The affairs of the Jews were then in a very desperate condition; Pharaoh-nechoh king of Egypt had overcome Josiah, and killed him in battle, Jehoahaz or Shallum being made king in his stead, 2Ki_23:30; he had reigned but three months, and Pharaoh-nechoh taketh him, and imprisoned him, and lays a tribute upon the land of three hundred talents of silver, and a talent of gold, and makes Eliakim king, changing his name to Jehoiakim, 2Ki_23:33,**34**. Now in the beginning of this king's reign cometh this word of God to Jeremiah, the people being still hardened and going on in their sinful practices.

Jeremiah 26:2

Stand in the court of the Lord's house; in the largest court of the temple, where the most may hear what thou sayest, and there speak to all those that dwell in any of the cities of Judah (from whence they were wont to come up, more especially thrice in a year to the temple to worship, Psa_122:4). In the gate or court of that house wherein they have such a confidence do thou *stand*, so Jer_7:2 and declare unto them what I command thee. **Diminish not a word;** neither smoothing what may appear rough, nor suppressing what may offend them, entirely delivering my will unto them, not shunning to declare unto them the whole counsel of God, as Paul, Act_20:27.

Jeremiah 26:3

Not that God was ignorant of their obstinacy and the hardening of their hearts, which was the future event; but to let us know that their destruction would be of themselves, he would give them both a time and space, and also means, for repentance, and the prevention of the judgments of God coming on them. He did give them time, for it was after this eleven years before the captivity of Jehoiakim, and two and twenty before that of Zedekiah; and for means, God afforded them the ministry of this prophet. Repentance applied to man signifieth a change of heart and counsels, as well as of his course of actions: in the unchangeable God it only signifieth the turning of the course of his providence, not bringing that evil upon them for the evil of their doings which, supposing their progress and obstinacy in their sinful courses, he had fully resolved to bring upon them.

Jeremiah 26:4

A course of actions in Scripture is ordinarily called a way; in which sense we often read of

the way of the Lord, the way of the wicked, the way of the righteous, & c.; and a motion in this course is usually called walking, Psa_1:1 Eze_18:9, and applied both to God and men. To walk in God's laws is expounded by hearkening unto them, or (as in other places) by observing, keeping, and doing them. God is said to have set his laws before them, both in respect of their first promulgation to them at Sinai, and writing them in tables; and the

daily expositions and urging of them upon their practice by his servants the prophets, as it followeth.

Jeremiah 26:5

My servants the prophets; those prophets who in prophesying were my servants, revealing my will unto you. *Hearkening* here is the same with hearkening unto God's laws mentioned Jer_26:4.

Whom I sent unto you, both rising up early, and sending them; whom I have made my business to send unto you; and to whom you ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2Ch_36:12,**16**.

Jeremiah 26:6

Shiloh was the city where the tabernacle was pitched, and the ark, the symbol of God's presence, was, Jud_18:31 **21:19** 1Sa_1:3,**9,24 3:21**. Out of it the ark was carried, 1Sa_4:3, when it was taken by the Philistines, and was carried no more thither, but rested in Kirjath-jearim, 1Sa_7:2, where it rested twenty years. David fetched it from thence, 2Sa_6:2. So that, as the psalmist tells us, Psa_78:60,**61**, *God forsook the tabernacle of Shiloh* ; here he threateneth to do the like as to the temple, because of which they had such a confidence. Jeremiah, Jer_7:12, had spoken much the same thing; it is a threatening that God would deprive them of his ordinances. To which he addeth a threatening of destruction to the city, to that degree, that when men should curse any place, they should say, God do unto thee as he did to Jerusalem. We had the like phrase Jer_24:9, and have it again Jer_29:18,**22**, &c.

Jeremiah 26:7

All the people present at that time heard the prophet, who, according to the command of God, came into the court of the Lord's house, and discharged his office, speaking these words.

Jeremiah 26:8

Either they had a reverence for the prophet, or the terror of God fell upon them, so as they did not interrupt him till he had fully despatched his errand. Then the chief of the priests, with the assistance of the people, apprehend him, and tell him he should be put to death.

Jeremiah 26:9

They charge him with being a false prophet, speaking false things in the name of God; their pretence seemeth to have been from the promises of God; such as that, Psa_132:13,14, *For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it* . Which they interpreted into such a sense, as if they could not by their sin drive God away from them, and therefore Jeremiah must prophesy falsely against the will of God before revealed. This caused a seditious tumult of the people in the temple, which alarmed the civil magistrates.

Jeremiah 26:10

When the nobles and other civil magistrates heard of the tumult, occasioned by Jeremiah's displeasing prophecy, they came from the king's court, where the nobles and great officers in nations usually are, to the temple; *and sat down at the entry of the new gate in the Lord's house* . Some think it was called the *new gate* because repaired by Jotham, 2Ki_15:35 2Ch_27:3. Some say it was the eastern, others that it was the western gate. It was certainly the place where their sanhedrim, who were to judge of false prophets, were wont to sit.

Jeremiah 26:11

In the corrupt state of all kingdoms and cities, the ecclesiastical officers always were the greatest enemies to the faithful ministers of God, as we shall find in the whole story both of the Old and New Testament. They speak to the members of the great court, who are called princes, and also to the people who were in the court, charging Jeremiah with sedition, by prophesying falsely, which was a capital crime. It was the charge against Stephen, Act_6:13, that he spake *blasphemous words against the holy place* . To prove this they appeal to those of the people that had heard him.

Jeremiah 26:12

The priests having given Jeremiah his charge, he makes his defence. The sum of which was, he acknowledgeth that he had prophesied against the temple, and against the city, and tacitly acknowledgeth their power to take cognizance of seditious persons and false prophets, and doth not deny but such persons

deserved to die; but denieth that he was a false prophet, or guilty of any design to stir up sedition, for he had said nothing but what God had sent him to speak; and therefore could not prophesy what was false, nor was to be charged with any seditious design.

Jeremiah 26:13

It is not I that have pronounced evil against you, but the Lord, who made both you and me: you rage against me, who am but God's instrument, by whom he lets you know his mind and will; it were more advisable for you to reform your wicked lives and practices; and that by a full obedience to what the Lord hath commanded you in his law, and by me speaketh to you. If you will do this, the Lord will change the course of his providence, and do that which in men is called a repenting, and not bring those evil things upon you which he, by me his servant, hath pronounced against you.

Jeremiah 26:14

I am in your hand; that is, I am in your power (as hand often signifieth in Scripture). Jeremiah doth not by this acknowledge any power they had justly thus to restrain and question him. Nor doth he dare them to do what they had a natural power to do, by saying,

Do with me what seemeth good unto you; the phrase imports no more than that he could not hinder their doing with him what they pleased. The hands in which he was were the hands of violence, not of justice; for though they had a just power against false prophets, yet they had no such power against any prophet sent by God, let the matter of his prophecy be never so threatening and ungrateful to them. Therefore he addeth,

Jeremiah 26:15

If you make this sedition, and put me to death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the vengeance of God upon you by shedding my blood without a cause, the guilt of which will be added to your other guilt, and lie upon you, and upon your city: for you may think and talk what you please, it is a certain truth, that I spake nothing out of any evil design, nor of my own head; but only what the Lord sent me to speak.

Jeremiah 26:16

The judges in this case, with the assent of the people, acquit the prophet, and vindicate him from the charge of sedition given against him by the corrupt priests and false prophets, distinguishing betwixt one who of his own head spreadeth false news, and threateneth evil to a place, and one who doth it by authority from God, or by Divine revelation, which is here meant by

in the name of our Lord God. Thus the civil magistrates taught the priests and prophets a point of divinity, which they ought not to have been ignorant of. Some may inquire how the princes knew that Jeremiah spake what he spake in the name of the Lord. To which it may be replied, that Jeremiah had been a prophet now about twenty years, for he began in the thirteenth of Josiah, Jer_1:1,2. Josiah reigned thirty-one years, 2Ki_22:1. Then Shallum or Jehoahaz reigned three months; this was in the beginning of Jehoiakim's reign, in which time they had had a large experience both of his doctrine and conversation; and though the priests and prophets, who had had the like experience, were filled with malice and prejudice, yet the princes and a part of the people were more equal; and though the people were many of them led away with the priests, yet hearing the prophet's defence, and the princes' judgment upon it, they concur with them to acquit the prophet.

Jeremiah 26:17

Probably these

elders were some of the court, or else advocates, for they were wont to rise up, either to plead or to judge, Isa_3:13 Act_5:34. They rise up and apply themselves to the people to justify their absolutory sentence.

Jeremiah 26:18

This was that

Micah whose prophecies are part of holy writ, as appeareth by Mic_1:1 **3:12**, where are the very words of the prophecy here mentioned. The substance of that prophecy was the same with this of Jeremiah, that Zion should be ploughed up, and the place where

the temple stood should become so desolate that trees should grow there, as in a wood or forest.

Jeremiah 26:19

The interrogation here hath the force of a negation; that is, Hezekiah, and the sanhedrim in his time, did not go about to call him in question for his life, nor put him to death; his prophecy had a quite contrary effect on him; it begat in him an awe and dread of that God in whose name the prophet spake, and quickened him to apply himself to God by earnest prayer: and the course he took had a very good issue; the Lord did not do what he threatened to do. Now if we should take a quite contrary course, and put this man to death, we should do contrary to what that good prince did, (and that with good success,) do ourselves no good, but

procure great evil against our souls; that is, against ourselves, both bodies and souls strictly taken.

Jeremiah 26:20

This is a piece of story which we have recorded in no other part of Scripture. Some judge these words were the words of the same that spake before; but this is not likely, for then they had brought one instance for acquitting him, another for the condemning of him. They are therefore rather to be interpreted as the words of some others, either of the court, who were enemies to Jeremiah, or of his accusers, or their counsel, urging a later precedent, in the time of Jehoiakim, the king that at this time reigned, who also pretended to speak in the name of the Lord, and whose prophecy was the same in substance with this of Jeremiah.

Jeremiah 26:21

When Jehoiakim, our present king, and all his great men, heard of it, (probably by the information of others,) they judged it a capital crime, and used means to apprehend him, in order to the putting him to death, upon which the prophet being advertised of it, and fearing the issue, fled into Egypt.

Jeremiah 26:22

The innocent prophet considered not the king of Judah's alliance with the king of Egypt, (obliging him upon demand to deliver up any of his subjects who, being charged with capital crimes, should flee into his country for sanctuary,) and fled thither; but the king

sent after him one of his great men, (mentioned also Jer_36:12) with some others to his assistance.

Jeremiah 26:23

These persons sent by Jehoiakim brought back the prophet by force; he was tried and cast, judged worthy to die, and put to death, and ignominiously buried, not in the sepulchres of the prophets, or any men of repute and fashion, but amongst the vulgar people; which, as also his diligence to send for Urijah, (fled into a foreign country to save his life,) showed the great malice of this prince against the Lord's true prophets; though it had but very ill effects. The sum is, (if we take these words as the speech of Jeremiah's enemies,) What do you tell us of what Hezekiah did, you have a later instance of it in our present king's time, the cases of Urijah and of Jeremiah are fully paralleled. So as the case is a judged case.

Jeremiah 26:24

Though Jeremiah's enemies pleaded this instance of Urijah, which had this advantage of the other, because it was matter of fact done lately, and a case judged in this very king's reign; yet *the hand*, that is, the power and interest, of one

Ahikam, who, as appears from 2Ki_22:12, was one of Josiah's counsellors, and the father of Gedaliah, Jer_39:14, who upon the taking of the city was made governor, Jer_40:5,

was with Jeremiah. So as, through the good providence of God, Jeremiah was not delivered *into the hands of the people*, some of whom were mutable, and malicious enough, ready to do any thing the priests put them upon. And the after-advancement of the son of this Ahikam to be governor of Judah may justly be interpreted a reward in this life, which God gave him for his kindness to his prophet.

Jeremiah 27:1 JEREMIAH CHAPTER 27

The prophet sendeth yokes to five neighbour kings, thereby foreshowing their subjection to Nebuchadnezzar, Jer_27:1-7. he exhorteth them to yield, and not to believe false prophets, Jer_27:8-11. The like he doth to Zedekiah, Jer_27:12-18. The

remnant of the vessels shall be carried to Babylon, and continue there till the appointed time, Jer_27:19-22.

Here is a difficulty ariseth from this verse, which there have been various attempts to resolve, and whether any hath been fully satisfactory I doubt. *It is said this word of the Lord came to Jeremiah in the beginning of the reign of Jehoiakim* , and, Jer_27:3, the prophet is bid *to send the bonds and yokes by the hand of the messengers which came to Jerusalem unto Zedekiah king of Judah* , who began not to reign till about eleven years after the beginning of the reign of Jehoiakim. To solve this difficulty,

1. Some think Jehoiakim was a common name to all the sons of Josiah, and that Zedekiah is here called Jehoiakim, but I see no foundation for that conjecture from holy writ.
2. Others think it is an error in those that copied out the prophecies, but it is dangerous to admit that.
3. Others think that the prophecy came in the beginning of the reign of Jehoiakim, but was to be concealed until the reign of Zedekiah.
4. I had rather agree with those who think that this command came to the prophet first in the time of Jehoiakim, but was to be repeated by the prophet often, and accordingly was so until and in the time of Zedekiah; not that he always went about with bonds and yokes about his neck, but that by times lie put them on, and went about with them, as a type of that bondage which the Jews were suddenly to endure.

Jeremiah 27:2

God commandeth the prophet to procure, either by his own labour, or with his money, some yokes, with bonds to make them more fast; and to put some one of them upon his own neck, that therein he might be a type both to his own people, and also the people afterward mentioned, that they should be in bondage to the king of Babylon, and their yoke should be so fastened with bonds, that they should not be able to slip them, or get them from off their necks.

Jeremiah 27:3

It was and is the custom of neighbour princes, to send ambassadors into each other's countries to reside there, and maintain correspondence on the behalf of their masters. These nations were neighbours to the Jews, and their princes had their ambassadors resident at Jerusalem. Jeremiah is directed to carry each of these ambassadors a yoke with a bond, as a present from God to their masters; the meaning he is also ordered to tell them in the following words.

Jeremiah 27:4

The Lord of hosts, who hath therefore a power over all the creatures; who though he be in a special sense

the God of Israel, yet his dominion is extended to your masters' countries, as well as unto Israel.

Jeremiah 27:5

To evince to them that his dominion extendeth to them, he mindeth them that he was the first efficient cause of all the creatures, and made both all men and all beasts that are upon the earth, and therefore had a special propriety in them, and a universal power over them, it being in his power to dispose of what was at first the work of his hands, and accordingly in the methods and workings of his providence he did daily dispose of kingdoms and nations according to his pleasure, without being for such disposal of them accountable unto any person.

Jeremiah 27:6

By the former words God gave the prophet authority to assert his dominion, and right to dispose of all creatures; by these he authorizeth him to reveal his will, concerning the disposal of the lands of Edom, Moab, Ammon, Tyre, and Zidon, viz. that he had disposed of them to

Nebuchadnezzar the king of Babylon, whom he calleth his servant, because he did the work which he would have him to do; though, as God said of the Assyrian, Isa_10:7, he meant not so, he had nothing less in his thoughts than to obey any command of God; wicked men being God's servants, as the hawk is the prudent falconer's servant, who maketh use of the ravenous quality of the hawk to get game for him. Twice more at least we

find Nebuchadnezzar thus called, Jer_25:9 **43:10**. God further adds that

the beasts should serve him, by which he either means that the cattle which were in the possession of the men of those nations should also come into his power; or that God had also given the horses, and oxen, and other beasts which he should use in his wars for carriages, or conveniency to him, so as they should be really serviceable to him in his conquests of those countries.

Jeremiah 27:7

All nations shall serve him; that is, all these nations; and some think that it is expressed in the article used here demonstratively, though not so taken notice of by our translators. *And his son, and his son 's son* ; and Evil-merodach his son, who succeeded him, Jer_52:31, and Belshazzar his grandchild, Dan_4:1,**11**. Until the period of his kingdom shall come, (for nations have their periods,) which was after *seventy years* , according to Jer_29:10, during which years some say four princes ruled in Babylon, the Scripture mentions but three. After that he shall himself be conquered, as it came to pass in Belshazzar's time, Dan_5:30, Darius the emperor of the Medes taking his kingdom.

Jeremiah 27:8

That is, that will not, upon Nebuchadnezzar's coming against them, freely submit to his power, and yield themselves to his subjection. I will humble them by my sore judgments of *sword*, *pestilence* , and *famine* , and make them yield; and they shall not avoid what through their stubbornness they study to avoid, but shall at last be brought under by his power.

Jeremiah 27:9

It is uncertain whether these words were part of the message which Jeremiah by command from God sent to the kings above mentioned, or the prophet's words to the Jews; for as those pagan nations had

diviners, dreamers, enchanters, and sorcerers, so the Jews had them also, Isa_47:12,**13**: the meaning is, Harken to none of them that pretend as from God to foretell your escape from this judgment, and not being brought into servitude to the king of, Babylon, for you shall serve the king of Babylon. *By prophets* he

means such as pretended to some Divine revelations. By *diviners* he means soothsayers, of which were several sorts. By *dreamers*, such as pretend to revelations in their sleep. By *enchanters* and *sorcerers*, he means their astrologers, and such as used necromancy, or by any unlawful ways and means pretended to know the mind and will of God.

Jeremiah 27:10

Let them come by their pretended knowledge which way they will, what they say is false; and the issue of your belief of what they say will be nothing but your carrying into captivity out of your own country, and your ruin and destruction.

Jeremiah 27:11

Those that upon the first summons, or without making any hostile opposition, shall yield themselves servants to the king of Babylon, they shall remain still, and be left in the land to till the ground, and shall dwell therein. It is the time when God is resolved to put an end to the kingdom of Judah for a time, and to the other nations mentioned for ever: there is therefore no resisting of God's counsels; those that most quietly yield will be in the best condition.

Jeremiah 27:12

Some think this was at another time, but it is most probable it was the same time.

Jeremiah 27:13

That is, Why wilt thou wilfully not only ruin thyself, but thy innocent people, by the sword, the famine, and the pestilence? The word is spoken by the Lord, that all nations who will not willingly yield to the king of Babylon shall be thus destroyed.

Jeremiah 27:14

We shall find throughout all the Jewish story that wicked princes never wanted false prophets, ecclesiastical ministers who would entitle God to what they spake in humour to their governors. Such ministers they would have, and usually they proved fatal to them: so did Ahab's prophets, that encouraged him to go up to Ramoth-gilead, and Zedekiah's prophets, who persuaded him not to submit to the king of Babylon. Jeremiah persuades Zedekiah not to hearken to them; that is, not to believe them, nor follow their

advice; and he giveth him a good reason, because what they said was false.

Jeremiah 27:15

They make use of my name, and pretend to say what they say by commission from me, saith the Lord; but there is no such thing, I never gave them authority to speak any such things. And though possibly they do not design your ruin by these practices, for none can be thought to design their own ruin, yet that will be the end of it; for by this means your hearts are hardened against the revelations of my will, by which I shall be provoked to give you up to ruin; nor shall they escape, for they shall be ruined with you.

Jeremiah 27:16

The prophet, like God's faithful servant, spared none, but faithfully gave warning to all sorts, to take heed of the false prophets that undertook to foretell that the vessels of the temple carried away in the time of Jehoiakim, and his son Jehoiachin or Jeconiah, of which we read 2Ch_36:7,10, should be brought back again to Jerusalem in a short time.

Jeremiah 27:17

Believe them not, but satisfy yourselves as to God's providence with respect to you, and be content to be subject to the king of Babylon, so may you have your lives for a prey; though you be straitened as to your accommodations and plenteous and splendid way of life: if you do not, your city will certainly be laid waste; and why should you pull such a judgment upon your own heads?

Jeremiah 27:18

If they be true prophets, End have any communion with God, instead of foretelling the bringing back of the vessels carried away, let them apply themselves to hinder the carrying away of what vessels yet remain, and that either in the house of the Lord, or the king's house, or in Jerusalem; which is to be done no other way than by pleading with God to turn away his wrath, and not to bring those sore judgments which he is most certainly bringing upon you.

Jeremiah 27:19

These were all parts of the temple, or vessels used in it. See **1Ki 7**.

Jeremiah 27:20

Concerning the persons and things which the king of Babylon then carried away, see 2Ki_24:13-15.

Jeremiah 27:21

The prophet enlargeth his prophetic threatening, and makes it extend to all other vessels of price, in the houses of the king, the nobles, or more wealthy citizens.

Jeremiah 27:22

They shall be carried to Babylon, and there shall they be: see the fulfilling of this prophecy, 2Ki_25:13-15, 2Ch_36:18; and that they abode in Babylon till the end of the captivity, appeareth from Dan_5:2, where we read of Belshazzar's sending for them to drink wine in at his fatal feast.

Until the day that I visit them; that is, until the expiration of the time of the Jewish captivity, which was seventy years.

Then will I bring them up, and restore them to this place; the fulfilling of that part of the prophecy we have Ezr_1:7-11, in these words, *Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon to Jerusalem .* So punctually was Jeremiah's prophecy in this place fulfilled, and so exactly doth one part of holy writ agree with another, which are great arguments to prove the Divine authority of the Holy Scriptures.

Jeremiah 28:1 JEREMIAH CHAPTER 28

Hananiah's false prophecy: Jeremiah's answer, Jer_28:1-9. Hananiah breaketh Jeremiah's yoke: he foretelleth an iron yoke, and Hananiah's death, Jer_28:10-17.

Here is a great appearing difficulty, viz. *how the fourth year* could be called

the beginning of Zedekiah's reign, who reigned in all but eleven years, which if they be divided into three parts, the fourth year can hardly be in any propriety called the beginning of his reign. Many things are said to untie this knot, which by such as are curious may be read both in the English Annotations and in Mr. Pool's Synopsis, I shall only repeat what seemed to both them, and seemeth also to me, the best solution. Though it be said *in the fourth year*, yet it is not said, in the fourth year of Zedekiah's reign; they therefore think, that *the fourth year of the sabbatical course is here intended*. The Jews had a kind of jubilee every seventh year, it was a year when the land was to rest, and not be tilled, Lev_25:1-4, and in that year they were to release their debtors and servants, Deu_15:1; which notion of this fourth year is very probable, if the year wherein the city was besieged was a sabbatical year, or year of rest. For if Zedekiah's first year were the fourth of the seven that made the *sabbatical circle*, his third year was another sabbatical year, and his tenth another, presently after which the city was taken.

Of this

Hananiah we read no more in Scripture; it is probable from the place where he lived, which was one of the cities of the priests, that he was a priest, but no more than a pretended prophet. He comes to Jeremiah in the temple, where he was wont to deliver his prophecies, to confront him in the presence both of the priests and the people, saying,

Jeremiah 28:2

The false prophet counterfeiteth the style of the true prophets, both in the names which he gives unto God, and in speaking of what God would do, as if already done.

Jeremiah 28:3

It appeareth by what we met with Jer_27:16, that this was the constant song of the city prophets at that time, but we read not of any but this Hananiah, who was so confident as to limit a time; nor doth he mention any long time, he saith

within two full years; but he spake falsely, for it appeareth, from Jer_52:31, that Jeconiah was there thirty-seven years.

Jeremiah 28:4

Only it is admirable, that being so nigh the king's court he should mention the return of Jehoiachin, or Jeconiah, which, had it been true, must have been to the prejudice of Zedekiah, for Jeconiah was the right heir to the crown, being the son of Jehoiakim. Zedekiah his uncle was put in by the conqueror, but it is probable he saw Jehoiachin was more acceptable to the people, and that the faction for the nephew was greater than for the uncle. False teachers are always on the greatest side, either for number or for power.

Jeremiah 28:5

No text from Poole on this verse.

Jeremiah 28:6

The true *prophet Jeremiah* speaks to this false prophet with as much boldness as he had spoke to him with impudence, and in the same presence of the priests and of the people, but with a preface of great charity and modesty.

Amen, saith he; which particle is used in holy writ, either as a particle of *assertion* , as it is most ordinarily used both in this single form, and doubled by our Saviour in the gospel; or as a particle of *wishing and praying* , upon which account it is used in the Lord's prayer, though there it signifieth more than here, viz. a *faith or belief* that God will grant the petitions, as well as a *desire* that he would grant them; here it signifieth no more than the latter, and is expounded by the next words: nor indeed doth it, or can it here, signify so much as an absolute hearty desire, for Jeremiah could not heartily pray for that which God had told him he would not do. Jeremiah therefore must be understood here, either to have spoken only as a man, testifying the kindness he had for his country; then the sense is, If it be the will of God, or may it be the will of God; I wish what thou hast said might come to pass: or else in *sensu composito* : q.d. The Lord give unto this people a heart to reform and amend their ways, that the words which thou hast spoken may come to pass.

Jeremiah 28:7

The word which I am now about to speak concerneth, thee, and not thee alone, but all the people; therefore do thou mark it well, and let them mark it also.

Jeremiah 28:8

That is, Thou and I are not the first prophets that have foretold to countries and nations the great judgments of God coming upon them,

war, evil, pestilence: by *evil* , some think is to be understood famine, but it is not much material.

Jeremiah 28:9

By peace is here meant prosperity, all good being by the Hebrews usually understood under the notion of *peace* . The prophets either prophesied evil or good, according as God revealed his will unto them; what way was for them to discover whether the prophets were truly sent of God, yea or no? It was known by the event: this was the rule God set, Deu_18:22,

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken. But this was not true on the contrary part, for a prophet might speak a thing, which thing might come to pass, and yet be none of the Lord's prophets, nor be hearkened to, as appeareth from Deu_13:1-3. Some have thought that prophecies concerning good things always were brought to pass if the prophet were a true prophet, but it appeareth otherwise from Jer_18:9,10. Prophecies both concerning good and evil might not come to pass, and yet the prophet be a true prophet, in case the manners of the people altered; for in all promises or threatenings of temporal good or evil there is a condition to be understood; God neither by his promises bindeth himself to do good to wicked men, nor by his threatenings tieth up his own hands from showing mercy to such as turn good: but some observe yet this difference, that good things are in Scripture never absolutely promised, but they come certainly to pass, and are fulfilled; but God for terror often threateneth evil things, without expressing any condition, when notwithstanding a condition is understood, upon the fulfilling of which the threatening cometh not to pass, as it was in the case of

Nineveh, upon the prophecy of Jonah. But the greater difficulty is to determine by what rule they could judge one a true or false prophet, if they might not always judge by the event, the coming or not coming to pass of what he prophesied. I answer, they were to judge from the word of God, as well as from the event, Isa_8:20; therefore, Deu_13:1-3, the people were commanded not to hearken to that prophet which should confirm what he said by a sign or wonder, if his scope were by it to persuade people to idolatry. So that if a prophet prophesied good and prosperity to any people, the people were to consider what his scope was, and whether what he prophesied was according to the law of God, which speaketh no good to a wicked impenitent people; and though what he said came to pass, yet he was to be determined no true prophet, if what he said were contrary to God's revealed will, or his scope in speaking of it was to harden people in sinful courses, or to seduce them from the right ways of God. Jeremiah here, as to the trial of the truth of his and Hananiah's contrary prophecies, appealeth to the event, telling him that he as a man heartily wished that his words might prove true.

Jeremiah 28:10

The prophet Jeremiah's coming into the temple with a yoke upon his neck, as a type of the yoke of the king of Babylon, under which the Jews were to come, gave occasion to the affront given him by the false prophet; in a further degree of impudence, being thus confronted by Jeremiah, he pulls the yoke off Jeremiah's neck, and breaketh it in a high and impudent contempt of God, and his will revealed by this prophet, and confirmed by this yoke as a sign, adding also the following words.

Jeremiah 28:11

As God hath his sacraments to confirm the truth of his word, of which his ministers are the stewards and administrators; so the devil hath his sacraments, of which his prophets are the administrators. God by his prophet Jeremiah had revealed his will as to the king of Babylon's success against many nations, and bringing them into his servitude; as a sacrament or sign of this, he had commanded Jeremiah to put on a yoke with bonds. Hananiah, the false prophet, cometh in the name of God, and declares the contrary, that within two years God would break the yoke of the

king of Babylon, and free the nations in subjection to him; and as a sacrament or sign to gain credit to this falsehood, he plucks off Jeremiah's yoke, and breaks it, and expounds himself that God should so break the king of Babylon's yoke from the neck of all nations, and pretends he had a commission from God to say this. Jeremiah, not able to endure to hear such lies, goeth away in testimony of his dissent from him, and adherence to what he had said.

Jeremiah 28:12

Some time after this, God taking notice of the affront put upon his prophet Jeremiah, for faithfully discharging the message with which he had intrusted him, revealeth his mind unto Jeremiah, that he might declare it unto the people, and particularly to this false prophet.

Jeremiah 28:13

Jeremiah seeing the impudence of Hananiah, and that his further discourse with him would do no good, but it may be have caused more danger to himself, prophesying what was more ungrateful to the people than what the false prophet prophesied, and possibly desirous further to know the will of God, withdrew himself. Soon after God sends him back to the people and to Hananiah with this message, That he by his false prophecy had done the people no good, but much hurt, further incensed God against them, and provoked him to make their judgment heavier, giving them iron yokes instead of those of wood.

Jeremiah 28:14

For notwithstanding all he had said, God was resolved to justify his word, and to bring them under subjection to Nebuchadnezzar, and to give all they had also into his power.

Jeremiah 28:15

Jeremiah being a second time confirmed in the truth of his revelation, and having likewise a special revelation relating to this false prophet, comes now and tells him his doom, viz. that he should die within a year, because he had taught people to believe, and to hope for, and trust to what was false, and they were never like to see.

Jeremiah 28:16

And because by this his doctrine he had made God a liar, contradicting his will revealed by Jeremiah, and by it taught people to hold out against Nebuchadnezzar, and not quietly to yield to him.

Jeremiah 28:17

That is, within the compass of a year after that Jeremiah had spoken these words, within two months after that Jeremiah had thus prophesied, as appeareth from Jer_28:1; so dangerous a thing it is for ministers to teach people contrary to the revealed will of God.

Jeremiah 29:1 JEREMIAH CHAPTER 29

Jeremiah's letter to the captives in Babylon, to be quiet there, Jer_29:1-7: not to believe false prophets; nor expect to return till after seventy years, Jer_29:8-14. The destruction of those who remained in Judah for their disobedience, Jer_29:15-19. The fearful end of two lying prophets, Jer_29:20-23. Shemaiah's letter against Jeremiah, Jer_29:24-29, who readeth his doom, Jer_29:30-32.

There were two carryings into the captivity of Babylon, the latter about eleven or twelve years after the former; the first was in the time of Jehoiachin, of which we read in 2Ki_24:14, when *the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths, were carried away*, as we read there, amongst whom were some priests and prophets.

Jeremiah 29:2

After this captivity.

Jeremiah 29:3

Zedekiah the king of Judah having some occasion to send two messengers, named *Elasah* and *Gemariah*, to Babylon, whether to carry his tribute money or upon what other errand is not expressed; Jeremiah, knowing that as there were some false prophets at Jerusalem, who fed people with hopes of a speedy return, so there were some with them in Babylon who did the like, (two of which he afterwards in this chapter reflecteth upon,) writeth the following letter, and sends it by these two messengers,

to quiet the people's minds, and to help to compose their spirits, disturbed by these false prophets, and raised up to vain and idle hopes, for which there was no ground at all.

Jeremiah 29:4

So as this letter was not wrote from himself, advising them charitably, but he had commission from God, by whom he mindeth them, as the principal efficient cause they were ordered to be carried away by, though their own sins were the meritorious cause, and Nebuchadnezzar with his captains and soldiers where the instrumental cause.

Jeremiah 29:5

No text from Poole on this verse.

Jeremiah 29:6

That is, Be not uneasy in your minds, not resolving what to do, through the prophecies of the false prophets, that tell you the captivity shall be but two years, or at least very short; but do all things which you would do if Babylon were to be your fixed habitation (as it is like to be for seventy years, say the prophets what they please); marry, and give and take in marriage, do whatsoever it becometh prudent men to do, who would accommodate themselves in a place where they are like to abide, and preserve their families, that they might not be utterly extinguished. The words must not be understood as a precept, obliging all in the captivity to do every of these things, which it may be they were not able all to do, but as a counsel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place seventy years.

Jeremiah 29:7

That is, Seek to God for it, or rather live peaceably in it, and by all lawful means seek the welfare of it; do not raise any tumults or seditions, nor take part with those that do. And while your captivity lasts do you pray for it; (from whence those who think that Christ hath added new moral precepts, and reckon this precept of praying for enemies as one, may understand that praying for enemies was but a branch of that love to our neighbour which God required under the Old Testament;) for it was lawful for them to pray against Babylon at other times, Psa_137:8 Jer_51:35; but

when God hath put a yoke upon our necks, we must patiently wait until he takes it off. The lawyers say that *protection requireth allegiance to governors* . This text lets us know also that it requireth our prayers for them, though they be conquerors and tyrants.

For in the peace thereof shall ye have peace; for God having by his providence cast us under their power, our peace dependeth upon theirs.

Jeremiah 29:8

The Lord knows that you have a company of false prophets that tell you other things, and promise you a sudden return out of your captivity, pretending to know it by revelation from God, or by divination, &c., or to have it discovered to them in dreams. It is the will of God that you should not hearken to them, for they do but deceive you, and ye are accessory to your own ruin; they see you are pleased to hear such stories, and that causeth them to dream, as Jer_5:31, *The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so* . Thus, Isa_30:10, they said *to the seers, See not; and to the prophets, Prophecy not to us right things, speak unto us smooth things, prophesy deceits* . False teachers and guides of people's souls are the greatest plague can befall a nation, people from them expecting to hear the mind of God, and for the most part people are accessory to their own ruin in them. It can indeed hardly be imagined what other temptation persons whose office it is to reveal the mind of God should have to do otherwise, but the humouring and pleasing of a corrupt people, who through their fondness of their lusts are not patient of sound doctrine; so as though the church of God hath in all ages been troubled with dreamers, yet it is a wicked people that causeth them to dream.

Jeremiah 29:9

No text from Poole on this verse.

Jeremiah 29:10

From this text appears that the seventy years' captivity was to be accounted from the first carrying into captivity in the time of Jehoiachin, so that eleven years of it were elapsed before Zedekiah was carried away. Whatever, saith the prophet, these

dreamers tell you, you must abide seventy years in Babylon, accounted from your first going thither; it is therefore your wisdom to acquiesce in the will of God, and to compose yourselves; and, to encourage you, the Lord by me assureth you, that after those seventy years shall be expired, as he hath now visited you with evil, so he will visit you for good, and fulfill the promise he hath made to you, and you shall return again to Jerusalem. We have the fulfilling of this recorded in 2Ch_36:21,22 **Ezr 1:1**. The promise was before, Jer_25:12 **27:22**. Daniel understood it from the words of this prophecy, Dan_9:2, which put him upon prayer at the expiration of that time.

Jeremiah 29:11

This deliverance will not depend upon your merits, but upon my own mercy and kind thoughts and purposes. I have for the seed of Abraham my servant, and I am resolved in my own thoughts what to do; I intend not the blotting out of the name of Israel from the earth, but to give such an end to their trouble as themselves expect and desire, though not so soon as they may expect it, being deceived by their prophets. There shall be an end of your captivity in my time, and that is after you shall have fulfilled seventy years in that captivity.

Jeremiah 29:12

I will not only give you a temporal salvation and deliverance, and bring you into your own land, but you shall go thither with new hearts; you shall worship idols no more, but you shall worship me, and be serious and diligent in your addresses and applications to me, and I will listen to you in those applications.

Jeremiah 29:13

That is, sincerely, as Psa_119:2.

Jeremiah 29:14

This verse containeth no more than was said before, only it is repeated in a little different phrase, for the further confirmation of their faith, and the promise is a little enlarged. God saith he will be *found of them* , that is, he will answer them. It is expressed in this nation to correspond with the term seeking, by which prayer is expressed, and to let us know that those that will have God's favour must *find it* ; which implieth a seeking and inquiry after it.

The promise, which before mentioned only their return from Babylon, is enlarged, and made here to extend to all places whither they were driven; for though the body of the people were carried to Babylon, yet it is more than probable that many of them shifted for themselves into other countries, and were in exile, but not in captivity. Cyrus's proclamation, 2Ch_36:22,23, extended to his whole empire.

Jeremiah 29:15

The prophet here turneth his speech to some wicked Jews that were in Babylon, or in Judea, and more believed some false prophets, who told them of a much quicker return, than Jeremiah telling them the truth from the mouth of God,

Jeremiah 29:16

The word

know is, as some think, needlessly supplied, for the following particle might be as well translated *for* , or *because* , or *therefore* . By the king he meaneth Zedekiah, whom he chooseth to express under the notion of him

that sitteth upon the throne of David, to take away the vain hopes which the Jews conceived from the promises which God had made to David, and to his seed.

Jeremiah 29:17

No text from Poole on this verse.

Jeremiah 29:18

These verses contain no more than the threatening which we have had more than once before. He had compared them to *vile figs* , Jer_24:8,9,10 there threatened them with being made *a reproach, a proverb, a taunt, and a curse* ; and consuming them with the sword, famine, and pestilence: the same thing before delivered by word of mouth to those in Judea, is here repeated in a letter to that part of the Jews in Babylon, to take them off from giving credit to their false prophets, whether in Judea or in Babylon, who deluded them with the promises of a speedy return. Believe it, (saith the prophet,) you shall be so far from returning, whatever your idle prophets tell you, that your brethren that are here shall be brought to you, or destroyed with the *sword* , the *famine* , and the

pestilence , or scattered into other kingdoms, where they shall be made

a curse, and an astonishment, and an hissing, and a reproach.

Jeremiah 29:19

A contempt of the word of the Lord was the cause of this people's ruin, and will be the cause of ruin to any people. See Jer_7:26 **11:7,8 17:23**. Lest they should say that they only disobeyed the prophets, God mindeth them that in not hearkening to them they did not hearken to him. The same thing Christ saith of the gospel ministers, Luk_10:16. The not believing, or not obeying, what ministers teach not in a due discharge of their office of revealing the will of God, is no contempt of God, but of them, who for that cause deserve to be contemned; but supposing that what ministers deliver be the mind and will of God revealed in holy writ, and but a true explication and application of that, not to hearken to God and not to hearken to them is the same thing.

Ye would not hear, saith the Lord; ye wilfully refused to believe them, speaking the truth to you in my name, and to obey those monitions they gave you by my direction. All this was a not hearing God.

Jeremiah 29:20

Those phrases, **I have sent**,

and *I have driven* , &c., are diligently to be observed by us. There is no evil in cities or nations which is an evil of punishment, but, whoever be the instruments to bring it, God is the author of it. These phrases also signified to those Jews that God was likeliest to know best how long they should stay there, because he sent them thither.

Jeremiah 29:21

Of these two persons we read no more in holy writ: that they pretended to be prophets, that they abused the name of God, pretending to reveal his will, whereas what they said was not the will of God, but a falsehood, we learn out of this verse; and that they were both of them burnt by the king of Babylon we find in Jer_29:22. What the falsehoods they published were is not expressed, but it is most probable they were some of those that pretended that God had revealed to them, that within two years, or

a short time, the captives carried away with Jehoiakim should return out of Babylon. God here tells those that were of the captivity, that those two wretches should themselves be slain by the king of Babylon.

Jeremiah 29:22

As false teachers are of the highest sort of transgressors, speaking lies in the name and under pretence of the authority of the God of truth; so God in his providence ordinarily makes them the greatest examples of his vengeance. God threateneth to bring them to an end that should turn into a proverb, that when men had a mind to curse others, wishing them the greatest evils, they should pray to God to make them like Ahab and Zedekiah, whom the king of Babylon burnt, or roasted in the fire; the word *Mlq* signifieth both, *Lev_2:14*; and roasting signifieth only to burn by degrees, which probably was the specifical punishment of these two false prophets, for we learn from the instance of the three children, *Dan_3:19*, that the consuming of persons slowly in a fiery furnace was a kind of punishment in use amongst the Chaldeans.

Jeremiah 29:23

The reason here given must not be understood as the reason of the king of Babylon's punishment of them, but why God gave them up into his hands, because they had committed **villany** or *folly* in Israel; which is expounded by the next words, they had

committed adultery with their neighbours' wives. All sin is *folly*, and so called in Scripture, uncleanness particularly, *Gen_34:7*; here it is called villany, to denote the heinousness of it, especially in those whose office it was to teach others that they ought not to do it, *Rom_2:22*. Falsehood in discharge of a trust is ordinarily attended with debauchery of life, nor indeed can it be reasonably imagined that those who, to humour men, have debauched their consciences, and declared things as the will of God, which they know are not so, should be more true and honest in their conversation towards men. The second crime of these false prophets was, what gave them their denomination, teaching people what God never bid them speak. Now this, saith the Lord,

I know, and am a witness to; their adulteries are in secret, but I am a witness to them; the poor people do not know that they teach

them lies, but I know it. God will deal with men not according to what men like themselves know of them, and can prove against them, but according to what he knows and can witness against them.

Jeremiah 29:24

We have no guidance from any other scripture to teach us who this

Shemaiah was, but it is very probable that he was one of those who at this time were in the captivity of Babylon, and so came to the knowledge of Jeremiah's letter, mentioned in the beginning of the chapter, and wrote what followeth to Zephaniah, the son of Masseiah the priest, and the rest of the priests, to have Jeremiah punished; but why he is called the

Nehelamite is not so evident, for that the word is derived from *MLwx* a dreamer, is not very probable; we read of no such place in Judea as Nehelain or Halem, but we cannot imagine that the names of all the towns in Judah are to be found in Scripture: he is thrice in this chapter called the *Nehelamite*; so as it is probable that there was such a place as Nehelam, from whence he was.

Jeremiah 29:25

No text from Poole on this verse.

Jeremiah 29:26

Priest, that is, high priest, as some have thought; but it appears from *2Ki_25:18*, that Seraiah was at this time the high priest, and this Zephaniah was the second priest, as he is there styled, as also *Jer_52:24*; nor must any think that the Jehoiada here meant was the immediate predecessor of Zephaniah, for besides that Jehoiada was high priest, which Zephaniah never was, there were near two hundred years betwixt the death of Jehoiada and this time; in the stead therefore here signifieth, that thou shouldst be like the good high priest Jehoiada; unless some other Jehoiada was meant, who was turned out, and this Zephaniah put in his room.

That ye should be officers in the house of the Lord, for every man that is mad; that thou mightest have a care of religion, and particularly take care of persons who being mad or phrenetic make themselves prophets. The priests had a power to restrain such persons by imprisoning them, or putting them in the stocks,

by which most agree a particular punishment is expressed, but for the nature and way of it is not determined. Those who in so uncertain a thing have a mind to read what hath been said, may find it both in Mr. Pool's Synopsis Criticorum, and the English Annotations upon this verse, but the learned author of them reciting what authors have said, concludes it at last not with any certainty to be determined.

Jeremiah 29:27

He means it of an active, real reproof, as appears by what went before; he would have had Jeremiah imprisoned, or put to that punishment which they called the stocks, the nature of which we cannot determine, concluding him to be but a madman, and one who was not made a prophet by any immediate mission from God, but had only made himself a prophet.

Jeremiah 29:28

The matter of fact was true, as appeared Jer_29:5,6, but it was false that this was the effect of phrensy, or that he spake this of his own head without commission from God; for he wrote nothing of this nature but by order from God, as appeareth from Jer_29:4, where he began his letter with, *Thus saith the Lord of hosts, the God of Israel* .

Jeremiah 29:29

It is uncertain whether Zephaniah did this out of kindness to Jeremiah, for we read he was sent to Jeremiah upon messages, Jer_21:1 **37:3**, from the king, or because he would not apprehend him before he heard him, and let him know that he did nothing against him but upon information, &c.

Jeremiah 29:30

No text from Poole on this verse.

Jeremiah 29:31

This is the great mischief of false teachers, they are the causes of people's trusting in lies; and from hence the sins of false prophets are ordinarily aggravated.

Jeremiah 29:32

I will punish Shemaiah the Nehelamite, and his seed: punishments of this life ordinarily are extended to the children of sinful parents, for the parents' sake, who are punished in their

children, being *res parentum* , a considerable part of their parents' goods and portion. *He shall not have a man to dwell among this people* ; he and his whole posterity shall be rooted out;

neither shall he behold the good that I will do for my people; and neither he nor they shall live to the time of my people's return from the captivity of Babylon.

Because he hath taught rebellion against the Lord; because by the falsehoods which he hath taught he hath been an instrument to make people disobey the commands of God. We had the same clause Jer_28:16, and such a kind of threatening we find Amo_7:17, denounced by that prophet against Amaziah the priest of Beth-el, forbidding him to prophesy at Beth-el, because it was *the king 's court and chapel* . To obstruct the revelation of God's will to people, or to publish what is contrary to it, to seduce people from believing it, or yielding obedience, are both crimes that have been and will be of fatal consequence to them and their families who are so hardy as to incur the guilt of them.

Jeremiah 30:1 JEREMIAH CHAPTER 30

God showeth Jeremiah the deliverance and return of the Jews, Jer_30:1-9. He comforteth Jacob, Jer_30:10-17. Their return shall be gracious. Wrath on the wicked, Jer_30:18-24.

This title is thought to extend to all we have both in this and the next chapter, both which mostly consist of comfortable promises of the restoration of this people, and teacheth us what ought to be the matter of our sermons; we ought to speak nothing for substance but what we can justify to come from the Lord, which all doctrine doth that is bottomed on Scripture, though opened and made more plain and intelligible by words formed in our own minds.

Jeremiah 30:2

It is uncertain whether this was a command from God to Jeremiah to record all the revelations which God had made to him, or only the revelation contained in this and the following chapter, which consists chiefly of promises of the people's restoration; and so God might command them to be written that they might not be forgotten, but be at hand for the people to read during their

captivity, to keep up their faith and hope in God. A book, in the Hebrew dialect, signifieth any parchment or roll; God would have them recorded to testify his truth, and the truth of the prophet, when they should see the things accomplished.

Jeremiah 30:3

The reason why God would have the prophecy written, was for a memorial of God's truth in his promises. Israel never returned as to the body of the people, but those of the ten tribes which were God's people did return; we read, Luk_2:36, of one Anna who was of the tribe of Asher, and many more doubtless did return according to the promises, Jer_3:12,14 23:6 31:1,6 Eze 37:21,22. It is uncertain whether this promise of returning to their own land was fulfilled in those few of the ten tribes who joined themselves with those of Judah after they were returned from Babylon, or remaineth yet in part to be fulfilled. The former is most probable, and that there shall be no such time when the Jews shall return again to Jerusalem, and possess their own land, for it is hard now to give an account where the posterity of the ten tribes be by whose return the promise should be justified. Besides that the phrase in the beginning of this verse, *For, lo, the days come*, seem to import a more speedy fulfilling of the promise than after some thousands of years, though it is certain the Jews feed themselves with some such expectations.

Jeremiah 30:4

No text from Poole on this verse.

Jeremiah 30:5

God here speaketh, but whether personating other nations or the Jewish nation is not agreed, nor yet whether this text refers to the times of the Messiah, when the nations should tremble, or the time when Darius invaded Babylon, or the times of Gog and Magog, (of which read **Eze 38**) or the time when the Chaldeans invaded Judah: this last seemeth most probable, and that God by this intended only to rouse the Jews out of their security, and put them off from expecting peace according to the flatteries of the false prophets, assuring them that the times that were coming next were not times of peace, but such as should make them tremble.

Jeremiah 30:6

The voice which I hear is not the voice of women, but of men, and those the strongest and stoutest men, yet it is a voice like the voice of women in travail, roaring out through their pains; and the posture I see the generality of men are in is like the posture of women in travail, who hold their hands upon their loins, hoping thereby to abate their pain. Was it ever heard that males had the pains that use to attend child-bearing women?

And all faces are turned into paleness; and all men's faces look as if they had the yellow jaundice; or are of the colour of blasted corn, as the word signifieth, Deu_28:22.

Jeremiah 30:7

It is no wonder that there is such a trembling upon all hearts, such a consternation and great complaining; for it will be a time of no ordinary calamity, but of great evil and misery, in the same sense as it is called a great day, Joe_2:11, *great and terrible* ; and Zep_1:14, &c.; there never was such a day before. It will be a day of trouble to those that are the posterity of Jacob, both good and bad; they shall not be delivered from it, but they shall be delivered out of it.

Jeremiah 30:8

In that day; not in that great day before mentioned, but in the day when God should deliver the seed of Jacob *out of trouble* . God threatens to break the yoke of the king of Babylon, that is, to break that power of his which for seventy years he should exercise in keeping the Jews under; and he would break the bonds in which they should be kept, and foreign nations should no more serve themselves upon the Jews.

Jeremiah 30:9

Who is here meant by David is not well agreed. Some think this promise was fulfilled in the rule of Zorobabel, and those after the captivity of Babylon, of the family of David, who ruled over the Jews, though not under the style of kings; others think that Christ is intended, as in the other parallel prophecies, Eze_34:23 **37:22** Hos_3:5, and that the deliverance here promised was spiritual; and indeed unless we so understand it, it will be hard to assign a time when the promise of the former and this verse was made good, for

upon the return from the captivity to the coming of Christ, and from his time to this day, other nations have served themselves upon the Jews, and they have been in perpetual servitude, first to the Persians, then to the Grecians, then to the Romans, in servitude to whom they were at the coming of Christ, and soon after miserably subdued by them, and since that time almost all nations have served themselves of the Jews. Either therefore this prophecy must be understood in a spiritual sense of the kingdom of Christ, under which the Jews that received him were made spiritually free; or else there is a time yet to come, when this ancient people of God shall be restored to a further civil liberty than they have enjoyed ever since the captivity of Babylon, and be more fully converted to Christ than they yet are; towards which sense many texts of Scripture, besides this, look; particularly Rom_11:25,26.

Jeremiah 30:10

You that are my servants, and the posterity of Jacob, though your captivity be threescore and ten years, yet be not afraid that I have quite forgotten you, or my promise made to your fathers. For I will assure you, that though I have for your sins sent you afar off, yet you are not beyond the reach of my saving arm; you shall return out of the captivity of Babylon, and be at rest: as they were for one hundred and fifty years during the time of the Persian monarchy; a short history of which we have in the books of Ezra and Nehemiah.

Jeremiah 30:11

To save thee with a temporal salvation and deliverance, and those of thee who are Israelites indeed with a spiritual and eternal salvation; but the first is what is here principally intended. God puts a difference betwixt the chastisements of his people, and the punishments of their enemies; the latter he destroyeth with an utter and total destruction, to make an end of them; but he chastens his people like a father for their profit, and will not bring them to utter ruin. He corrects them

in measure; the Hebrew word signifieth, in judgment; that is, not in equity only, but in wisdom, or with moderation, whereas he is said to punish his enemies in fury. There are many texts of Scripture that mention this difference which God puts betwixt his

punishing his people and his punishing their enemies, Isa_26:14,**19 27:7,8**. But yet God will not let his own people go altogether unpunished, that by it they may be reclaimed, and the world may take notice that God is of purer eyes than that he can, in any persons, behold iniquity.

Jeremiah 30:12

Interpreters generally understand by bruise or wound here the state that the Jews should be in the captivity of Babylon, which would be miserable, and so miserable that it would be incurable from any hand, except the hand of God. But I do not understand why it may not as well be interpreted of their sinful state, with reference to God's purpose, and interpreted by 2Ch_36:16, where it is said, *The wrath of God arose against them till there was no remedy* . They had sinned to that degree that God had resolved into captivity they should go, and there should abide till the determination of seventy years.

Jeremiah 30:13

Concerning the general design of the prophet in these words, all interpreters seem agreed that the prophet's scope is to bring their uneasy thoughts to a rest, and make them rest satisfied with the providence of God; for there was no resistance of the will of God, which he metaphorically expresseth under the notion of one miserably and incurably wounded, whom no physician or surgeon could heal, and for whom there was no effectual plaster: but concerning the particular sense of the Hebrew words much is critically said, which I conceive not my work to repeat, nor is it of much moment to us to know whether the word more properly signifies

healing medicines, or courses of cure, or plasters ; those who are curious may read sufficiently about it in the English Annotations upon the text. It may be more material to consider whether the prophet's meaning be, there was none would do it, or there was none could do it, or there was none should do it, that is, whom God would admit at present to do it; as he elsewhere saith, though Noah, Daniel, and Job, and though Moses and Samuel, stood before him, they should save none but their own souls. The prophet's design doubtless was to satisfy this people that there was no present remedy for them but patience: though some would

in charity plead for them, and though their false prophets might promise a cure; yet in very deed God would admit now of no plea for them, and all means that could be used for their more speedy restoration would prove no healing medicines, but like medicines that make the patients worse, and irritate instead of allaying the distemper.

Jeremiah 30:14

In the time of thy prosperity thou hadst many friends, but now they have

forgotten thee. Very probably the Egyptians and Assyrians, whose help the Jews made often use of, are the *lovers* here intended, 2Ch_28:21; Has. xii. 1; indeed the Egyptians were before conquered, or very much brought low, by the king of Babylon. They see the miserable case they are in, and now do not covet thee as formerly, they discern that I have wounded thee with such a wound as cruel men use to give their enemies; though it be in me no act of cruelty, for it is but in a just punishment of your iniquities, which were increased to a very great multitude.

Jeremiah 30:15

Why criest thou for thine affliction? thy sorrow is incurable:

Why complainest thou of my dealings with thee? or, as Jer_15:18, the cause of thy sorrow is incurable: or, as others, Why complainest thou that thy sorrow is incurable? Though it be so, yet thou hast no reason to complain of my dealings, for thy destruction is of thyself; I am just in what I have done, for I have but given thee that death which is the wages of thy work of sin; nor was I suddenly provoked, it is for the multitude of thine iniquities, and in that case the living man hath no just reason to complain, Lam_3:39.

Jeremiah 30:16

The particle Nbl is thought here to be ill translated *therefore* , for manifestly it is not a causal or illative, and those who interpret it therefore refer it to what went before, Jer_30:10,**11**. It were better translated *nevertheless* , or *notwithstanding yet* : so the learned author of the English Annotations thinks it should be translated Isa_7:14 **30:18**, and in many other texts.

This text is a declaration of God's free mercy: though this people had justly provoked the Lord by their iniquities to punish them, yet he would at length revenge them of their enemies, and those that spoiled them should feel his justice, and be themselves spoiled: so Isa_10:12 **33:1**. God ordinarily punisheth those that have been enemies to his people more severely than his people have been punished by them; the reasons are, because though they serve God in chastising his people, yet they do it not designedly, Isa_10:7, and commonly they exceed a measure in their executing God's vengeance.

Jeremiah 30:17

As the miserable state of this people was by the prophet, Jer_30:12,**13**, described under the similitude of a man wounded, and bruised, and sick; so their more prosperous state is described under the notion of health, and God's action in restoring them expressed under the notion of healing, both here and in many other texts, Isa_6:10 **19:22** Isa_57:18,**19**. The particle here translated because may so signify, here, for often the scorn and contempt of God's people's enemies causeth God to make haste to their salvation and deliverance; but many think that it were better translated *although*, as it is Jos_17:18: though the heathens call thee one that I have cast off, as a man doth his wife; yet they shall see the contrary, for I will heal thee of thy wounds.

Saying, This is Zion, whom no man seeketh after; though they deriding say, This Zion whom none cares for. Some think that in this they alluded to the original signification of the word Zion, which is, a dry or waste place.

Jeremiah 30:18

This verse manifestly is a promise of the rebuilding of the city, and was fulfilled in the times of Ezra; and the term

captivity, which in its proper sense relates to persons, not to places, being here applied to places, signifies the miserable state of Jerusalem upon the taking it by Nebuchadnezzar, which God promiseth to change or alter under the notion of

bringing again; so we read of the captivity of Job, who yet strictly was never a captive, Job_42:10. Whether by the term heap be meant the heap of rubbish into which the city was turned, upon

the taking of it by the king of Babylon, or the *hill* upon which the city was builded, is not much material; by the *palace* is meant either the king's house or the temple: so the verse is a promise of the building again of the city, the temple, and the chief governor's house, all which was fulfilled by Ezra, Nehemiah, and Zerobabel, the history of which we read in the books wrote by Ezra and Nehemiah.

Jeremiah 30:19

Out of them shall proceed thanksgiving; thanksgiving to God, as Jer_17:26, either thank-offerings, Lev_7:12,13, or vocal thanksgivings.

And the voice of them that make merry; either in a religious sense, or in a civil sense if it be taken in the former, it signifieth their mirth at their religious festivals, of which we read much in Scripture, Psa_42:4 **118:15**, &c.; if in the latter, it signifieth their happy and joyful state after their restoration.

I will multiply them, and they shall not be few; though they be diminished in the captivity, yet I will return to them in my wonted providences, and multiply them according to my promise to Abraham, so as they shall be for number many.

I will also glorify them, and they shall not be small; and as to their quality, it shall be honourable; though during those seventy years they shall be a people of mean or no reputation, yet after that time they shall recover their ancient reputation, and again be a people great for honour and glory.

Jeremiah 30:20

Their posterity also shall be as happy, and in as much repute, as they were before this carrying into Babylon. Their church, or the body of the people of the Jews, shall from generation to generation be established. And though in those times there will be some that will oppress them, yet they shall not escape my vengeance that do it, for I will protect and defend them.

Jeremiah 30:21

Their governor shall proceed from the midst of them: this promise was made good in Zerobabel, and other governors of the Jews after their return out of captivity, till they came to be subdued by the Romans. Some restrain this unto Christ, and make

it a prophecy of Christ being born of the Jewish nation; it is he, they say, that was meant by David, Jer_30:9: and it is not improbable that the sense of the text may reach unto Christ, but it seems literally to be understood of Zerobabel, and to be opposed to *strangers* ruling over them, which was no small piece of their calamity while they were in captivity.

He shall approach unto me; that is, he shall serve me, and I will favour him; or, this people shall serve me, and I will favour them, and not be as one at a distance or far off from them. Some understand this of the civil governor that should be after the captivity; some understand it of the people; some understand it of Christ. Those that understand it of the governor, make it to signify the special favour that governor should be in with God and his religion; those that understand it of the people, make it to signify the religion of the people, and the favour they should be in with God; those who understand it of Christ, interpret it of his favour with God, by whom also the saints have their access.

For who is this that engaged his heart to approach unto me? Interpreters are yet more divided about this phrase; some apply it to Christ, either as an admiration of his excellency, or as denoting that none but he could draw near to God in that manner as he did, nor had any such a delight in the sons of men as he, so as for him to be a Mediator betwixt offenders and an offended God; none but he durst look in the face of an angry God. Others understand it of God's people, intimating that in the day when they should return out of captivity there would be but few that with any serious purpose of heart would apply themselves unto God, or signifying the impotency that is in man heartily to draw nigh to God, till (as it is before said) God causeth him so to do; and some think the words have a reference to the covenant mentioned in the next verse.

Jeremiah 30:22

God in these words declares that in that day he would renew his covenant with Israel, (at least the true Israelites,) and they should be his people to serve and to obey him, and he would be their God to protect and bless them with all temporal and all spiritual blessings.

Jeremiah 30:23

The whirlwind of the Lord goeth forth with fury; the vengeance of God compared to a whirlwind, for the suddenness of it, and because it should encompass them to their ruin, *a terrible whirlwind*.

A continuing whirlwind; or, a continuing whirling; not a sudden blast of wind, that shall presently go over, but a vengeance that shall abide. The miserable effects of which, in destroying, shall be either upon the heathen, or upon the wicked Jews that shall continue in their disobedience and stubbornness.

Jeremiah 30:24

He expoundeth in these words the continuing whirlwind, spoken of Jer_30:23, and withal lets them know that what the false prophets said of a speedy return out of Babylon of those already there, or of the not going of those which as yet were in Judea, was all but falsehood; for the Lord was angry, and was resolved to fulfil the purpose of his heart in punishing them. And though at present they would not consider nor believe it, yet afterward, when they should see things come to pass according as he had said, then they should consider what he had told them.

Jeremiah 31:1 JEREMIAH CHAPTER 31

The restoration of Israel published, Jer_31:1-14. Rachel mourning is comforted, Jer_31:15-17. Ephraim repenting is brought home, Jer_31:18-21. Christ promised, Jer_31:22-26. His care over the church, Jer_31:27-30. His new covenant, Jer_31:31-34. The stability and enlargement of the church, Jer_31:35-40.

When the Lord's anger shall turn, he having performed all the thoughts of his heart upon the wicked Israelites, he will declare himself not unmindful of the covenant which he made with Abraham and his seed, but will be their God, and they shall be the people of his favour, whom he will protect and bless. It is uncertain whether Israel here is to be taken in a more large sense, as it signifieth the whole twelve tribes, or only Judah, being that part of Israel which was before spoken of.

Jeremiah 31:2

God confirmeth the aforementioned promises, and his people's hope and faith in them, by minding them of what he had anciently done for this very people. Though God did, in the journey which the Israelites had from Egypt to Canaan, cut off many of them by the sword for their iniquities, some by the Amalekites, Exo_17:8, some by the swords of their brethren for the idolatry they committed about the golden calf, Exo_32:28; yet those that survived that and other judgments found favour in God's eyes while they were going to Canaan the land of rest, or while God, going before them, brought them into Canaan. God paralleleth his future providences and gracious purposes with his past gracious providences.

Jeremiah 31:3

The word

saying being not in the original, hath given advantage to some to think that the first words are either the words of some of the people owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindness of God still held toward them; or else complaining that these were old stories. To which the prophet replies by assuring them that God's love was not a temporary love, manifested to a single generation, but it was an everlasting love; therefore he had drawn them with loving-kindness, he had all along dealt graciously with them, that way attempting to oblige them to that duty which they owed to him: this drawing with loving-kindness he calleth a drawing with *the cords of men*, Hos_11:4, who ordinarily are little wrought upon by force, but won by love.

Jeremiah 31:4

As upon their being carried into captivity both their civil state and church, which either of them were as a building framed together, were broken and pulled down, and they were scattered here and there, like the stones of a building pulled down; so God's bringing them again together, and cementing them by a political and ecclesiastical government, is fitly compared to a building. The calling them the

virgin Israel doth not signify that the body of that people had not been defloured by idolatry, but either signifies that this promise only concerned such as had kept their virginity; or else (which it may be is more probable) Israel is here called a virgin with relation to the following words, they being virgins which were wont to go out with tabrets, 1Sa_18:6, and to dance in the time of their mirth and jollity, Exo_15:20 Jud_11:34. The virgins are said to *be adorned with their tabrets* , or timbrels, either (as some think) because they were wont to tie scarfs or ribands about them, or because they looked comely with these instruments of music in their hands, or should use them in a more handsome and comely manner than they had done before, when they used them at unseasonable times. That which is here prophesied is, a merry, joyful, pleasant time to this people, when their mirth should become them; or the restoration of their religious festivals, at which they used instruments of music to express their inward spiritual joy and gladness. The prophets, 1Sa_10:5, came from the high place with a tabret, &c.

Jeremiah 31:5

Samaria was the metropolis of the ten tribes, called so from Shemer, who owned the hill: Omri king of Israel bought it, and built Samaria upon it. Mountains in many places are judged the most convenient places for vineyards, being free from shades, and most exposed to the sun. God promiseth them a liberty to plant, and that they should enjoy their plantations, eating them as common things, which they could not do till the fifth year, as appears from Lev_19:23-25. The three first years it was to be accounted by them as uncircumcised, that is, unclean; in the fourth year it was to be *holy to the Lord* ; in the fifth year they might eat the fruit of it, as any common thing that was not unclean, nor yet devoted and consecrated to the Lord.

Jeremiah 31:6

That

Mount Ephraim was a part of the lot of the ten tribes is out of question. Whether by

watchmen be to be understood state sentinels set to give warning of dangers approaching, or *keepers of vineyards* , seemeth not

much material. It is said they should call upon men to *go up to Zion* , that is, to the *temple of the Lord at Jerusalem* , to worship the Lord. The only question is, what time tills prophecy was fulfilled. For though Judah returned from the captivity of Babylon, yet the *ten tribes* (that we read of) never returned. Some think that it was fulfilled in the time of Ezra and Nehemiah, when though the body of the ten tribes returned not, yet many particular persons of those tribes did return and join themselves with those who returned out of the captivity of Babylon, and rebuilt both the city and the temple. Besides, it appeareth from Josephus, 1.13. cap. 5.8, that the Demetrii gave Samaria, Galilee, and Perea to the Jews. But the best interpreters judge that this prophecy was fulfilled under the gospel; for both Galilee and Samaria received the gospel, as appeareth from Act_8:1,5,9,14 9:31.

Jeremiah 31:7

This grave, authoritative preface,

Thus saith the Lord, seemeth to be prefixed to put the people of God out of fear of the accomplishment of the good things he had before promised and prophesied of. The verse in itself is either an exhortation to those amongst the Jews who feared God, or to the heathen, to sing and rejoice on the behalf of the Jews, to whom God would certainly show such mercy as they might

sing for; before they had it in their hands, they might both publish the thing that it should certainly be, and also bless God for it. But withal he minds them that there would be occasion for prayer as well as praise, there would be a

remnant of Israel that would have at least no present share in these mercies, through their impenitency, unbelief, and hardness of heart. Hereby minding us that we ought not so to rejoice in our good things, as to forget those who are no sharers with us. The best of God's people's lot, while they are in this life, is such as will show them a need of prayer as well as praise.

Jeremiah 31:8

By the north country, is unquestionably meant Babylon, and the land of the Chaldeans, and those places which were northward of Jerusalem; and by the

coasts of the earth, all other parts into which any of the Jews had been driven. The meaning of this is, that nothing should hinder such from returning as had a mind to return; blind men that could not see their way, and lame persons, who had no strength to walk in it, though they saw it, and women with child, in regard of their heaviness, and women travailing, in regard of their pain, are persons more unfit to travel long journeys than any others; but saith God, I will make such provision, that some under those circumstances shall come. That these phrases must be interpreted only into this general sense appears, because such persons in a literal sense could not come. And though some worthy interpreters understand it in a spiritual sense, of ignorant and impotent persons, and such as are laden with the burden of their sins, and of coming to Christ, it seems not to be the primary sense of the text.

Jeremiah 31:9

They shall come with weeping; some think that it had been better translated, *They went weeping* ; for though the verb be the future tense in the Hebrew, yet that tense hath often the signification of the preterperfect tense; thus it answereth, Psa_126:5,6, *He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing* , &c.; but there is no need of it here, for there is a weeping for joy, as well as for sorrow, as we have it in the instances both of Jacob and Joseph, Gen_29:11 **43:30**; and thus the text correspondeth with that, Zec_12:10, *I will pour upon them the Spirit of grace and supplications, and they shall look upon him whom they have pierced, and mourn* . *Weeping* also here may be understood for their past sins. *I will cause them to walk, by the rivers of waters* ; and they shall have no want as they had when they came out of Egypt, through the wilderness, where they often wanted water.

In a straight way, wherein they shall not stumble; neither shall they have any rough ways, nor turn backward and forward, as God made them to do in their passage through the wilderness.

For I am a father to Israel, and Ephraim is my first-born; for as I have the affection of a father for all Israel, so will I show the care and kindness of a father to them, and use them as a man useth his first-born; so God anciently called the Jews, Exo_4:22, they being the first of all nations, whom God owned and took into

covenant, and who owned God, and worshipped the true and living God only.

Jeremiah 31:10

God willeth his promises of good to his people to be published and declared beforehand, and that not to them only, but to other people, that the hand of his providence, when he brings them to pass, may be more conspicuous, and it may be undeniably owned to be the work of God, being no more than what he had foretold long before. God is not only the author of those judgments which come upon his people, but of their mercies; and his power in scattering them is enough to confirm us in a belief of his power to gather them. He will not only gather them, but keep and protect them when gathered; and thus God showeth himself their Shepherd: it is the work of a shepherd not only to call and gather his sheep together, but to watch over them, protect, and keep them, when they are so gathered together.

Jeremiah 31:11

Because of the certainty of Divine prophecies and promises, things in them are often said to be already done which are not to be fulfilled of many years after. The sense is, God will as certainly do it as if he had already done it; for whether it be understood of a deliverance from Babylon, or of the salvation of the gospel by Christ, which by a metaphor is often also called *redeeming and ransoming*, it was to be accomplished long after this time. By

him that was stronger than he, some understand the *Chaldeans*, others understand the devil (interpreting the text of the spiritual redemption of God's people by the blood of Christ, being the ransom given for them); but undoubtedly the text is literally to be understood of their deliverance from Babylon, though (as the apostle saith) *all these things happened to them in a figure*. In their deliverance, as well from Babylon as Egypt, they were types of the deliverance of God's people from spiritual Babylon and Egypt by Christ, as well as in their entering into Canaan they were (as the apostle proveth, **Heb 3 Heb 4**) types of the saints entering into heaven, of which Canaan was a type.

Jeremiah 31:12

The particular phrases in this verse must not be strained, nor do they need a particular explication, all signifying but one thing, viz. the happy and prosperous state the Jews should be in after their return from the captivity, both as to their religious and civil state.

The height of Zion may either signify Jerusalem, or the temple more especially, where those that returned, as well those of the ten tribes as those strictly of Judah, should come and sing praises to God; and should there come to beg of God good things upon the account of his goodness, owning him as the God of their mercies, whether of a spiritual or temporal nature; such as corn, wine, oil, and an increase of their cattle, both flocks and herds. And they should be a beautiful, flourishing, growing people, like

a watered garden that looks cheerly, and in which things grow and thrive (for soul doth not seem here to be taken for men's spiritual and immortal part, but for the whole man). And they shall be sorrowful no more in that manner as they have been, and for that age and generation were; or many years: see Isa_35:10. Some think that under these expressions is also promised the spiritual joy which the true Israel of God should have under the gospel, and the eternal joy they shall have in heaven, when, and not before, all tears shall be wiped from their eyes; for in a strict sense it was not fulfilled to the Jews, who at the taking of their city by the Romans, sixty years after Christ, met with more sorrow than they had ever before met with.

Jeremiah 31:13

This verse containeth only a further variety of expressions, all signifying the same thing, viz. their happy state for some time after the captivity. We may understand the dancings here of all sorts of people, either of their religious rejoicing in their holy festivals, (for under the Old Testament in their religious rejoicing they used these external expressions of joy, as appears from Psa_150:4, and from David's dancing before the ark,) or of their civil joy, where dancing was more usual: the last words of the verse expound all the former.

Jeremiah 31:14

By

priests some understand the ministers of the gospel, whom God here promiseth liberally to provide for; or rather, by giving a success to their ministry, and letting them see the fruit of their labours, make to rejoice: in which metaphorical sense I should rather interpret it, applying it first to the priests of the Jews after the captivity, of whom it is said, *Ezr_6:16*, that they *kept the feast of the dedication of the second temple with joy* ; and *Ezr_6:22*, *the Lord had made the people joyful* . Nor were the people for a short time only *satisfied with the Lord 's goodness* . In a secondary typical sense it may also signify the spiritual success and rejoicing of good ministers under the gospel, and the spiritual joy of believers. This rejoicing is metaphorically expressed by fatness, with allusion to the rift of the sacrifices under the law. It is a usual thing for God by his prophets to express New Testament duties and privileges by phrases borrowed from the worship of God under the Old Testament. See *Isa_66:22,23*.

Jeremiah 31:15

Interpreters are much divided in the sense of these words, whether they should refer to the slaughter of the Jews belonging to the ten tribes, upon their being captivated by the Assyrians, or to the slaughter of the Jews, upon the siege and taking of the city by the king of Babylon, or to Herod's killing the infants in Bethlehem. Certain it is, the evangelist, *Mat_2:18*, applieth them unto the latter; but whether the evangelist's application of it be as a literal fulfilling of the prophecy, or by way of allusion, or no, is the question. Those that think that it is primarily to be understood of the slaughter of the infants, urge,

1. That *Mat_2:18*, so applies it.
2. That women's mourning for children seems rather to be for the loss of infants, (as was there,) than expressive of the mourning of all sorts of people, in a general desolation.
3. That the place of the mourning seems to hint it; for Ramah was near to Bethlehem, and contained under the *coasts about Bethlehem* , mentioned by the evangelist.
4. The words

because they were not they think make for them; for by being carried into captivity, they did not cease to be, though they ceased to be in that happy estate they were in before.

5. Because they think that this is here propounded as a sign of his coming, upon whose coming these promises of felicity to the Jews should be fulfilled. These reasons are not unanswerable; for,

1. Matthew may apply it only by way of allusion, speaking of such a providence, when such a thing should happen as happened before; in which sense particular texts of Scripture are in Scripture often said to be *fulfilled*, though they had their fulfilling before.

2. *Rachel* here doth not signify a single person, no, nor a particular sex, but is brought in as a *common parent*, lamenting the loss of her offspring.

3. *Ramah* was indeed near Bethlehem, but it was a city in the tribe of Benjamin, Jos_18:25 1Ki_15:17. Rachel was, buried betwixt it and Bethlehem, Gen_35:19 1Sa_10:2; and it was also the place where Nebuzaradan, after he had taken Jerusalem, disposed of his prisoners, as we read, Jer_40:1 4. Though the greater part of the Jews were not slain, but carried into captivity; yet doubtless many were slain, and those left alive were not as to her, being now carried out of Canaan into a strange land.

5. Although the promises in this chapter made to the Jews were more eminently and fully made good under the kingdom of Christ; yet it may be doubted whether any of these promises were primarily and solely fulfilled to them under the kingdom of Christ, but literally before that time, though more fully and largely then. In *Ramah* therefore *a voice was heard*, that is, in Canaan, and particularly in Ramah, where Nebuzaradan, Jer_40:1, disposed of the prisoners he had taken, setting some at liberty, (as Jeremiah in particular,) ordering others to death, and carrying the rest away to Babylon, which caused a bitter weeping and lamentation.

Rachel weeping for her children: Rachel is here brought in, having been buried near that place, as if she were risen up from the grave, and lamented the Jewish nation, which came out of her loins, (for so Benjamin did, which was one of the two tribes that made the kingdom of Judah,) all the people of which tribe are

properly enough called her children. *Rachel* here signifieth all the Benjamitish women who descended from Rachel.

Refused to be comforted for her children, because they were not; and, like a passionate woman, she refused all arguments of comfort, because her children either were not absolutely, being slain by the pestilence, the famine, and the sword of the king of Babylon, or were no longer her children, being transplanted and removed into Babylon. So as I take this text literally and primarily to refer to the lamentation for the miseries the people suffered, upon the king of Babylon's taking the city; to which mourning Matthew alludeth, there being a lamentation like this when Herod caused the infants of two years old to be slain in Bethlehem, and in the coasts about Bethlehem, of which Ramah was one.

Jeremiah 31:16

The prophet in this and the following verses is brought in as one appointed of God to quiet and comfort the Rachel before mentioned, calling to her to quiet herself, and not to mourn so excessively, for God would recompense her for her afflictions, which are here understood by the term

work (as some think); but the Hebrew word *leo* is hardly found in Scripture taken for affliction: others therefore apply it to Rachel, for whose piety's sake God would show mercy to her children, as a reward of grace, though not of debt. The best interpreters think that the terms of work and reward are here used only to express the succession of a comfortable state to their miserable state in captivity, (as the wages use to follow the work,) which should make them amends for their long time of affliction; and so it is expounded by the last words of the verse.

Jeremiah 31:17

And again here, where, by

end, is meant the end of the seventy years, and the words are but a repetition of the promise of the return of the Jews out of the captivity of Babylon, of which the prophet had often before assured them, and here only repeats it as an argument why they should not be immoderately afflicted; for their affliction was not endless, nor their captivity for ever; they should return again into their own land.

Jeremiah 31:18

The prophet in this verse showeth the change that should be wrought in the hearts of the Israelites preceding this turn out of their captivity. God had made an ancient promise to this people in their enemies' hands, Lev_26:40-42, *If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that they also have walked contrary unto me; and that also I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land* . The Lord, to show his faithfulness to his word, and also to mind them of what must first be done before the aforementioned promises could be fulfilled, and made good to them, and to quicken them to their duty, speaks of a thing yet to come as of a thing past, foretelling that before their deliverance should come he should hear Ephraim, that is, the ten tribes, or rather, those of all the twelve tribes that feared the Lord, bemoaning or bewailing their miserable state, or themselves, both for that and their sins, which had brought them into such a state, and acknowledging not only what God had done unto them, that it was he who had chastised them, and that justly; for they were as wanton bullocks not used to the yoke, which ordinarily are very unruly when they are first put into it, but by use are more quiet under it; and praying to God that he would both change their hearts and also their state; for without him it could never be done, and by him it would be done easily; and to this purpose laying a claim to God as their God, and owning him as their God, promising him that though other lords had ruled over them, yet hereafter he alone should be owned, acknowledged, worshipped, and obeyed by them.

Jeremiah 31:19

We must consider that we are not in a history or a narration of things done, but in a prophecy foretelling what should come to pass. The prophet foretellet that before this promised deliverance should come, the Israelites should be in another temper, that their uncircumcised hearts should be humbled, they should accept of the punishment of their sins, confess God's justice and

righteousness, and their own wantonness and unruliness, pray unto God to change their hearts, which would never else be changed, and change their conditions, which would depend upon that change of their hearts, laying claim to God as their God, who had promised, Deu_30:1,2, that when the blessings and the curses spoken of **Deu 28 Deu 29** should come upon them, and *they should call them to mind among all the nations whither the Lord had driven them, if they returned unto the Lord their God, and obeyed his voice, according to all that he commanded them, they and their children, with all their heart, and all their soul; that then the Lord their God would turn their captivity, and have compassion on them*, &c. Now, saith Ephraim,

after I was turned, after God had changed our hearts, we

repented and changed our practices; after that God had instructed us, either by his prophets, or by briers and thorns, by our afflictions, or by his Holy Spirit, we smote upon our thighs in testimony of our sorrow and affliction, Eze_21:12. *Then I was ashamed and confounded for my sins*, understanding that I did but bear the just punishment of the sins which I had long ago committed, in the time of my wantonness, rebellion, and disobedience to God. This is expressed by the term youth, because ordinarily men and women's youth is their time of wantonness; persons ordinarily growing more considerate and sober as years increase upon them. Thus the prophet foretelleth that God would prepare this people for mercy. In the next verses he showeth how ready God's ear would be to hear.

Jeremiah 31:20

Interpreters run into a very great variety in their explications of this text; that which seemeth to be the cause of it is, that, amongst the Hebrews, affirmative interrogations are notes of the vehement denial of the thing as to which the question is propounded, which leads some to interpret these words into a denial that Ephraim was his

dear son, or a

pleasant child, and denying the truth of his professed repentance. But certainly this is quite contrary to the whole scope of the prophet. The reverend author of the English Annotations hath

observed, that the affirmative interrogation sometimes in Scripture doth imply a negative, for the negative particle is suppressed, and h is put for alh so that, *Is Ephraim my dear son* ? here, is the same with, *Is not Ephraim my dear son* ? He gives for instances 1Sa_2:27,28, where *did I* ? plainly is the same with *did I not* ? So Job_20:4, where we have supplied not, *Knowest thou not* , &c.? So Jer_3:6, where, *Hast thou seen* ? is the same with, *Hast thou not seen* ? So Eze_20:30 Amo_6:2. So that though the particle prefixed h be an affirmative particle, yet it is often put for Nld and signifieth negatively, the negative being suppressed and to be understood. I have also sometimes thought that even here it may be fairly enough interpreted, Is Ephraim now become my dear son? Is he a pleasant child? Is his heart turned? So is mine. *For since I spake against him, or with him, or of him, I do earnestly remember him* , ydbd ydj Ar. Montanus translateth it, *from the sufficiency of my speaking with him*; the reason of the difference is, yd signifies to *suffice* , and it signifies *time* . I see no reason to vary from our translation, *since* , or *from the time* , as the same particle signifieth, 1Sa_18:30 1Ki_14:28 Isa_28:19, I spake against him by my threatenings, I do remember him with the affection and compassion of a father.

My bowels are troubled for him, is as much as, I have pitied him; as the bowels of parents are turned and troubled for their children in calamities; therefore, saith God, I will certainly show him favour.

Jeremiah 31:21

The latter part of this verse expounds the former. Thou shalt (saith God) return again to these cities which thou now leavest, therefore take good notice of the way thou seest, set up some marks by which thou mayst know it again; make thee pillars of some high heaps of stone in the way, which thou mayst know again when thou comest at them; mind well the way that the Assyrians and the Babylonians carried thee, for thou shalt come back the same way. Further to assure them they should return, he calls to them

to turn again, and doubleth his words, for the further confirmation of the thing.

Jeremiah 31:22

That the Jews are here meant by the

backsliding daughter is out of question; but what *going about* is here intended is not so plain. Some interpret it of their running after idols; some, of their seeking help from foreign nations, instead of applying themselves unto God; others, of their wandering up and down in captivity. But the greater difficulty is about this

new thing, which the Lord saith he will

create in the new earth, a woman compassing a man; some by women understanding feeble persons that should prevail against strong men. But the two interpretations of this difficult passage, which seem most reasonably to contend for preference, are,

1. The interpretation of those who think it contains a promise both of the Jewish church in its time, and of the gospel church after the Jewish church's period, prevailing, over all its enemies, whether temporal or spiritual; though, considering the paucity of the church's members, with the multitude of its enemies, and their power, it seemed as strange a thing as for a woman to prevail against a strong and mighty man. This the learned author of the English Annotations judgeth the true and genuine sense of these words.

2. Others interpret this woman to be the Virgin Mary, who was to enclose in her womb the Lord Jesus Christ, to whom the converted Jews were to adhere; which sense neither Mr. Calvin nor our learned English Annotator approve of. But it being the received sense of very many interpreters, it is fit we should hear their reasons, which are,

1. They urge the particle *yk* for God, they say, here gives the reason why the Jews should desire to return into the country of Judea, because the Messiah was to be born there.

2. They urge the term *created*, the body of Christ being not begotten by man, but created by God, though of the flesh of the Virgin.

3. They say this indeed was a new thing. It was a new thing for a virgin to become a mother, still remaining a virgin, and to be the

mother of him who was God blessed for ever, though not the mother of the Divine nature; for so Christ answered the type of Melchisedec, *without father* as man, without mother as God.

4. All other encompassings of a man they say were as well out of Judea as in it, this was in Judea only.

5. The word translated woman in Scripture they say always signifies a particular individual woman, which could be no other than the Virgin.

6. They say the whole context refers to benefits coming by Christ, therefore he must certainly be the man here intended.

7. They urge that this prophecy follows Jer_31:15, which, Mat_2:8, is applied by the evangelist to Herod's murder of the infants upon the birth of Christ. But on the other side it is objected,

1. That the verb *bbo* is never used in Scripture to signify such an encompassing.

2. That the word translated *a man*, signifying a strong man, doth not properly agree to an infant in the mother's belly. But it is again replied,

1. That this is not the only word in Scripture that is but once read in the same sense.

2. That the Word signifieth any encompassing, and may be properly applied to the Virgin's womb encompassing an infant. And for the word translated man, they say it is applied to a new-born infant, Job_3:3 Isa_9:6; that it is applied to God, Deu_10:17, and to Christ, Zec_13:7, compared with Mat_26:31. In a matter wherein so many learned men are divided, it is enough for me to give their opinions and reasons, leaving my reader to his own judgment, in a matter wherein neither his faith nor holiness are much concerned; for the question is not concerning the thing, whether Christ was encompassed in the womb of a woman, which is plain enough from other scriptures, but only whether that be the sense of the phrase here.

Jeremiah 31:23

Thus saith the Lord of Hosts, the God of Israel: these prophecies of the restoration of the Jews are very ordinarily prefaced with these two attributes of God; the one of which asserts his power to do the thing promised; for what cannot be done by the Lord of hosts? the other asserting his goodness or good-will to this people, because he is their God, related to them, in covenant with them: ability and love, or good-will to us, being the two pillars of our faith and confidence in God, which requireth no more than that we should be assured that the person whom we trust is able and willing to do what we trust to him for.

Yet they shall use, & c.: the particle *bbo* seemeth better translated, Jer_31:5, *yet again they shall use*, &c. *The Lord bless thee, O habitation of justice, and mountain of holiness*. Three things the prophet here foretelleth.

1. That the cities which had formerly been the habitations of bloody, unjust, cruel men, should become the habitations of men who should do justice to all.
2. That the city which stood upon Mount Zion, and had formerly been a habitation of idolaters, and other unholy persons, should become a place in which men should in a due and holy manner serve and worship the true God.
3. That they should be so famous both for justice and holiness, that men should take notice of it, and wish them well under that notion; and upon that account, as they had for their sins been made a curse and a proverb, so upon their reformation they should be for a blessing. By this we may observe that those who would be blessed by God and men, must be just towards men, and holy towards God.

Jeremiah 31:24

This whole verse is but an expression of their peaceable state after their return; they should live innocently and peaceably. Jer_33:12.

Jeremiah 31:25

I have here is of the same significancy with *I will*, as ordinarily in prophetic promises, which are the words of Him who calleth the things that are not as if they were, and would have his people look upon the things which he hath promised to do as certain as if they

were already done. The words are only a promise to the same sense as before, that God would give his people abundance of ease and plenty, and wipe all tears from their eyes.

Jeremiah 31:26

Either this revelation was made to Jeremiah in a dream, from whence he awaking, looked about him; and he was very well pleased with his sleep at that time, because of the gracious promises concerning Judah which the Lord had in that dream revealed to them. Or else in a vision, upon the sight and hearing of which he was as well pleased as a man that had slept quietly, and had had no ill and unpleasing, but sweet and delightful, dreams while he slept.

Jeremiah 31:27

That is, I will exceedingly multiply them, both with men and with cattle: they are now laid waste, their men are destroyed, or gone into other lands, their profitable beasts are destroyed, and killed up; but it shall not be so always, I will again plant them, and there shall be as great plenty of either as if they were sown. The multiplying both of men and of beasts in nations is God's blessing.

Jeremiah 31:28

Nothing can produce in God a change of counsels, purposes, and decrees, for he is not as man that he should lie or repent, he is the God that changeth not, but men's reformation may produce in him a change of providential dispensations. God is here set out as a man that is vindictive, and his vindictive nature prompts him to watch all opportunities of doing hurt to the person against whom he is set. There is no fury nor revenge in God, but what he doth is justice; but here an angry God is set out as taking all opportunities to punish sinners, as if he had watched for them, whereas he never slumbereth nor sleepeth: but the time of their reformation and his favour being come, God promiseth to be as diligent to do them good, which is here expressed by the metaphorical notions of planting and building them, as he was before to execute his justice upon them.

Jeremiah 31:29

That is, We are punished for our fathers' sins; which yet God may justly do; and none questioneth the justice of man in the case, depriving children of their patrimonial estates for their parents' treasons; nor more than God threateneth in the second commandment, God indeed, Eze_18:2, seemeth displeased at their use of this proverb; but the reason is, because they so used it as to acquit themselves, intimating they were guiltless, and suffered only for the sins of their parents, whereas that was false; otherwise the punishment of children for the sins of their parents was no more than God had threatened, Exo_20:5 **34:7** Jer_15:4. But, saith God, your captivity shall, as to you, expiate your parents' guilt past, and you shall no more say so.

Jeremiah 31:30

But yet (saith God) you must not think that sinners shall escape my vengeance; but if men commit iniquity, they shall die; no man's teeth shall be set on edge but his only who hath eaten the sour grape.

Jeremiah 31:31

The apostle's application of this, Heb_8:8-10, puts us out of doubt that this promise referred to the gospel times. It was not only made with the Jews, but all those who should be ingrafted into that olive; but it is said to be made with them, either as those two terms signify the whole church, with whom that covenant was made (they being the whole church which God had upon the earth at that time); or because they were the only people that had broken the first covenant, the Gentiles being strangers at that time to the covenant of promise, **Eph 2 12**, covenants being usually renewed upon one party's violation of them; or because it was at first made with the Jews, though it concerned also *those that were afar off, even as many as the Lord should call*, Act_2:39. Neither is it called the new covenant because it was as to the substance new, for it was made with Abraham, Gen_17:7, and with the Jews, Deu_26:17,**18**. And it was then confirmed by the blood of Christ, though not actually shed, yet as he was

the Lamb slain from the beginning of the world, whose blood was typified by the blood of the paschal lamb, and of all those

living creatures killed for sacrifice, but upon many other accounts, thus enumerated by divines.

1. Because it was new in the notion of a testament, not confirmed by the actual death of Christ till gospel times.
2. Because it was revealed and preached after a new manner, more fully and particularly, plainly and clearly.
3. Because it had no such mixture of promises of temporal blessings as it had when first made with the laws.
4. Nor was the ceremonial law any part of it, as it was to the Jews, who were obliged to approve themselves God's people by a strict observance of that.
5. It was in the publication extended both to Jews and Gentiles, which the former was not.
6. In regard of the efficacy of the Spirit attending the publication of it, in a much fuller and larger manner, with the distribution of its gifts and graces, enabling souls to fulfil it.

See more in the English Annotations upon this subject.

Jeremiah 31:32

Not in substance differing from it, but in circumstances vastly differing, as was showed before, and is further declared afterward. The covenant which God made with the Jews when they came out of the land of Egypt, was on God's part the law which he gave them, with the promises annexed to their observation of it; on their part (which made it a formal covenant) their promise of obedience to it, of which see **Exo_24:7,8 Deu 26:17,18**. This covenant God saith he made with them when they were an impotent, weak people, the care of whom he took upon him, and led them as a parent leadeth the feeble child by his hand. None must imagine that this covenant did not contain the promise of pardon, through the blood of the Messiah, upon their application to him, for to what purpose else was it confirmed by blood? **Exo_24:8**. Which covenant they are said to have broken, not because of every disobedience to the law of God, for so every one daily breaketh it, but by their gross and eminent sinnings, so oft repeated and continued in without repentance; and more particularly by their idolatry, which is compared to whoredom,

which breaketh the covenant and bond of marriage, and causeth God to say unto a people, *Lo Ammi* , You are not my people. And this covenant-breaking is aggravated from God's kindness to them, and care of them; who had for them the love, and declared the care, of a husband, and gave them no temptation to go a whoring from him.

Jeremiah 31:33

With the house of Israel; that is, with those *Israelites indeed* , who shall be without *guile* , (as Christ saith of Nathanael, Joh_1:47) with those who are (as the apostle speaks, Rom_2:29. Jews inwardly, by the circumcision of the heart and Spirit, spoken of and promised by God, Deu_30:6. *After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts* : in the times of the gospel, God's law is not abrogated and made void. Christ himself came not to destroy the law, but to fulfil it; but it is written in the hearts of God's true Israel by the finger of the Spirit, not in tables of stone only; and they become obedient to it, not from compulsion and force, but from their secret approbation of it, and acknowledgment of it, as *holy, just, and good* , the delight they take in it after the inward man, Rom_7:22. But some may object, How was this a new covenant? Did not God of old write his law in the hearts of his people? Did not David, and other the servants of God, (of whom we read in the Old Testament,) serve God out of a principle of love and delight in his law?

Ans. Undoubtedly David and others did so, and the law of God was wrote in their hearts, but it was by virtue of this *new covenant* , from the free and efficacious grace of God. Mr. Calvin, I think, judgeth right, that the prophet's design here is to express the difference betwixt the *law* and the *gospel* . The first showeth duty; the latter bringeth along with it the *grace of regeneration* , by which the heart is changed, fitted, and enabled for and unto duty. All under the time of the law that came to salvation were saved, not from the law, or by that, but by the gospel, and this new covenant; but this was not evidently exhibited, neither was the regenerating grace of God so common, under the time of the law, as it hath been under the gospel, which maketh it look like a new covenant with men, though it was the same covenant which God

was always in with his people; for what difference is there between the terms of the covenant as recited here, Jer_24:7 **30:22**, and as made with Abraham? Gen_17:7 Deu_30:6. It is further observable, that God maketh the writing the law in people's hearts his own work. There were no need of God's putting his law into men's inward parts, if they had such an inward power (as some talk of) of themselves to do it, and could write it there with a pen of their own making. The papists allow God a share in this work, only give man himself the greatest share. Others indeed give God nothing but the honour of giving man a *reasonable soul*, furnished with such a power, and that he hath done to heathens as well as those within the pale of the church, and the preaching of the gospel; and to those within the church, a further aid and assistance to them than heathens have to use their natural power well. But let any understanding person judge whether this be probably the sense of this text, or comprehensive of all within the covenant which God hath made with his people; or supposing this were true, what that is which differeth one man living under the gospel from another, but himself; and whether by this doctrine man be not made a god to himself that is, the principal cause of all spiritual and eternal good, which how it comporteth with the honour and glory of God, or with this text, and many others of like nature, I do not understand.

Jeremiah 31:34

This must not be so interpreted as if under the gospel there should be no more need of ministerial teaching, for Christ himself sent out his apostles to preach; nor yet as if there should be no more need of brotherly teachings, by instruction or conception; the contrary is commanded, Col_3:16. It is only an expression signifying the increase of knowledge, and of the fear of the Lord, that should be after the pouring out of the Spirit: we have such expressions 1Jo_2:27. The learned author of our English Annotations thinks this phrase signifies, that under the gospel there should be a greater measure of means of knowledge, and of knowledge got by that means, and of clearness of understanding in persons, or ability to conceive things revealed, and a greater number of persons that should be enlightened with the saving knowledge of God. Others say, that by *knowing the Lord* is to be understood the first knowledge of God; Christians should not need

be taught the first rudiments: but the apostle speaks otherwise, Heb_5:12. Others by *knowledge* understand the fear of the Lord. God saith, they should all know him; but it must not be understood of the same degree and measure, but in a degree of sufficiency for the duties which God expected from them upon their notion and apprehension of God. God makes the root of all this grace to be the free pardon and remission of their sins.

Jeremiah 31:35

The word *egd* is here ill translated *divide*, which hath led some interpreters to think that God here hath a respect to his dividing the Red Sea, that the Israelites might pass over, which seemeth not at all here to be intended. The word indeed signifieth to divide, but it also signifieth to *quiet* and *bring to rest*, and is so interpreted, Jer_50:34 Isa_34:14, and in this very chapter, Jer_31:2, and doubtless were better here translated, which *quieteth* the sea when the waves thereof roar. All the acts mentioned are acts speaking the Divine almighty power of him who is the Lord of all the regiments in the hosts of the creation.

Jeremiah 31:36

There are ordinances of worship, which are God's laws relating to his worship; and ordinances of justice, which are God's laws for the executing civil justice; and ordinances of nature, which are God's establishments for the working of natural causes in their order; these are those here spoken of, which shall hold and continue to the dissolution of the world, the continuance of which God pawneth as a pledge of the continuance of Israel as a nation *all the days*, (so it is in the Hebrew,) that is, many days, or all the days they shall keep close with him, or which he hath appointed. If we interpret it (as in our version)

for ever, it must be understood not of Israel according to the flesh, but of the church, the true Israel of God, which shall never fail.

Jeremiah 31:37

That is, I will never cast off all the seed of Israel, (which promise the apostle, Rom_11:1,2, proveth to have been by God made good, notwithstanding the rejection of the great body of that

people,) for none but God can either measure the heavens, or pierce to the centre of the earth.

Jeremiah 31:38

That is, it shall be built round, as largely as ever. We read of this

tower of Hananeel, Neh_3:1 **12:39** Zec_14:10; it was in the south, or rather the eastern part of the city. We read of the

gate of the corner, 2Ki_14:13 Zec_14:10; most agree that it is in the north-cast part of the city.

Jeremiah 31:39

That is, it shall be built round about upon its old foundations: see **Ne 3**. We are ignorant of the ancient situation of the city, so are the Jews themselves, therefore it is vain to pretend to an exact skill in these names of places; some say

Gareb signifies a *scab* , and the *hill* had its name from leprous persons lying there.

Jeremiah 31:40

The whole valley of the dead bodies; a valley so called (as some think) from the multitude of Sennacherib's army slain there; or, (as others think,) from the bodies of malefactors put to death at Golgotha, (which was near,) cast or buried there.

And of the ashes; so called (as is thought) from the ashes of the sacrifices carried thither. Some think that

the horse gate had its name from the king's horses led out at it. The sum is, the whole city shall be built.

Shall be holy unto the Lord; all these places shall be parts of the holy city, and God's name shall be sanctified, and he shall be worshipped in them all; and the city for a long time shall abide, and

not be plucked up, nor thrown down; for we know after many years it was plucked up by the Romans. If we interpret the word

for ever of a perpetuity, the church of God must here be understood, against which the gates of hell shall never prevail, as Christ hath promised.

Jeremiah 32:1 JEREMIAH CHAPTER 32

Jeremiah, in the siege of Jerusalem, being imprisoned by Zedekiah, buyeth a field, taketh witnesses, draweth a writing, sealeth and delivereth it to Baruch to preserve, as tokens of the people's return, Jer_32:1-15. He prayeth with admiration of God's majesty and works; and representeth his own conflict, Jer_32:16-25. God confirmeth the captivity for their sins, Jer_32:26-35; but promiseth a gracious return, Jer_32:36-44.

That is, something more than a year before the city was taken, for it was taken in the fourth month of the eleventh year of this king's reign, Jer_39:2. This tenth year concurred with the eighteenth year of the king of Babylon's absolute reign, who began so to reign in the third and fourth year of Jehoiakim, Dan_1:1; so as Jehoiakim's last year was the seventh and eighth of Nebuchadrezzar, who is also sometimes called Nebuchadnezzar and Nabuchodonosor.

Jeremiah 32:2

The king of Babylon (as appears from 2Ki_25:1 Jer_39:1) besieged Jerusalem in the tenth month of the ninth year of Zedekiah, so as he had besieged it some time before the revelation of this prophecy came to Jeremiah. Jeremiah was at that time a prisoner, in a prison within the king's house. The king could keep him from revealing God's will to the people, but he could not keep God from revealing himself to him. Prisons hinder us from communion with men, but often contribute to God's people freer and sweeter communion with him. In the mean time the desperate hardness of this prince and these people's hearts appear, in that the fear of an enemy besieging them could not awe them from such outrageous acts of persecution.

Jeremiah 32:3

We nowhere read that Zedekiah immediately commanded Jeremiah to be imprisoned, he seemeth rather to have been favourable to Jeremiah, and judicious interpreters think his present prison was a favourable prison; but God accounteth princes to do that which their ministers or subordinate magistrates do with their connivance, and without their hinderance. Though it be wild divinity for any to say, that inferior ministers or subjects are excused by the command of the superior, and the guilt lieth only

on them; yet it is as wild to say they contract no guilt by the extravagant acts of subordinate magistrates, whom they put in place, and can punish and remove from their places.

Jeremiah 32:4

No text from Poole on this verse.

Jeremiah 32:5

Here the cause of the prophet's imprisonment is expressed. The things were true which Jeremiah prophesied, and fulfilled, Jer_39:5-7, and Jeremiah could not forbear speaking them, because he was sent of God upon the errand, Jer_34:2,3; yet the king and court could not bear his words.

There shall he be until I visit him, saith the Lord: interpreters are divided whether the visitation here mentioned were a visitation of judgment, and the same with *until he die* ; or of mercy: it is certain Zedekiah was not put to death, only his eyes put out, and he carried into Babylon, Jer_39:7, where some think he afterward found favour with the king of Babylon; certain it is that he died in Babylon, and had an honourable burial, but whether he met with any other favour, or no, the Scripture saith not. Some will have the words read, *until I visit this people* , and think that Zedekiah lived in prison in Babylon till the restoration; but he was twenty-one years old when he began to reign, and reigned eleven years, so as he was thirty-two years old when he was carried to Babylon, 2Ch_36:11, and must be then ninety-two years old when he died, which is hardly probable, considering the delicate education and life of princes, that he, having lost his eyes, and seen so much misery, should continue sixty years longer.

Though ye fight with the Chaldeans, ye shall not prosper; though ye make many sallies out upon the Chaldeans, that are now besieging you, yet you shall be beaten in all, and not be able to drive them from your walls, Hitherto hath been but the preface to the prophetic type and discourse in this chapter, which now followeth.

Jeremiah 32:6

No text from Poole on this verse.

Jeremiah 32:7

From hence may be concluded the certainty of future contingency in God's eye; the coming of

Hanameel was a future contingency, yet certainly known to God, so as he could tell the prophet he would come. Anathoth (as appears from Jos_21:18) was one of the cities of the Levites; hence ariseth a question, how it could be sold to Jeremiah, who by the law might not possess it, Num_18:20, being a Levite.

1. Some excuse it from the command of God, who might dispense with his own law; but this seemeth not enough, because it is said afterward, the right of redemption is thine.

2. Others therefore say the Levites might have some small possessions, though no ploughed land; they might have houses, and orchards, and gardens, in cities and suburbs. But that these might be sold seemeth contrary to the law, Lev_25:34. It is therefore rather thought to be meant of some small estate left to Hanameel from his ancestors.

The right of redemption belonged to the next of kin, Lev_25:25 Rth_4:4.

Jeremiah 32:8

Hanameel *came freely*, none drove or forced him, yet he came necessarily as to the event; he could not but go, else God had not told the prophet truth.

Then I knew that this was the word of the Lord; when I saw it came to pass, knowing that God alone knew what was in men's hearts, told what they would do, I knew my former mentioned revelation was from God.

Jeremiah 32:9

Ver. 9. That is, about 2l. 2s. 6d., a small purchase, which argues the field here mentioned to be but some orchard or garden; though we must allow the price of land strangely fallen at this time, when the enemy was besieging the chief city of the country. It should seem they were wont there to make their payments more by weight than by tale.

Jeremiah 32:10

I went through with the purchase, setting my hand to and sealing the deed, and taking witnesses to it, as is usual.

Jeremiah 32:11

It is most probable that, upon such bargains and sales amongst the Jews, two instruments were made, the one sealed up, to be kept by the purchaser, the other open, to be showed to the judges, and by them ratified, and that this was the law and custom ordinarily amongst the Jews upon purchases; both which Jeremiah kept, the one for his use, the other to produce in court for ratification. There is no certainty in the guesses that some others make why there were two copies: nothing appeareth but that the prophet bought this little purchase with the same rites and circumstances that men ordinarily in that country made purchases in times of peace and civil order.

Jeremiah 32:12

This

Baruch (as appeareth from Jer_36:4,26) was a scribe, and an attendant upon Jeremiah, and one who wrote things for him, and from his mouth. He made this purchase with all the usual formalities; to make it public, he signed and sealed it before witnesses, and delivered it to Baruch, to keep in the presence of them all, and in the presence of the Jews who casually were in the place when the thing was done.

Jeremiah 32:13

No text from Poole on this verse.

Jeremiah 32:14

No text from Poole on this verse.

Jeremiah 32:15

Here is nothing of any seeming difficulty in these verses, but only why the prophet commandeth Baruch to put the evidences in an earthen vessel, which himself also expounds, that they might continue many days, that is, not defaced: had they been hid many days in the earth, they would have been rotten; had they been above ground in a box or chest, they might have been lost, or taken away by the soldiers plundering houses, or at least burnt with fire. Jer_32:15, the prophet expounds God's meaning in this

command to him, and his own design, in so formal a buying of so small a purchase, especially considering, that, very probably, Jeremiah was no great purchaser, nor very greedy of purchases. He lets them know that all this was for a sign of the truth of what God had revealed to him concerning the people's return, though after many days, (sixty years from this time,) and also of the firm assent he gave to that Divine revelation, that purchases should one day be enjoyed again in Judea, and houses, fields, and vineyards in it should be again possessed.

Jeremiah 32:16

What he prayed for the matter of his prayer in the following verses will inform us; but it should seem by it that he was not without his perplexities; though he yielded an absolute obedience to God's command, yet he prayeth for a clearer revelation of his meaning in this thing.

Jeremiah 32:17

He beginneth his prayer with a recognition of God's omnipotency, and the infiniteness of his power, which was showed in his first making the heaven and the earth, as we read, Gen_1:1 Psa_146:6. God himself used this instance to confirm his people's faith in his ability to do what he pleased, Jer_27:5. It is observable, that the servants of God in holy writ used in their prayers to give God such names as might help to confirm their faith as to what they asked. Nothing can further be necessary to confirm our faith that we shall have what we ask, than for us to be persuaded that the person is able to do it, and also willing. The prophet beginneth with a declaration of his faith in God as to the first, then goes on to the second.

Jeremiah 32:18

Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: this is the name which God gave himself, Exo_34:7 Deu_5:9,10, and of this latter clause, declarative of the vengeance of God in punishing children for their parents' sins, are many instances in Scripture, Jos_7:24 1Sa_2:33,34 1Ki_14:10,11 21:24.

Jeremiah 32:19

Who dost nothing but in infinite wisdom, as if thou hadst taken counsel upon it; and art mighty in thy works of providence, by which thou governest the world; whose eyes ran to and fro the earth, beholding the evil and the good; so that all things are naked before thee, and thou art not a mere curious and idle spectator of men's actions, but lookest upon them for that end, that thou mightest reward or punish them, according as thou seest their actions good or bad in thy sight.

Jeremiah 32:20

Who didst wonders of justice in the land of Egypt, such as are remembered and made matters of astonishing discourse even to this day; and wroughtest wonders of mercy in Israel, bringing them out of Egypt through the Red Sea, raining them down manna and quails from heaven, and fetching water out of the rock for them, &c.; and hast done also many wondrous works in other places, by which thou hast made thyself a glorious name.

Jeremiah 32:21

The history of this we have in the eleven or twelve first chapters of Exodus. God sent ten plagues upon Egypt one after another, before Pharaoh would let them go; and when he pursued after them, divided the Red Sea for them, that they might pass through, and then brought the waters back upon the Egyptians, pursuing after them through the sea.

Jeremiah 32:22

God owneth this oath, Exo_6:8.

A land flowing with milk and honey; that is, abounding with all necessary things, and all pleasant things. Canaan is often thus described, Exo_3:8,17 13:5 33:3 Lev_20:24 Num_14:8 **16:13,14 Deu 6:3 11:9**, &c.

Jeremiah 32:23

In the former passage he acknowledged God's goodness, here he owns his truth and faithfulness, in so conducting this people by his providence, that they came into the Promised Land and possessed it. Having acknowledged God's power, omniscience, goodness, truth, and faithfulness, he comes to own his justice, confessing that this people for whom God had done so much had very ill

requited him, not obeying his voice, which he expounds by not *walking in his law* ; for the law was God's voice to them. This he aggravateth by saying they had done nothing of what he had commanded, not breaking some particular law, but the whole law of God. Therefore God was righteous in bringing this sword, pestilence, and famine upon them.

Jeremiah 32:24

Mounts; the word signifies *ramparts* , or rather *battering rams* , engines of war, which those nations used to batter walls, or to shoot great stones into places besieged.

They are come unto the city to take it; they are already besieging Jerusalem, and have been for some time; and the city is even ready to be taken, and cannot hold out; so many daily are killed, either with the sword of the enemy, or by famine for want of provision, or by the pestilence;

and what thou hast spoken is come to pass; thou art just and righteous in all this, and hast done but according to what thou threatenedst to do to a sinful people that would not obey thy voice.

Jeremiah 32:25

In this verse again the particle is ill translated *and* , and *for* in the latter clause. The learned author of the English Annotations judgeth well, that it had been better translated *whenas* in the second place, as Gen_4:11 Psa_102:5, or *albeit* , or *though* , as it is translated, Jos_17:18 Psa_23:4; and *yet* instead of *and* in the beginning, as it is Jer_23:21. Lord, saith the prophet, expound thy meaning to me, why, when the city is upon the matter ready to be yielded up to the Chaldeans, and cannot possibly hold out long, thou shouldst set me to make purchases for thine enemies to possess.

Jeremiah 32:26

No text from Poole on this verse.

Jeremiah 32:27

The Lord beginneth this revelation, for the prophet's satisfaction, with the preface expressive of his power and universal dominion, from which Jeremiah might understand that he could do whatsoever he pleased, and man, that was but flesh, Gen_6:3, could not hinder his effecting what he designed to do. God is also

the God of the spirits of all flesh, Num_16:22; but he expresseth man here only under the notion of flesh, as Gen_6:3, to denote his vileness and inconsiderableness as to any grappling with God, and encountering his purposes.

Jeremiah 32:28

No text from Poole on this verse.

Jeremiah 32:29

Thou judgest right, this city shall be taken, and that by this very army of Chaldeans which now besiegeth it, they shall set fire on it, and burn the houses; I have made all flesh, and I have power to dispose of it, I will give this city into their hands. But in this execution of my vengeance I shall not act by prerogative, but as a just and righteous judge, vindicating the violation of my laws: they have polluted their houses by idolatry upon the roofs of them, they have offered incense, paid a divine homage, to the idol Baal; and in them they have worshipped other gods; therefore I will watch over and protect them no longer, but send the Chaldeans by their fires to purge them.

Jeremiah 32:30

If they had offended me only by some particular single acts, or by some few omissions, or but for a small time, I might have been judged too severe upon them; but from the time they first began to be a nation they have made it their business, course, and trade, passing from one idolatry to another, &c.

Jeremiah 32:31

Solomon finished the building of Jerusalem, and he at least suffered idolatry in it, 1Ki_11:4,8. People have always been so fond of worshipping God according to their own fancies and inventions, that even in Judah (except in David's time) the worship of God could hardly be preserved pure during the entire reign of one king. As if they had done it on purpose to provoke me to destroy the city, and cast the people of it out. Nothing more easy than for people to keep close to the Divine rule, as to external acts in worship; nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any nation, as if men had set themselves to dare a jealous God.

Jeremiah 32:32

Still God maketh their destruction to be of themselves, as the meritorious cause, provoking him to that wrath he executed upon them. The whole head was sick, the whole heart faint. All orders of men were corrupted, so as there was no hope of their reformation or growing better.

Jeremiah 32:33

They have behaved themselves against me contemptuously, like men who, when they are spoken to, admonished, or instructed, instead of looking towards those who instruct or admonish them, turn their back upon them. Yet their sin had not been so great and heinous, if I by my prophets had not diligently instructed them, and they as stubbornly refused to be taught or amended by their instruction.

Jeremiah 32:34

Their abominations; their idols, which above all things the jealous God abhorreth, and therefore he calleth them abominations, in the abstract, for abominable things, Deu_32:16 1Ki_11:5 2Ki_23:13.

In the house which is called by my name; that is, in the temple, which was ordinarily called the house of the Lord, and the temple of the Lord.

Jeremiah 32:35

See Poole "Jer_19:5", See Poole "Jer_19:6", where all passages we meet with here are fully opened.

Jeremiah 32:36

The Jews now began to see that the Chaldeans would take the city, and to be as dead-hearted as before they were full of courage, and to give over themselves for ever as lost.

Jeremiah 32:37

Though the city shall be taken, and you shall go into captivity; yet you shall not be utterly lost, I will gather you again, and you shall have as quiet a habitation as ever.

Jeremiah 32:38

I will renew my covenant with them, and keep my covenant towards them; they shall serve me more faithfully, and I will own them, and take care of them, and bless them.

Jeremiah 32:39

I will give them one heart; I will give them union and concord, or a oneness of mind and judgment; as to the things of God, they shall not be some for superstitious and idolatrous worship, and some for my true worship. And one way; they shall all worship me according to the rule I have given them.

That they may fear me for ever; that they may worship me in truth, as a people that have a dread of me upon their hearts.

For the good of them, and of their children after them; this will be for the profit both of them and their posterity many days, even so long as they shall continue so to do.

Jeremiah 32:40

This promise manifestly relateth to those Jews that should receive the Lord Jesus Christ, or that were Israelites indeed; for as to others, God did turn away from doing them good, when their city was taken by Titus; unless it be to be understood of a national conversion of the Jews, not yet effected.

I will put my fear into their hearts, that they shall not depart from me; my Spirit, which shall beget in them a dread of me, so as they shall not depart from me. Hence some conclude well, that when once the body of the Jews shall be converted, they shall never again apostatize from God. It may well from hence be concluded, that both conversion unto God, and perseverance in the ways of God, are the gifts of God; we are kept by the power of God through faith unto salvation.

Jeremiah 32:41

I will not only do them good, but I will take pleasure and delight in doing them good; and I will certainly bring them to this land, and constantly and freely do them good when they shall be there.

Jeremiah 32:42

You shall find me as true to my promises as you have found me to my threatenings.

Jeremiah 32:43

No text from Poole on this verse.

Jeremiah 32:44

Now, Jeremiah, thou understandest wherefore I commanded thee to buy the field offered thee by Hanameel in Anathoth in the lot of Benjamin; it was to assure thee, that though at present the Chaldeans shall prevail against Jerusalem, and the Jews shall be carried into captivity, and the Jews shall neither buy nor sell here at present, yet fields shall here be bought again; men shall buy, and sell, and seal evidences in all parts of Judea, as they were wont to do in former times, for they shall return again out of the captivity of Babylon into their own land, and have commerce one with another as formerly.

Jeremiah 33:1 JEREMIAH CHAPTER 33

The taking of Jerusalem, carrying away the people, their return, Jer_33:1-8; joyful state and settled government, Jer_33:9-14. Christ the Branch of righteousness: his everlasting kingdom and priesthood; and blessed seed, Jer_33:15-26.

See Poole "Jer_32:2". Jeremiah was forced out of the temple, God followeth him to the prison, and there revealeth his mind to him once and again. The wickedness of the Jews in persecuting the prophet could not make God's promises of no effect for mercy to be showed to the people after the captivity, which though made before, are again confirmed a second time, for this chapter for substance contains no more than promises of the like nature with those in the foregoing chapters.

Jeremiah 33:2

The maker thereof, that is, say some, of Jerusalem, (so Mr. Calvin,) or the maker of these promises, (so others interpret it,) *his name is Jehovah* ; so as he hath a sufficiency in himself to make good his word to establish Jerusalem, or to establish the word spoken by him for the establishment of it.

Jeremiah 33:3

God either speaketh to the people to pray unto him, or to the prophet on the behalf of the people to pray, promising him he would show him great things.

Object. But how doth God say that Jeremiah did not know them, when God before this time had revealed them to the prophet, and the prophet had revealed them?

Solut. He did not know them before God had revealed them, and though God had revealed them, yet by his prayer in the former chapter it appears he did not fully understand them, or firmly believe them as he ought to have done.

Jeremiah 33:4

That is, which in part are thrown down, and shall yet further be thrown down, by the engines of war which the Chaldeans use to batter down the city: see before, Jer_32:24. Some read *for the mounts* , as if they were thrown down by the citizens to make room for the citizens to cast up defensive mounts. The word translated *sword* may be as well translated *hammers* or *mattocks* , as it is 2Ch_34:6. It is translated *axes* , Eze_26:9.

Jeremiah 33:5

It is very difficult to determine whether these words contain an entire sense in themselves, or what connexion they have with the foregoing words: not to repeat men's diverse apprehensions, of which a large account is given by the author of the English Annotations, I think they judge best who think they have an entire sense in themselves, and judge that the they here mentioned are the Jews, of whom the prophet saith they come, because he knew they would sally out and fight with their enemies; but to no purpose but to fill their houses with their own dead bodies, whom he would cause in his anger to be slain, for their wickedness which they had provoked God by, and caused him to hide his face from that city which had so much of his countenance formerly.

Jeremiah 33:6

The latter part of this verse expoundeth the former, for by

health and

cure the prophet meaneth *peace and truth* : we met with the like metaphorical expression Jer_30:17: **See Poole "Jer_30:17"**. The miserable disturbed state of a nation being compared to wounds and sickness, the restoring of it to a peaceable, prosperous state is fitly called its health and cure. By

truth here seems to be meant faithfulness, or stability, not truth of propositions: q.d. I will, after this great wound which I have given this people, bring them again into a quiet and peaceable state, in which they shall abide many days.

Jeremiah 33:7

In this verse the latter part is expounded by the former: the restoring of them is called *building them*, in opposition to the throwing them down, by the mounds mentioned Jer_33:4; unless by building be to be understood not laying the foundation of their new state, but the further prospering of them in that state.

Jeremiah 33:8

Here is but one thing expressed by two phrases; the word by us translated cleanse signifies to expiate or purify, with allusion to the legal purifications, so as cleansing must not be understood of regeneration, but of that pardon which is mentioned in the latter part of the verse.

Jeremiah 33:9

I will do so well by this people, that other nations shall honour and praise me for my goodness to them; and not only so, but shall fear to engage against a nation so beloved and favoured by me, Exo_15:14,16: Others interpret it of a religious fear and trembling, to which God's mercy to the Israelites should invite those people that should see and hear of it; but I think the former is the most probable sense of the prophet here.

Jeremiah 33:10

Ye say; those of you who, though you find no great difficulty to believe what I have prophesied concerning the Chaldeans' taking this city, seeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the people's returning, and the rebuilding of it. The Lord speaketh the one as well as the other; There shall be heard again in it, &c.

Jeremiah 33:11

The sum of this verse is, that those that should be carried into captivity should return, and upon their return they should be in their former states; both as to civil transactions, they should again marry and give in marriage; and as to civil and spiritual joy, they should publicly praise the Lord as they were wont to do in the

words of David, Psa_106:1 **107:1 118:1 136:1**, (we have a record in holy writ of the fulfilling of this prophecy upon the laying the foundations of the second temple, Ezr_3:11) and offer sacrifices of thanksgiving. See Neh_12:27.

Jeremiah 33:12

That is, a great part of which is, and the other part shall soon be, desolate. In all these places there shall be flocks and herds of sheep and goats, which the shepherd shall take care of as in former times.

Jeremiah 33:13

So as to keep tale of them, as it is said they were wont to do both morning and evening in those countries.

Jeremiah 33:14

The Lord is not *yea* and *nay*, he cannot lie nor repent. I speak not of the present time, but there shall be a time when God will justify every good word of this nature which he hath spoken to his ancient people.

Jeremiah 33:15

Whatsoever the Jews and some others say, the

Branch of righteousness here spoken of can be meant of no other but Christ, who is called a Branch out of the stem of Jesse, Isa_11:1; the *Branch of the Lord*, Isa_4:2; a righteous Branch, Jer_23:5. (See the notes on those places.) Zorobabel, though descended from David, cannot be meant here, but the same who is thus called in all those parallel texts, of whom yet Zorobabel (being a good man, and descended from the family of David) may be allowed to have been a type; but this text far more concerneth Christ, as he in whom all the promises are founded, and in whom they are all *yea* and *Amen*. The kings they had hitherto had of the line of David were most of them unrighteous men, but God promiseth that after the captivity they should have a Branch of David that should execute judgment and righteousness in the land, for the protection and government of those that feared him.

Jeremiah 33:16

In those days shall Judah be saved, and Jerusalem shall dwell safely: it is the opinion of some that a spiritual salvation and security is promised under these expressions, but the most and

best interpreters rather understand it of a temporal salvation as primarily intended, though typical of that spiritual and eternal salvation which is often promised to the true Israel of God; as their rest in Canaan typified that rest which remaineth for the people of God.

And this is the name wherewith she shall be called, The Lord our righteousness: our translation of this phrase is something strange, the words in the Hebrew are hl adqy hx wgqa hwxy Pagnine translateth them, *and he who shall call it the Lord our righteousness* , supplying the verb substantive, *is* : He who shall call it *is the Lord our righteousness* . We translate it, *this is the name wherewith it shall be called* , &c.; that which causes the difficulty is, that the pronoun hz which signifieth he, is applied both to persons and things, and translated he or it, and the relative dva is of all cases, so may be translated who, or which, or with which; those words which our translators have supplied, is the name, are not in the Hebrew. This hath made a great doubt amongst interpreters, whether *The Lord our righteousness* be the name of Christ, or the name of the city. I do incline to their opinion who think that it is here mentioned as the name of Christ. In that sense there is nothing to be understood but the verb substantive, *is*, which is ordinarily understood; so the words are thus, and *he who shall call it, is, the Lord our righteousness* . The context seemeth to favour this, Christ being that Ruler mentioned Jer_33:15, as he who shall execute *justice and judgment in the land* ; besides that, there is no such name any where given, either to the Jewish or Christian church, as the *Lord our righteousness* , but the full import of that name is spoken of Christ, Isa_45:23, which text is applied to Christ, Rom_14:11 Phi_2:10; he is called the just King, Zec_9:9, and our righteousness, 1Co_1:30.

Jeremiah 33:17

This is apparently a promise relating to Christ, for David's line had failed long since, had it not been continued in Christ, whose kingdom is and shall be an everlasting kingdom. So long as Israel remained a kingdom, those of the line of David ruled over it; when that failed, Christ came in the flesh, who ruleth, and shall rule, over the Israel of God for ever.

Jeremiah 33:18

The best interpreters understand this of a ministry to abide in the church to the end of the world, according to Mat_28:20; nor is it unusual for God in the Old Testament to express promises relating to, and to be fulfilled under, the gospel by expressions and terms proper to the Old Testament, as Isa_66:23; and in this sense it must be expounded, or restrained to the times immediately following the captivity; but it is generally understood as a promise for a gospel ministry to succeed the ministry in the Jewish church, and to abide to the end of the world.

Jeremiah 33:19

No text from Poole on this verse.

Jeremiah 33:20

By the

covenant of day and night here is meant the same with the *ordinances* mentioned Jer_31:35. God's law established in the course of natural causes, by virtue of which the day and night orderly succeed one another. These verses are but a further confirmation of what was said before, and the sense of them no more than this, that the succession of the gospel ministry in the church of God, to abide for ever, should be as certain as the succession of darkness and light; God had established the latter in a necessary course of natural causes, and he would by his providence take care for the other, that the effect should be every whit as certain. Though the second causes are widely different, yet God, who is the First Cause of both, is the same, and would as certainly bring the one to pass as the other.

Jeremiah 33:21

No text from Poole on this verse.

Jeremiah 33:22

The former promise was for the stability, this for the multiplication of the church, which is here expressed under the notion of the

seed of David, that is, the members of Christ: the Jews were ordinarily called the seed of Abraham, Isaac, and Jacob, but I do not remember they are any where called the seed of David, unless it be 1Ki_11:39, where it seems also to be understood only of the

princes that came from David; nor indeed could they be so called in any proper sense; David being no common head to the whole Jewish nation, as both Abraham, Isaac, and Jacob were; but Christ is often called the *seed of David* , Joh_7:42 Act_13:23 Rom_1:3 2Ti_2:8; and Christ is himself called David, whose *seed* and whose

Levites are multiplied in the multiplying of Christians and of faithful ministers under the gospel, which certainly are the things here promised.

Jeremiah 33:23

No text from Poole on this verse.

Jeremiah 33:24

This people, that is, (say some,) the enemies of the Jews; but it may as well be interpreted either of the wicked Jews, wicked men being always full of groundless, presumptuous hopes, or sunk in despair; or of such amongst them as were better, but weak in faith, that knew not how to give any firm assent to promises, the fulfilling of which seemed to the eyes of sense and reason so improbable. By

the two families here mentioned, the prophet either meaneth the kingdoms of Israel and Judah, or, which seemeth to me much more probable, the families of David and Aaron, mentioned before. Thus, saith God, they have spoken scornfully of my people, as if they should never be a nation more, having rulers of themselves and a ministry.

Jeremiah 33:25

No text from Poole on this verse.

Jeremiah 33:26

By

the seed of Jacob, and of *Abraham and Isaac* , are meant the body of the Jews, to whom these three patriarchs were common heads; by the *seed of David* , persons lineally descended from David, who should rule over the Israel of God. The sum of these two verses is plainly no more than God had said before, that a restoration of them to their own land should as certainly succeed their captivity as the night succeedeth the day, or the day

succeedeth the night. God had as certainly established and ordained the one as the other, though not as yet so established, the one in the order of natural causes as the other. God would certainly have mercy on them, and in showing his mercy would take care that one of the seed of David should be their ruler, which was fulfilled in the Messiah.

Jeremiah 34:1 JEREMIAH CHAPTER 34

The captivity of Zedekiah and the city, Jer_34:1-7. The princes and people by solemn covenant, according to the law, dismiss their bond-servants, but the Babylonians leaving the siege, they reassume them, Jer_34:8-11. For this God threateneth a return of the enemy, and destruction of Jerusalem, Jer_34:11-22.

The revelation of the will of God to Jeremiah, to be published to the people during the time of the siege. The seven first verses are plainly a distinct prophecy from that in the latter part of the chapter. It was (as some think) for this sermon that the prophet was imprisoned (for in this prophecy the sermons are much disordered in the placing of them); so as this, showing the cause for which the king imprisoned him, is set after others, **Jer 32**, which were during the time of his imprisonment.

Jeremiah 34:2

No text from Poole on this verse.

Jeremiah 34:3

We had all this Jer_32:3,4.

See Poole "Jer_32:3", See Poole "Jer_32:4".

Jeremiah 34:4

No text from Poole on this verse.

Jeremiah 34:5

This only place informeth us concerning the manner of Zedekiah's death, and that both negatively and positively. Negatively, that he did not die by the sword, the king of Babylon took him, killed his sons before his eyes, then put out his eyes, and bound him in chains, Jer_39:7, but killed him not, as we learn from this text; but he died a natural death, which is here meant by dying in peace; and had an honourable burial, which the *king of Babylon* would

not allow Jehoiakim, as we read, Jer_22:18,**19**; he was buried with the burial of an ass, and his body was *cast out of the gates of Jerusalem* , and no man lamented for him; but as to Zedekiah, they burned *sweet odours for him* , (after the manner of the burial of kings, 2Ch_16:14) and made solemn lamentation for him. The Jews, in their chronology, called by them *Seder Olam* , give us the form of their lamentation, thus: *Alas! Zedekiah is dead, who drank the dregs of all ages* ; that is, who was punished for the sins of all former ages.

Jeremiah 34:6

No text from Poole on this verse.

Jeremiah 34:7

The prophet was not afraid to go and do the message God had intrusted him with to the king, upon which he was imprisoned, as we read before, Jer_32:3: the time it should seem was after that the king of Babylon had invaded the country, and, taken the greatest part of it; only three fortified places remained, which he was besieging, viz. Jerusalem, which was the chief city of that country, and Lachish, of the conquest of which we read Jos_10:31, disposed of to the tribe of Judah. Jos_15:39, and Azekah, which was a city of Judah, of which we read in the same chapters.

Jeremiah 34:8

This verse plainly beginneth a new prophecy, but at what particular time this revelation or the publication of it was we are not told, only the occasion of it is recorded. God had made a particular law respecting the Jewish nation, that if any *had bought an Hebrew servant, he should serve but six years, and in the seventh should go out free* , Exo_21:2 Deu_15:12. It came into Zedekiah's mind to make a proclamation for the execution of this law; what moved him to it we have not recorded. The learned author of the English Annotations observeth well, that it was their usual course when they were in some great straits to make some partial reformation, Jud_10:15,**16 Psa 78:34,35 Ho 6 1**.

Jeremiah 34:9

This was the tenor of God's law mentioned in the above named texts; and it seemeth Zedekiah, taking notice of the common

violation of this law, and the Jews' ordinary oppressing those of their own nation this way, judging that this might be one of those sins for which the wrath of God was at this time kindled against them, he caused the people to make a covenant, that they would give that liberty to their servants of either sex which the law of God required, of which he made proclamation.

Jeremiah 34:10

The princes and the people, having first with the king agreed to the thing, upon the issuing out of his proclamation they at first yielded obedience to it.

Jeremiah 34:11

Like a company of wretched hypocrites, they reformed this abuse only to serve a turn, which when it was served they returned again to their old oppression; and in this thing not the people alone, but the government, was to be blamed, for their judges in the courts of justice ought to have executed the law of the Lord, and to have restrained the covetous and oppressive humour of the people. The learned author of the English Annotations thinketh that that which altered their minds was a little alteration of their state, during the siege; for, Jer_37:5, we read that the Babylonians and Chaldeans hearing of an army coming out of Egypt, to relieve the city, left the siege for a time, and that the prophet, Jer_34:22 of this chapter, relates to that, when he prophesied that the king of Babylon's army should return. But these wretched men, seeing the Babylonian army raised from the siege, concluded they were now out of God's hands, and repented of their repentance in this particular, and would make all their servants return into their former servitude.

Jeremiah 34:12

No text from Poole on this verse.

Jeremiah 34:13

The law of God is called often a

covenant, because it containeth the will of God which he would have them do, to which (whether they express their consent or no), they are bound to consent and agree. But to the Jews all God's laws given on Mount Sinai were a formal, explicit covenant, God explicitly telling them what he would have them to do, and they as

explicitly promising they would do it, Exo_24:3. Here was a double aggravation of their sin, in breaking this covenant made between God and them:

1. From the consideration of God's kindness in bringing them out of Egypt.

2. From the consideration of their having been bond-men in Egypt, which should have taught them to know the hearts of bond-men, so as to have compassionated them whom they kept in the like distress in which they had been themselves, and from which God had delivered them. We stand concerned to remember the vows we make to God in our distress, for God will not forget them, Gen_35:1; as also to compassionate them who fall into the same distresses that we have been in, and out of which God hath saved us: God expecteth that we should show the same compassion to others, Mat_18:33.

Jeremiah 34:14

This is but a repetition of the law, Exo_21:2 Deu_15:12, which concerned such persons as were sold by others, or had sold themselves. God would not have his people take advantage of the sudden and rash acts of their brethren, which were the effects of passion. Notwithstanding this law the Jews, who were always a very covetous, griping people, did otherwise.

Jeremiah 34:15

Ye were now turned; that is, reformed in this particular, in which you had done the thing which I commanded you,

proclaiming a liberty to your servants. And you

made a covenant in my presence to that purpose, and that in *the temple*, where it seemeth this covenant was made.

Jeremiah 34:16

You again licked up your vomit, and profaned my name, swearing by it to do that which you have not done, and forced your servants, though dismissed, to return again unto their former bondage and subjection to you.

Jeremiah 34:17

They had turned and given a liberty, Jer_34:20; how doth God say here they had not? So God accounteth none to have done those

good acts which they do in a fit, or merely to serve themselves of God; he saith they had not done it, because they did not persist to do it; in such a case men's righteousness shall by God never be remembered, but they shall die in the sins they have committed. Seeing you have refused to manumise your servants at my command, I will manumise you, and set you free from my protection and care. You shall perish by the sword, famine, and pestilence; and those of you who escape them shall see how pleasant a thing it is to be slaves, and in servitude, for you shall be dispersed in many nations, and be servants to the rulers of them.

Jeremiah 34:18

This was a ceremony which they used in making of covenants, not without something of a warrant from a Divine precedent, Gen_15:9,10: it is said, Jer_34:18, that same day the Lord made a covenant with Abraham (that covenant was a promise that Abraham's seed should possess the land of Canaan). Gen_15:8. Abraham said unto God, *Whereby shall I know that I shall inherit it?* Gen_15:9, God bids him *take an heifer of three years old, and a she goat of three years old, and a ram of three years old*, &c. Gen_15:10, it is said, that *he took them, and divided them in the midst, and laid each piece one against another*. Indeed we read nothing there of the parties covenanting passing betwixt the parts of the beasts so divided, but this was afterwards used in making covenants betwixt men, which had in it a secret imprecation or wishing that they might be cut in pieces like those beasts, if they did not keep the covenants which they made. It should seem that these Jews, in the making of their solemn promise or covenant with God about releasing their servants, used this rite; they caused a calf or heifer to be cut in pieces, and the parts to be laid in the temple right over against one another, then they recited this covenant, and in the way of a solemn promise, or confirmation of their resolution to make their promise good, they passed betwixt the parts of the calf or heifer so cut; silently agreeing that God should cut them in pieces like that beast if they did not make their words good. Hence is the Hebrew phrase of *cutting a covenant*, for making it. This was a ceremony ordinarily used also amongst the heathens, as we are informed by Cicero, Livy, and others.

Jeremiah 34:19

No text from Poole on this verse.

Jeremiah 34:20

God doth not threaten all the Jews, but those only who had made this covenant, and formally confirmed it, by killing a beast, and passing through the parts of it thus divided and laid opposite one to another. Of these he spareth none, but threatens both the king, and nobles, and great courtiers, as well as the people, that he would give them into the hand of their enemies that thirsted after their blood; they should be slain, and their dead bodies should not be buried. Herein the righteousness of God appeared, by doing to them as they desired (by passing betwixt the calf) that God would do in case they did not keep to the promise they had made, and called God to witness, and challenging him to destroy them if they did not fulfil what they covenanted for.

Jeremiah 34:21

Here is nothing in this verse but what was said before, save only in the last clause, where mention is made of the king of Babylon's army, which was gone up from them, the occasion of which we shall meet with Jer_37:5, because there was an army came out of Egypt to assist the Jews.

Jeremiah 34:22

I will put it into their hearts to return, saith the Lord, and they shall come back again to the siege, and shall rise up no more till they have taken the city, and burned it with fire, and made the whole country desolate. The motions of armies are under the government of Divine Providence, they are at God's command; when he bids them come they come, what he bids them do they do, and shall certainly effect what God hath determined. When we come to **Jer 39**, we shall read of the fulfilling of this prophecy.

Jeremiah 35:1 JEREMIAH CHAPTER 35

By the obedience of the Rechabites, Jer_35:1-11, God condemneth the Jews' disobedience, Jer_35:12-17. The Rechabites are blessed, Jer_35:18,**19**.

This is another evidence that the prophecies of this book are not left us in that order wherein they were delivered, for those which

we had in the two or three foregoing chapters being in the time of Zedekiah must needs be ten or eleven years after this.

Jeremiah 35:2

These

Rechabites had their name from Rechab their father, who, as appears from 1Ch_2:55, descended from Hemath, who was a Kenite, who is also called Hobab, Jud_4:11 (unless it may be Hameth who was the son of Hobab). This Hobab was Jethro, the father-in-law of Moses, as appears from Jud_4:11. We read, Jud_1:16, that *his children went up out of the city of palm trees with the children of Judah, which lieth in the south of Arad, and they went and dwelt among the people* . The Rechabites here mentioned descended from this stock. Jehonadab, mentioned 2Ki_10:15, was of this family, a man of some note, as appeareth by Jehu's taking him there into his chariot. God commandeth the prophet to bring some of this family into the temple, into some of the chambers; for in and about the temple were several chambers for the priests, and where they disposed of the holy garments and several oblations, 1Ki_6:5,**6,10** 1Ch_28:11,**12**. God commands Jeremiah to bring these Rechabites into some of these chambers, and to set *wine before them* . This was either for the more publicness of the thing, or, it may be, for the reproof of the priests who drank too much wine.

Jeremiah 35:3

No text from Poole on this verse.

Jeremiah 35:4

This term,

the man of God, doth in Scripture signify a prophet sometimes; but whether it so signifieth here, and if it doth, whether it relateth to Igdaliah or Hanan, is a question. Probably by the

chamber of the princes is meant some chamber where the princes were wont to meet in a court, or for counsel. Thither Jeremiah brings these Rechabites, and sets vessels of wine before them, not commanding them to drink it, but only inviting them.

Jeremiah 35:5

No text from Poole on this verse.

Jeremiah 35:6

It is uncertain whether *father* here signifies their immediate parent, or (which is more probable) their progenitor; it is most likely it referreth to that Jonadab of whom we read 2Ki_10:15, who was the father (that is, the progenitor) of this family of the Rechabites, at three hundred years distance. The reason why he left his posterity this charge is uncertain, probably to warn them against the luxury which he saw began to abound in Israel, and being desirous that they should inure themselves to a more hard and laborious life; being originally Kenites, and used to husbandry, and keeping of sheep and other cattle, he desired they should live according to their quality.

Jeremiah 35:7

The last words of the verse probably give us a reason of the former; they were no native Jews, but strangers amongst them, who commonly are envied when they are observed to thrive too much, or to live splendidly; and that envy of the natives of the place where they sojourn exposeth them to their hatred and malice, so as their lives are made uneasy to them. Jonadab therefore cautions his sons to avoid these inconveniencies by a thrifty, sober, laborious life, to which they had been bred, in keeping flocks, and to avoid any thing might expose them to envy, or hatred, or malice of the people amongst whom they were come to sojourn.

Jeremiah 35:8

No text from Poole on this verse.

Jeremiah 35:9

No text from Poole on this verse.

Jeremiah 35:10

Tents; movable habitations, which they could with little labour remove from place to place, as they had convenience to feed their flocks: this was their ordinary way of living, until necessity compelled them to come and live in Jerusalem.

Jeremiah 35:11

When the Chaldean army came into the land, they saw there would be no quiet abode for them any where but in some fortified place. The Syrians joined with the Chaldeans in this war, as we

read, 2Ki_24:2. This they tell the prophet was the reason why they, who never used to dwell in cities nor fixed houses, came to dwell at Jerusalem, to prevent being destroyed by the foragers for these armies.

Jeremiah 35:12

No text from Poole on this verse.

Jeremiah 35:13

No text from Poole on this verse.

Jeremiah 35:14

No text from Poole on this verse.

Jeremiah 35:15

God, in this revelation of his mind to the prophet, expoundeth to him why he had set him to bring the Rechabites into the temple, and commanded him to set wine before them, and invite them to drink of it, viz. that by their refusal of doing according to the invitation, in obedience to their father Jonadab, he might convince the Jews of their disobedience to his commands, though God's commands were more advantaged than the commands of Jonadab, in that,

1. Jonadab was but an earthly parent, and so had no absolute universal sovereignty over his children; but God was the Lord of hosts, the God of Israel.
2. Jonadab's command was not for the performance of a moral duty, but the doing of a thing which they might do, or leave undone; God required of them what was but their moral duty, and for which was the highest reason.
3. Jonadab's command had no promise annexed; God's precept had a promise annexed, yet they had not yielded him that obedience which the sons of Jonadab had yielded him: he was their Father, but where was his honour?

Jeremiah 35:16

No text from Poole on this verse.

Jeremiah 35:17

This is but the same threatening confirmed, which we have often met with before, concerning the ruin of this people, only the

meritorious cause of it is further amplified, their not paying that homage to God which these Rechabites paid to an earthly parent, and had been steady in the payment of now for three hundred years together.

Jeremiah 35:18

No text from Poole on this verse.

Jeremiah 35:19

For ever here signifies the *ever* of the Jewish state or church; whether the promise relates to the abiding of Jonadab's family, when many families of the Jews were quite rooted out, cut off, and extinct, or to some special favour that God would show them, or to some place of office they should have in or about the temple, (as some judge, because, 1Ch_2:55, it appears they were scribes,) is uncertain. But it is a question of more moment, How God promiseth a reward to these sons' of Jonadab for obeying the command of their father, and whether they had sinned if they had not obeyed this command of Jonadab; which brings in another question, *Whether parents have a power to oblige their children in matters which God hath left at liberty* . To which I answer,

1. *God might reward these Rechabites for their reverence and obedience to Jonadab their father, though these were not strictly, by the Divine law, obliged thus far to have obeyed him* ; as he rewarded David for his thoughts in his heart to build him a house, though it was not God's will that he should do it; so as God's promise of the reward doth not prove their obedience in this particular to have been their duty. Admit that it remained still a matter of liberty, yet the general honour and reverence they testified might be rewarded by God.

2. Unquestionably *parents have not a power to determine children in all things as to which God hath left them a liberty* , for then they have a power to make their children slaves, and to take away all their natural liberty. To marry or not, and to this or that person, is matter of liberty. Parents cannot in this case determine their children; Bethuel, Gen_24:58, asketh Rebekah if she would go with Abraham's servant before he would send her.

3. *In matters of civil concernment they have a far greater power than in matters of religion . All souls are God's, and conscience can be under no other dominion than that of God.*

4. *In civil things parents have a great power, during the nonage of children, and after also in matters which concern their parents ' good , as to command them to assist them, to help to supply their necessities, &c.*

5. *Parents being set over children, and instead of God to them, as it is their duty to advise their children to the best of their ability for their good; so it is the duty of children to receive their advice, and not to depart from it, unless they see circumstances so mistaken by parents, or so altered by the providence of God, as they may reasonably judge their parents, had these known or foreseen it, would not have so advised.* But that parents have an absolute power to determine children in all things as to which God hath not forbidden them, and that children by the law of God are obliged to an obedience to all such commands, however they may see their parents mistaken, or God by his providence may have altered circumstances, I see no reason to conclude. Jonadab had prudently advised his sons as before mentioned; they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of man's life: herein they yield obedience, and pay a reverence to their parent; this pleaseth God, he promiseth to reward them with the continuance of their family, according to what he had said, Exo_20:12, in the fifth commandment, which the apostle calleth the first commandment with promise.

Jeremiah 36:1 JEREMIAH CHAPTER 36

Jeremiah causeth Baruch to write his prophecy, and publicly to read it, Jer_36:1-10. The princes send to fetch the roll and read it, Jer_36:11-18. They advise Baruch and Jeremiah to hide themselves, Jer_36:19. The king Jehoiakim teareth part of the roll, and burneth it, Jer_36:20-26. Jeremiah denounceth his judgment, Jer_36:27-31. Baruch writeth a new copy, Jer_36:32.

Jehoiakim was three years a tributary to Nebuchadnezzar, as we read, 2Ki_24:1, then he rebelled; which three years are judged to

be the sixth, seventh, and eighth years of his reign, for Pharaoh-nechoh set him up, to whom he was first a tributary, as we read, 2Ki_23:35. Pharaoh-nechoh having conquered him, Jehoiakim became servant to the conqueror three years, then rebelled; upon which the armies of the Chaldeans, with the Syrians, &c., came up against him, and carried him away. This word of the Lord came to Jeremiah the first year that he was tributary to the king of Babylon, which was the fourth year of his reign.

Jeremiah 36:2

By

a roll of a book is to be understood *parchments*, which anciently were their books, the art of binding books being not then known. The precept is for recording all the revelations he had from God for twenty-two years last past; for he began to prophesy in the thirteenth year of Josiah, who reigned one and thirty years, so as he prophesied eighteen years during Josiah's life, and this was the fourth year of the reign of Jehoiakim. God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass, the time of which now drew very near.

Jeremiah 36:3

What we translate *it may be* ylw others translate *if perhaps*, which better expresseth the sense. God knew what would be, but yet he would not be wanting in means by which they might be informed in his will, and so believe the thing, for believing and reforming are here meant by *hearing*, as the next words in part expound this term here. Forgiveness of sin in Scripture sometimes signifieth the acquitting of a sinner from the obligation sin layeth the sinner under to eternal death, sometimes the remission of a temporal punishment; it may here well be understood as comprehending both, though I think the latter to be what is here principally intended.

Jeremiah 36:4

We shall find this Baruch, being one of Jeremiah's disciples, more than once thus employed as Jeremiah's secretary or amanuensis. None shall need ask how Jeremiah could remember all the prophecies he had prophesied for twenty-two years before past,

that considereth who it was that commanded him to do this. God undoubtedly revived the prophet's memory, or he could not have called all to mind.

Jeremiah 36:5

No text from Poole on this verse.

Jeremiah 36:6

We do not read that Jeremiah was a prisoner in the fourth year of Jehoiakim, and therefore it is very uncertainly guessed in what sense he here saith he was *shut up*. Some think Jehoiakim had imprisoned him, or at least restrained him to his house, though we do not read of it. Others think he restrained himself; but in what sense he was shut up is not certain; that he was so is certain. He knew that God had not commanded his prophecies to be written for any other end, but that the people might have them recalled to their memories: he being not in a capacity himself at present to speak any thing to the people in so public a place, sendeth Baruch to do it in his stead, choosing for it a day of public fast; not the day of the yearly fast mentioned Lev_23:27, but on a fast day (of which we shall read more Jer_36:9) proclaimed by Jehoiakim, probably to avert the vengeance hanging over them from the Chaldeans, or rather from the drought. It was, undoubtedly, because of the concourse of people which the prophet knew would that day be in the temple that he chose that day, when some would be present from all parts of Judah.

Jeremiah 36:7

We had an expression like this Jer_36:3; it teacheth us that the only means to turn away God's fierce anger ready to fall upon people is prayer and reformation.

Jeremiah 36:8

No text from Poole on this verse.

Jeremiah 36:9

This fast was appointed upon a particular emergency, whether it was for a famine which was then in the land, or to avert the ruin which they justly feared from the king of Babylon, who had lately brought them under his servitude, is not certain; the yearly fast, Lev_23:27, was to be kept in the seventh month, nor did God ever ordain any fast to be kept in the ninth month.

Jeremiah 36:10

This verse only attesteth Baruch's obedience to the command of the prophet Jeremiah, not only as to the thing. his reading it in the temple, but as to the circumstance, in as public a manner as he could,

in the chamber of Gemariah, & c., most likely out of some window, or in some balcony, the people being below, and hearing it.

Jeremiah 36:11

No text from Poole on this verse.

Jeremiah 36:12

It is uncertain whether this *Michaiah* went to make this relation to the princes who sat in the secretary's chamber, as a piece of news only, or out of a malicious design to accuse the prophet and Baruch for what was done as a seditious practice.

Jeremiah 36:13

That is, the substance of all the words, for none can imagine that a hearer could remember every word; which shows the vanity of those who overstrain such universal particles to signify every particular word or person.

Jeremiah 36:14

That is, all the princes that at that time sat there in council sent a messenger with a command to Baruch to appear before them: and to bring the roll which he had read in the ears of the people.

Jeremiah 36:15

The courage of Baruch is admirable, he was now before the council, in the king's house, the substance of the prophecies were threatening both to the king and court, and to all the people. The king, as appears by all history, was of no good temper; we read, Jer_26:23, of his sending for Urijah the prophet out of Egypt; when he had fled thither for fear of the king, and slaying him, and we shall find that at that time the princes advised both Jeremiah and Baruch to hide themselves; yet Baruch is not afraid, but reads the prophecy in their ears.

Jeremiah 36:16

It is hardly to be imagined that all these counsellors should sit still till they had heard all Jeremiah's prophecies for twenty-two years read, but all signifies many, or the sense and substance of all the prophecies. They were all of them afraid: Jeremiah had now been above twenty years a prophet to this people, and doubtless in great esteem for eighteen years of it, while Josiah was alive, and one whose prophecies they could not but observe had been oft accomplished; therefore they could not but be afraid that they should see these words also fulfilled, and took themselves bound in duty to acquaint the king with them. Some, if not all, of these probably had been great men in Josiah's time, which was but four or five years before, and from him sucked in some good and religious principles, which begat some awe of God in them.

Jeremiah 36:17

This now seemed but a reasonable question, considering they were the substance of what he had been prophesying for so many years. The thing seemed strange to the princes, prophets being not used to study and pen their discourses, but to speak them extempore.

Jeremiah 36:18

This could not but add to the princes' fear and amazement. They must needs conceive that the thing was done from God, for without a special influence of God it had been a thing impossible that Jeremiah should have called to mind all that he had spoken at several times in so many years; and proceeding from the God of truth, they must needs fear that they would have their certain and just accomplishment in their season.

Jeremiah 36:19

This speaketh these princes to have been men of a much gentler temper and better disposition than those who succeeded them in Zedekiah's time; they were not willing that any harm should come to the prophet, nor to Baruch, and knew the fierce temper of Jehoiakim, and therefore advised Baruch that both he and the prophet should hide themselves.

Jeremiah 36:20

They were obliged by their office as counsellors to the king to acquaint him with what they heard, which might be prejudicial to him and his nation; and indeed this was the very end why God had commanded the enrolling of these prophecies, that both the king, and princes, and people might take notice of them; but they did not carry the book with them, but laid it up in the secretary's chamber.

Jeremiah 36:21

It appeareth by Jer_36:14 that this

Jehudi was a messenger commonly employed by the king and council; him the king sends

to fetch the roll, (before called a book,) then he employeth him to read it.

Jeremiah 36:22

The ninth month with them answered part of our November and December, which was a time of the year called for fires.

Jeremiah 36:23

He, that is, the king, not having patience to hear above three or four columns, or periods, or titles, took the penknife that (it is like) Jehudi had, and cut it in pieces, and burned it in the fire that was before him, not considering that it was the revelation of the will of God, but exalting himself above all that was called God. This showed both the wickedness and passionate temper of this prince, and his high contempt of God and his prophets.

Jeremiah 36:24

So hardened were this people's hearts, that though they knew that Jeremiah was a prophet of the Lord, upon the experience now of more than twenty years, and the whole scope of his prophecies had been to denounce the just judgments of God that now were coming upon this people, and they could not but understand that God must be greatly assistant to Jeremiah in writing this *roll* , all the matter of which he could not otherwise have kept in mind so many years, yet they had no serious fear of God upon their hearts, working upon the hearing the dreadful matter of these prophecies, nor showed any sign of remorse, or sense of their sins, or God's judgments coming upon them as indications of his wrath.

Jeremiah 36:25

These three princes seemed to have had a greater dread of God upon their hearts than the rest, for so far as they durst, they interposed, and besought the king not to burn the roll; but he would not hearken to their advice.

Jeremiah 36:26

The king was not satisfied with burning the roll, but gives order to apprehend both Jeremiah and Baruch, and commandeth the three persons named in this verse to do it; but God by his providence kept them both out of their hands. How the Lord hid them we are not told; the princes (as we read before) advised Baruch that they should both hide themselves. This phrase (probably) imports no more than that God directed them to find such a place of recess as the king's messengers could by no means find out, nor understand where they were, till the king's passion was a little over.

Jeremiah 36:27

No text from Poole on this verse.

Jeremiah 36:28

No text from Poole on this verse.

Jeremiah 36:29

It speaketh nothing but the impotency, and passion, and debauchery of human nature, to swell against any revelations of the Divine-will; the counsels of the Lord shall stand, and men only further entangle themselves by struggling in the Lord's net. Jehoiakim burns one roll, God will have the same thing wrote in another. We learn here both what was the matter of Jeremiah's prophecy, and the cause of the king's anger; he had prophesied that the king of Babylon should come, take Jerusalem; and lay the country waste, which, as to Jehoiakim's part, was fulfilled within six years after this, more fully in eighteen years; but corrupt princes can endure nothing that shall make their lives uneasy.

Jeremiah 36:30

That is, none that shall be king any considerable time; Jeconiah or Jehoiachin his son was set up, but kept his throne but three months, 2Ki_24:8-10. We no where read of the time or manner of this king's death, but that he had an ignominious burial, Jer_22:19, like the burial of an ass, none accompanying his

corpse, none mourning for him; and it appears from this text, that wherever he died, his body lay for a time unburied.

Jeremiah 36:31

As to the people, God threateneth they should feel, what they were not willing to hear, even all the evil which God by his prophet had pronounced against them.

Jeremiah 36:32

Wicked men get nothing by opposing themselves to the revealed will of God, how ungrateful soever it be to them, but the addition of guilt of their souls, and the increase of Divine wrath; God's counsels shall stand, and what he speaks shall most certainly be accomplished. Here is another roll, written with additional threatenings, confirmative of what God had before-said.

Jeremiah 37:1 JEREMIAH CHAPTER 37

The Egyptians raise the siege of the Chaldeans; and king Zedekiah sendeth to Jeremiah, to pray and inquire of the Lord for them, Jer_37:1-5. He prophesieth the Chaldeans' return and victory, Jer_37:6-10. He is apprehended for a fugitive, beaten, and put into prison, Jer_37:11-15. He assureth Zedekiah of the captivity; and, entreating for liberty, obtaineth some favour, Jer_37:16-21.

The history of this succession we have 2Ki_24:17 2Ch_36:10. Zedekiah's name was Mattaniah, the king of Babylon changed his name to Zedekiah. He reigned instead of Jehoiachin, the son of Jehoiakim, who reigned but three months, 2Ki_24:8; his name was Jeconiah, 1Ch_3:16, and, in a way of derision or contempt, is here called

Coniah. The king of Babylon made this Zedekiah king, who is here called the son of Josiah, and, 2Ki_24:17, Jehoiachin's father's brother, to distinguish him from another Zedekiah, son of Jehoiakim, as appears from 1Ch_3:16.

Jeremiah 37:2

This Zedekiah was little better than Jehoiakim; he seemeth by his story to be of a little better temper, not so cruel and bloody; but he no more regarded God's word by his prophet than Jehoiakim had done.

Jeremiah 37:3

This was apparently in the time of the siege; for, Jer_37:5, we read of Pharaoh's army being come to relieve the besieged, whether it was before the Babylonians were departed, or no, is uncertain; but it is plain, if they were departed, the king was afraid they would come back again. That which is most observable for us from hence is this, that wicked men of all ranks are desirous of the prayers of those ministers in their distresses, whose counsels and admonitions they never regard while they are in a time of prosperity; which is an evidence of their acting contrary to the convictions of their consciences, in obedience to their lusts, in their contempt of their instructions and admonitions. When affliction hath cooled their lusts, then their consciences can be heard in dictating their duty to them.

Jeremiah 37:4

We shall read afterward, Jer_37:15, that he was imprisoned; and we have heard, **Jer 32**, of two revelations he had while he was in prison; but as yet he walked at liberty.

Jeremiah 37:5

Zedekiah was set up by the king of Babylon, instead of Jehoiachin, whom the king of Babylon had carried into Babylon. Zedekiah (as is usual in those cases, and as it appeareth, Eze_17:16) had taken an oath of allegiance to the king of Babylon, but brake it, and the covenant which he made with him, Jer_37:16 and, Jer_37:15,

rebelled against him, and sent his ambassador into Egypt for horses, and much people. Now the king of Egypt came in person no more after the great overthrow given him in Carchemish, by the river Euphrates, of which we read Jer_46:2, which was thirteen or fourteen years before this; yet he sent an army at Zedekiah's request to relieve him, at this time besieged by the armies of the king of Babylon. The Chaldeans that were in the siege of Jerusalem hearing of it, raised the siege for a time, during which time (probably) it was that Zedekiah sent to the prophet to pray for them.

Jeremiah 37:6

No text from Poole on this verse.

Jeremiah 37:7

The word

inquire lets us know that Zedekiah did not send to the prophet only to pray for him, but to inquire of God what the issue would be of this future contingency; it may be more desirous to know that, than that Jeremiah should intercede with God for them. The prophet tells them from God that the king of Egypt's army should do them no service; it is expounded, *Eze_17:17, He should not make for him in the war, by casting up mounds, and building forts, to cut off many persons* . Probably the Egyptian army, upon the sight of the strength of the Chaldeans, and the weak and impotent state of the Jews, were discouraged, and would not adventure to fight them, but by and by returned to their own land.

Jeremiah 37:8

No text from Poole on this verse.

Jeremiah 37:9

No text from Poole on this verse.

Jeremiah 37:10

The substance of the answer returned by the prophet to the king is this: That whereas they pleased themselves with fancies that the Babylonian army now withdrawn to meet with the army of the Egyptians would return no more to the siege, it was a dream; he assures them from God they should return, besiege the city, and take it, and burn it; and therefore they did but deceive themselves to think otherwise; though they were gone, yet it was but for a very short time. He further assures them that the potency or impotency of the Chaldeans was inconsiderable; for if their whole army were made up of wounded men, or if they could prevail so far as to wound all their soldiers, or thrust them through, (as the word is translated, *Jer_51:4*) yet they should do the work. When God is resolved upon an effect, the instruments are very little to be regarded. It is not the arm of flesh, but the power of God, which is in that case alone to be considered.

Jeremiah 37:11

No text from Poole on this verse.

Jeremiah 37:12

The word we translate

separate signifieth *to divide, soften, or make slippery*, which hath made interpreters vary in the exposition of it. But the general use of it, especially in *Pihel*, (the conjugation in which it is here used,) being to signify a dividing or separating, and the latter signification being secondary, it seemeth most reasonably here translated to separate, or to withdraw. Jeremiah had no further revelation from God which he was under an obligation to communicate; and knowing the city would suddenly be taken, and that he could be no further useful to the people, taking advantage of the withdrawing of the Chaldean army, resolves to provide for himself, designing to go to his own country, to Anathoth, which was in the land of Benjamin; and because he was a noted person, who might probably be stopped (as he was) if known, he attempts to slip out in the crowd of people that were going out. This seemeth to me the most probable sense.

Jeremiah 37:13

The gate of Benjamin was some gate that looked toward the inheritance of that tribe, or where those used to go out who went that way; we read of it Jer_38:7. Irijah was a captain of the guard that was set to watch at the gates, to keep people from going out, or at least some persons; for it should seem by Jeremiah's endeavour to go out in the crowd, they suffered many to go out, as is usual in sieges, when victuals grow scarce; and though the Chaldeans were at present gone, yet they were not out of fear of their coming back. This captain apprehends Jeremiah, as one who was about to desert the city, and fall off to the Chaldeans. That Hananiah the grandfather of this Irijah was the false prophet we read of **Jer 28**, who died according to Jeremiah's prophecy, and this his grandchild apprehended Jeremiah in some revenge of his grandfather, is but uncertainly guessed. But Jeremiah's so frequent prophesying that the Chaldeans should take the city exposed him to this suspicion probably.

Jeremiah 37:14

Though Jeremiah, as the Lord's prophet, faithfully revealed the will of God, that the Chaldeans should take the city, to warn the people (if possible) to prevent it by solemn addresses unto God, or at least to prevent what mischief might be prevented by a timely surrender to the king of Babylon, yet he had no design to fly to

them; he was so far from delighting in their company, that when the city was taken, and the captain of the guard offered him either to go along with him to Babylon, promising to look well to him, Jer_40:4,5, or to go back to Gedaliah, whom the king of Babylon had left as deputy governor in Judea, he chose rather to go and dwell under Gedaliah's government in a poor condition, than to mend his commons in an idolatrous country: but the captain would not believe him, but carrieth him before the princes.

Jeremiah 37:15

These princes seem more fierce against the prophet than those that were in the time of Jehoiakim, for they proceed here upon the captain's information, cause the prophet to be beaten, and send him to prison, a prison within the compass of the court, bad enough, as appeareth by Jeremiah's complaint of his condition there to the king, Jer_37:20, and by what followeth in the next verse.

Jeremiah 37:16

The Hebrew words which we translate

dungeon signify the *house of the lake* ; they certainly signify some pit, or deep hole, or place in the prison, where were some cells or apartments, in which they were wont to keep those whom they judged great malefactors, or against whom they had some special anger; how many days the prophet was forced to abide in this miserable place it is not said, but it should seem by Jer_37:9, that it was until the Chaldean army was returned to the siege.

Jeremiah 37:17

Is there any word from the Lord? that is, Hath God revealed any thing to thee, concerning what will be the issue of the return of the Chaldean army to the siege of the city? What needed Zedekiah to have asked this, to whom God by this prophet had so often revealed his will in this case? Wicked men are always more curious to know, than careful to believe, observe, and obey the will of God. But God seldom or never speaketh good unto them: Jeremiah tells him there was, but it was a sad word, viz. that God would certainly deliver him into the hand or power of the king of Babylon.

Jeremiah 37:18

That is, What have I done worthy of bonds? I have faithfully heretofore revealed to you the mind and will of God; if this hath offended you, I am not to be blamed, I could not but execute God's commands.

Jeremiah 37:19

You now see what kind of prophets they are, who fed you with hopes that the king of Babylon's army should return no more to the siege of the city. I told you they would return, you had other prophets that told you they should not, judge now who were the true prophets. The devil in all ages had some that contradicted the true prophets of the Lord. Three hundred false prophets contradicted one Micaiah, as to Ahab's going up to Ramoth-gilead, and prospering in that expedition. There were many that contradicted Isaiah and Jeremiah, and other true prophets, as to the king of Babylon's coming to besiege Jerusalem, and his return again to the siege when he had risen up from it to meet the Egyptian army; and as to the length of time in which the Jews should be in captivity; yet, (to let us see men's madness upon their lusts,) as there still have risen up in other generations false teachers and flatterers, so they have always found more favour than those that have dealt more faithfully in revealing God's will.

Jeremiah 37:20

Though Jeremiah had dealt very faithfully with the king and princes, and they had dealt very hardly and cruelly with him, casting him for no just cause into a nasty prison, and Jeremiah knew well enough that Zedekiah was very soon to be disarmed of his power; yet (to learn us our duty) he speaks with all due respect and reverence to his sovereign, though a very bad man, and one who had dealt very ill with him. This petition of Jeremiah speaks the prison he was in was in a very inconvenient place, where he was in danger of his life.

Jeremiah 37:21

Commanded that they should commit Jeremiah into the court of the prison; so as he was a prisoner still, but in a freer air, where he did not suffer those inconveniences which he endured in the hole or dungeon. It is of no great moment to know whether the portion of bread allowed the prophet by the king were a loaf, (as

some think,) or a piece of a loaf; it was such a proportion as could be allowed according to the proportion which others had, and the straits which the city was in, and so much as served to keep him alive. Jeremiah remained here till, upon the suggestion of the princes, he was removed to a worse place, as we shall read in the sixth verse of the next chapter; where he staid not long, but was again removed to the court of the prison, as we shall read there, Jer_38:13, where (as it followeth there, Jer_38:28) he continued until the city was taken.

Jeremiah 38:1 JEREMIAH CHAPTER 38

Jeremiah prophesieth; is by the princes, with the king's permission, cast into a dungeon; but is by Ebed-melech, with the king's consent, taken out again, Jer_38:1-13. He hath a secret conference with the king, in which he counselleth him by yielding to save his life, Jer_38:14-23. By the king's command he concealeth the conference from the princes, Jer_38:24-27. He abideth in prison till Jerusalem is taken, Jer_38:28.

Vers. 1. Here are four of the great men, counsellors, or great officers to Zedekiah, named, of whom we have no further mention in holy writ, nor are they worthy of much inquiry after. Jeremiah being now removed into a little freer air, where his friends, or such as had a desire to see him, came to him, and it is very likely were inquisitive to know what God would do with the city, he could not but tell them what he knew of the mind of God in the case, and advise them the best he could. Some of them go to these princes, and inform them of what they had heard from the prophet.

Jeremiah 38:2

As to what is Jer_38:3, it is no more than had for some time been the constant tenor of this prophet's prophecies. The crime seemeth to lie in this, that in such a time of extreme danger he should repeat this prophecy, and also advise the people to leave the city, and shift for themselves, by going out to the Chaldeans, telling them that if they did so, though the city would be lost, and their estates in it lost, yet they should save their lives, which words might encourage many of low and cowardly spirits to desert their posts; which indeed had been crime sufficient in an ordinary time, and under ordinary circumstances, but was no crime now that God

had revealed his will to the king, princes, and people that the city should be lost; there lay now no further duty upon any to contribute to its defence, but they were obliged to make as good provisions for themselves as they could; but these wicked princes believed no such thing, therefore they make this a great charge.

Jeremiah 38:3

No text from Poole on this verse.

Jeremiah 38:4

The prophet now seemeth under sad circumstances, the princes seek his life, though for delivering no other doctrine than he had been preaching for twenty years; their pretence was, his discouraging and weakening the military part of the city, letting them know that they laboured in vain, for the city was not defensible. This they interpret a seeking not the welfare of the people, but their hurt, though indeed their welfare was that alone which he sought, knowing that there was no other way for any of them to save their lives but by submitting to the Chaldeans; though the great men (being persons God had determined to ruin) would not believe it, and would have the welfare and hurt of the place determined by their opinions.

Jeremiah 38:5

He is in your hand; that is, in your power, either by the established law against false prophets, or else I yield up my power to you, I surrender him into your hands. But neither of these seemeth very probable, for here is no mention of the sitting of the sanhedrim to judge him as a false prophet, nor of any judicial proceedings of that nature: and it should seem by Zedekiah's relieving of him soon after from the dungeon, into which they threw him, that he had not surrendered Jeremiah so into their hands, but he to himself a superintendency upon them to correct their too severe dealings with him. The meaning seems rather to be, If you will do any such thing, I shall not oppose you, but I will not be the author of it.

For the king is not he that can do any thing against you; I see I am as it were no king, I can do nothing against you, you will do what you please. I incline to this sense from the consideration of the favour showed him by Zedekiah, both before and after this.

Jeremiah 38:6

Cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; a place much of the same nature with that of which we read Jer_37:16, but in another prison. It should seem there was no passage into it by stairs, so as they were forced to let him down with cords. And in the bottom was nothing but mire, into which the prophet sank, in respect of which circumstances it was a much worse place than the dungeon in the prison in Jonathan's house appeared to be, though Jeremiah feared that he should die there. It is probable these princes thrust him into this place, designing he should die in this hole a miserable death, but God otherwise provided for him.

Jeremiah 38:7

Ebed-melech was unquestionably the name of the person, though some interpret it appellatively a servant of the king. It is particularly noted that he was an Ethiopian or a Cushite, to let us know that this prophet of the Lord found more kindness from a stranger, that was a native heathen, than from his own countrymen. Princes were wont to keep eunuchs in their houses in those countries, 2Ki_9:32 Dan_1:9 Act_8:27. It should seem the princes had privately put Jeremiah into this miserable place, but yet the noise of it came to Ebed-melech's ear, who was attending in the court. The gates of the city were places where princes were wont to sit to execute justice, and to receive petitions, and give answers, 2Sa xix, 8 Pr 31:23, &c.

Jeremiah 38:8

No text from Poole on this verse.

Jeremiah 38:9

The courage of this good eunuch was very remarkable; he did not stay till the king came in, but went to the king, as he was *sitting in the gate of Benjamin*, administering justice, or receiving and answering petitions, where doubtless he was not alone, and probably was attended there by some of those princes who had thrown Jeremiah into this miserable place. Ebed-melech was not afraid of them, but openly complains of their cruelty to the king, and tells him that Jeremiah would be starved to death: those who were alive in the city could not long subsist, for the stores were almost all spent, and though the king had appointed the prophet an

allowance, yet being in such a hole, and there being so little bread left in the city, it was not likely there would be much care taken of him.

Jeremiah 38:10

There are several guesses why the king commandeth Ebed-melech to take

thirty men for the doing of that for which three or four were sufficient. I think they judge best who think it was to guard him against any opposition. Things were now in a great disorder, the city being upon the matter taken, and the king himself was much in the government of his princes, and, as may easily be judged by what went before, and what we shall hereafter meet with, could not rule them, but was in some fear of them, and he did not know but some of the most boisterous of them might oppose the execution of this command of his. This king in his whole story seemeth to have been of a much better humour than his predecessors, and to have had a kindness for the prophet, though he suffered himself to be miserably overruled by his courtiers, who were of a much fiercer temper, and worse affected to the prophet.

Jeremiah 38:11

No text from Poole on this verse.

Jeremiah 38:12

No text from Poole on this verse.

Jeremiah 38:13

The sense of these verses is obvious. Ebed-melech having received a commission from the king, presently puts it in execution, only because the dungeon was deep, and full of mire, and the prophet possibly not over-well clothed, he prudently takes some old clouts and rags, and lets them down with cords, that Jeremiah, to prevent the galling and macerating his flesh, might put them under the cords, by which they drew him up: thus he was restored to the court of the prison, where he was before this suggestion of the princes, and where he did abide until the city was taken. The rest of the chapter is spent in a private conference betwixt king Zedekiah and the prophet, after he was restored to the court of the prison.

Jeremiah 38:14

That is in the house of the Lord: some think that this were better translated, that is near the house of the Lord, and that this *third entry*, or principal entry, was that *ascent out of the king's house* into the temple mentioned 1Ki_10:5, which was one of the things the *queen of Sheba admired*; for it is hardly probable that Jeremiah being in a prison within the compass of the king's house, the king should, especially at such a time, go out of his house to so public a place as the temple, for a private conference with the prophet. The king desires him faithfully to tell him what he knew in a business he should inquire of him.

Jeremiah 38:15

Jeremiah had reason to caution with the king for his life, considering the easy answer of the king to the princes, moving for his death, Jer_38:4,5. We must imagine Jeremiah at this time under no Divine command to reveal God's will in this case unto the king.

Wilt thou not? is here as much as thou wilt not hearken unto me. Zedekiah had often been advised by the prophet, but would never take his advice, and the prophet knew it would be the same case still, that the king would be overruled by a corrupt court, and his own aversion, to change his state, as a king, for the state of a prisoner.

Jeremiah 38:16

Zedekiah saith nothing to the latter part of Jeremiah's speech, promising nothing as to his hearing and obeying his counsel: as to the former, he gives him the security of his oath, that he would neither himself slay him, by giving any immediate command from himself, nor surrender him up into the hands of those malicious princes who he perceived sought his life. The form of his oath is what was usual,

As the Lord liveth, with an addition, the Lord that gave me my life: *If I put thee to death, and if I deliver thee*; which form carrieth with it a concealed imprecation, Let the Lord do so to me, and more also; or, Let the Lord that gave me this soul take it from me, if I do either of these things. Thus he secures Jeremiah, as to

any hard measure for his telling him the truth, though it should be what might be interpreted a capital crime to publish.

Jeremiah 38:17

Thy soul shall live; that is, thou shalt live.

And this city shall not be burned with fire; and thou shalt live, and thine house; and thou shalt save the city from being burned with fire, and thy wives and children from death. God did certainly know that Zedekiah would not do this, though it was in his power to do it, yet he doth not judge it vain for him, to exhort him to it, and to annex such a promise; for thereby he was left inexcusable, in his not saving the city and his relations' lives.

Jeremiah 38:18

As he before had used exhortations and promises, so here he useth threatenings, to persuade him to that which indeed was in his power to do, but God infallibly knew that he would not do; the end of God in which could be no other than to leave him without excuse, in not obeying what God commanded.

Jeremiah 38:19

But if Zedekiah went out according to the prophet's advice, and delivered himself, what needed he to fear his subjects (that had deserted the city) delivering of him? It seems rather therefore to be the sense, lest the Chaldeans, when I have yielded myself to them, should deliver me into the hands of those Jews which have fallen to them, and they should mock me: so as he seems to be more concerned for his honour than for his own life, and his family's, and the whole city: thus often great persons are more patient of death than of reproach and dishonour.

Jeremiah 38:20

The Chaldeans shall not do so base an act, but deal with thee as with a prince. Let not this therefore be a temptation to thee to disobey the command of God, which if thou doest, thou shalt live, though not in that splendour in which thou now livest, yet in a much more comfortable state than thou wilt do if they take the city by storming.

Jeremiah 38:21

No text from Poole on this verse.

Jeremiah 38:22

Thou that art afraid of the insultings of men that are thy subjects shalt fall under the insultings and taunts of the women: either the court ladies who were left when Jehoiachin was carried away, or the women belonging to thine own court, shall be taken and brought forth to the king of Babylon's princes, to be disposed of at their pleasure; and these women shall deride thee, and tell thee, for this thou mayst thank thy hearkening to thy priests and false prophets, called, in the Hebrew, *the men of thy peace*, because they soothed up the king with the promises of peace.

Thy feet are sunk in the mire: now they have left thee in evils out of which thou canst not escape.

And they are turned away back; and as for them whom thou believedst and trustedst to, and by whose words thou art brought into these snares, they have forsaken thee, every one shifting for himself.

Jeremiah 38:23

This is no more than what was said before, only here repeated, as an argument to persuade his obedience in surrendering himself, if not for the city's sake, yet for his own sake, and for his children's sake; for he assures the king that not himself only, but his wives and children also, would otherwise fall into the hands of the Babylonians, and their reflections upon him for the misery he had brought upon them would be no small aggravation of his affliction.

Jeremiah 38:24

These words sufficiently let us know that Zedekiah stood in awe of his courtiers, and we might probably think, that had it not been for them, he would have done better. This is the righteous judgment of God; those that will not sanctify the Lord of hosts, and make him their fear, shall fear men, whom to fear is much more base and ignoble.

Jeremiah 38:25

It could hardly be imagined that Zedekiah should have this private discourse with Jeremiah, but some or other of his courtiers would take notice of it; but yet it argues that this poor prince was in a

miserable subjection to them, that he could discourse with nobody but they must come and inquire what he said.

Jeremiah 38:26

The king instructs the prophet, in case the princes should be inquisitive to know what discourse passed betwixt the king and him, to tell them that he petitioned him that he might be sent no more to the prison in the house of Jonathan, of which he complained, and petitioned the king to be freed from it, Jer_37:20.

Jeremiah 38:27

As the king suspected, so it came to pass; the king's private discourse with the prophet took wind, and all the princes then at court came and inquired of Jeremiah what was the substance of his discourse. Jeremiah answered them according as the king had directed. A man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us, which these princes had not. By this means the princes never knew the matter of this discourse.

Jeremiah 38:28

Thus God hath several ways to hide his people in an evil day; he hid Josiah from it in the grave; he hid Noah in an ark, Lot in Zoar, Jeremiah in a prison, which in probability was a safer place for him than the land of Benjamin, whither he would have gone had not Irijah stopped him, Jer_37:12,13. Conquerors have commonly the greatest kindness for those whom they find under the frowns of the conquered, especially when that which hath made them so hath been something spoken or done in the favour of the conquerors.

Jeremiah 39:1 JEREMIAH CHAPTER 39

Jerusalem is taken: Zedekiah's sons are slain; his eyes put out; he is sent to Babylon: all the nobles of Judah are slain: the city is burnt, and the chief of the people carried captive, Jer_39:1-10. Nebuchadrezzar's charge concerning Jeremiah, Jer_39:11-14. God's promise to Ebed-melech, Jer_39:15-18.

This exactly agreeth with the historical part of Scripture, 2Ki_25:1, and with the repetition of it, Jer_52:4. This month was called Tebeth, Est_2:16, and answers to part of our December and

January. Princes are said to do that which is done by their officers by their order, yet some think Nebuchadnezzar came first in person, though he quickly left his army, and was not there at the taking of the city.

Jeremiah 39:2

The siege lasted a year and half, for it was the fourth month of Zedekiah's eleventh year before it was taken: it is said here to be broken up, because their way of taking fortified places then was by beating down the walls of the besieged with iron rams and engines, as we now do with great guns. This kingdom had now held three hundred and eighty years, from Rehoboam their first king, in which they had had twenty kings (besides Athaliah). The ten tribes had been now in captivity one hundred and thirty years, so as the kingdom of Israel stood but two hundred and fifty years after the division, in which time they had had eighteen princes, but of several families; all the kings of Judah were of the house of David, lineally descended from him.

Jeremiah 39:3

All the great men of Babylon that were employed in the conduct of the Babylonian army (the city being taken by storm or surprise) entered into it, but rested at the middle gate. The city, they say, was encompassed with two walls, before they came to the wall of the temple; the gate in the inner wall is supposed to have been that which is called the middle gate: they would not at first adventure in further; the city being large and well fortified, there might have been some traps laid for them; they would therefore have their soldiers first clear the streets, and search all places, that they might enter further into the city without hazarding their persons. Some interpreters have examined the signification of the names of these princes, but I know of no use it can be to us, whether they were the names of the persons, or significative of the offices they bare.

Jeremiah 39:4

It should seem that the city was taken by a surprise; the Chaldeans battering the walls incessantly with their rams and engines of war, on a sudden made such a breach as gave them a liberty to enter in. The king either heard of it, or possibly might be in some place where he might see it; then he begins to think of escaping, but for

greater privacy stayeth till he had the covert of the night, and then goeth out towards the plains of Jericho, for there the Chaldeans overtook him, as we read in the next verse. He is said here to have gone by

the way of the king's garden, by the gate betwixt the two walls. It is very hard for us at this distance of time to pretend to any certainty in determining the way by which he made his escape. They seem to judge most probably that think that the king had prepared for himself a private passage out of his garden betwixt two walls, leading to the wall of the city, which they had before so weakened, as on a sudden they might dig it through. Possibly these particulars are the rather set down, to show us how God verified what he had revealed in this matter to the prophet **Eze 12**; where God set the prophet, *Eze_12:3, to prepare stuff for removing , and to remove by day in the sight of the people from his own place to another place ; and, Eze_12:4, to go out at even in their sight, as they that go out into captivity : Eze_12:5, to dig through the wall in their sight, and carry out thereby : Eze_12:6, in their sight to bear it on his shoulders, and carry it forth in the twilight ; to cover his face, so as not to see the ground : and he told him, that in all this he was to be a sign ; and, Eze_12:10, tells him, this burden concerneth the prince in Jerusalem (who was that Zedekiah). Eze_12:12, And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to go out thereby: he shall cover his face, that he see not the ground with his eyes.*

Jeremiah 39:5

Thus God by his providence fulfilled his threatening by his prophet Ezekiel, *Eze_17:12*. Riblah was upon the borders of Canaan, as appeareth from *Num_34:11*; it was in the land of Hamath, of which we read *2Ki_17:24*, being one of those provinces in the dominion of the king of Assyria, from whence he brought men to place them in the land of Israel after that he had conquered the ten tribes. It is not usual for princes upon conquests to sit in judgment upon princes conquered, but the reason of it in this case was because Zedekiah was a tributary to the king of Babylon, and so subject to his power, having made a covenant

with him, and secured his allegiance by his oath to him, and then rebelled against him, as we read, Eze_17:13-18.

Jeremiah 39:6

Thus the stubbornness of this prince and his nobles proved the ruin of his family, and of themselves, and of the whole people. The nobles were great authors of this mischief, and brought Zedekiah into that obstinacy which he showed to the prophet's admonitions and exhortations, upon them, therefore, a more exemplary punishment is taken. The Hebrew calls the nobles *white men*, either from their white garments, or from that *candour of spirit* which should be found in persons of their quality.

Jeremiah 39:7

Thus the two prophecies were fulfilled; that of this prophet, Jer_34:4, that Zedekiah should not *die by the sword*; and that of Ezekiel, that *he should not see Babylon*, though he should die there, Eze_12:13. Riblah was at a great distance from Babylon, where the king was at this time, probably to be nearer his army while the siege lasted at Jerusalem, and to give orders about it, and to divert himself, the place being a pleasant place, and the king not willing to trouble himself about the siege to go thither in person; but the siege being over, he now removeth to Babylon, and carrieth Zedekiah and the rest of the prisoners along with him.

Jeremiah 39:8

Still it is observable how punctual the Holy Ghost is in recording the fulfillings of the words of the Lord. This prophet had at least four times foretold that this would be one consequent of the king's and nobles' stubbornness, in not submitting to the king of Babylon. See Jer_37:8 **38:18,23**.

Jeremiah 39:9

This **Nebuzar-adan** was in that place which we call the *provost-marshal*, with them it was called

the captain of the guard; and here are two sorts of prisoners reckoned up whom he carried away:

1. Such as, after the armies were come into Judea, had yielded themselves.

2. Such as, when they took the city, remained in it, not being before consumed by the sword, famine, and pestilence; and so were taken upon the storming or surprisal of the city. Both sorts were carried away prisoners, although it is probable that the conqueror treated the former much more gently than he treated the latter, as is usual in those cases.

Jeremiah 39:10

This is usual with conquerors, for whose profit it is not that the countries conquered by them should lie waste, like wildernesses, but be peopled, and manured, that they may render some tribute to them: withal the justice of God is often seen in this, thus restoring to them oftentimes with advantage, by the hands of enemies that prove conquerors, those estates which in corrupt times their proper magistrates by violence and oppression took from them, or at least more than compensating their losses by acts of violence and injustice.

Jeremiah 39:11

No text from Poole on this verse.

Jeremiah 39:12

It is more than probable that Nebuchadrezzar had been informed by some of the chief commanders of his army, who had it from some of the Jews that had escaped out of the city to the Chaldean army, that Jeremiah had constantly told the king and the nobles that the Chaldeans should take the city, and as steadily persuaded both the king, and princes, and people to surrender it to them, and prevent the effusion of blood; and that he was imprisoned for this, and had been a great sufferer that way; and that this made, this heathen prince so kind to the prophet as to give this order. In the mean time the hand of God is to be taken notice of, who undoubtedly put this into the heart of this pagan prince; and we may learn that none shall lose any thing at last by being faithful to the commands of God, though they may be for the present losers. What we translate,

look well to him, is in the Hebrew, *set thine eyes upon him* ; and expounded by the following words, commanding him to

do him no harm, and to give or grant to him whatever he desired.

Jeremiah 39:13

No text from Poole on this verse.

Jeremiah 39:14

The king of Babylon's officers were very religious to their prince's order, and take the prophet out of prison. For the latter part of the 14th verse, it seems but an anticipation of what we shall find related more fully and particularly **Jer 40.**; or else so ought to be translated *yet*, as appeareth from the first verse of the next chapter, from whence it is plain that the prophet was also *bound in chains* amongst them that were carried away captive, and not discharged until he came at Ramah, which probably might be in that hurry of affairs; though the princes at first freed him from prison, the under officers not so diligently observing their special charge relating to Jeremiah, the neglect of which the captain of the guard observing when he came as far as Ramah, himself took care in it, as we shall find, **Jer 40.**; after which, upon his choice, he was committed to Gedaliah the son of Ahikam, whom the king of Babylon made governor over the country.

Jeremiah 39:15

These words let us know that these four verses (which contain mostly a promise to Ebed-melech for his kindness to Jeremiah while he was in the dungeon of Malchiah, of which we read Jer_38:6-11 mention a matter that happened before the things mentioned in the foregoing verses.

Jeremiah 39:16

Ebed-melech is here again called the

Ethiopian, to the reproach of the Jews, that a stranger should show more kindness to a prophet of the Lord than any of that nation to whom he was specially sent; which was a type of the calling of the Gentiles, and rejection of the Jews. God assures Ebed-melech the city should be taken and burnt, and the people carried into captivity.

Jeremiah 39:17

But promiseth Ebed-melech he should be delivered in that evil day; and, whether he feared the Chaldeans, that he should lose his life by them when they should break up the city, or the princes,

whom he had angered by complaining to the king of their hard usage of the prophet, he should come into none of their power.

Jeremiah 39:18

For God would deliver him, so as he should not die by the sword; but how little else soever he saved, he should save his life, because he had put his trust in God, not fearing the wrath of men in the doing of what was his duty. We read no more in holy writ of this man, and so cannot tell how otherwise God dealt with him; only may be assured that he was not slain by the Chaldeans. And from this we may observe,

1. How kind God hath always declared himself to those who have showed the least kindness to those that have been his true and faithful ministers.
2. That the root of such good works as God rewardeth must be faith, a trusting in the Lord.
3. That those who do good works out of a principle of faith may yet be encumbered with slavish fears.

Jeremiah 40:1 JEREMIAH CHAPTER 40

Jeremiah, being set free by Nebuchadnezzar, goeth to Gedaliah, Jer_40:1-6, to whom the remaining Jews repair, Jer_40:7-12. Johanan revealing Ishmael's conspiracy, is not believed, Jer_40:13-16.

These words refer to the forty-second chapter, where begins the revelation which Jeremiah had from God, for all this chapter and the next are no prophecy, but only an historical narration of some passages after the taking of the city, and so cannot be called a prophecy, but are a piece of history previous to that prophecy.

Ramah was a city in the tribe of Benjamin near Gibeon. See Jer_31:15. Jeremiah was by mistake, and expressly contrary to the king's orders, Jer_39:11, manacled and carried away amongst the other prisoners; probably the captain of the guard at that place called over his prisoners, and amongst them he found the prophet, contrary to his expectation.

Jeremiah 40:2

No text from Poole on this verse.

Jeremiah 40:3

This pagan commander could see that which the blind Jews would not understand: they said, *Wherefore is this great evil come upon us ?* Nebuzar-adan knew wherefore, and gives God the glory of his master's victory, as also of his own faithfulness, saying God had but done what he said, brought the evil which he had pronounced against that city; he also acknowledgeth God's justice, that this evil was come upon them because of their sins. Thus the men of Tyre and Sidon, and of Nineveh, (according to our Saviour's words,) shall rise up in judgment against the Jews that lived in our Saviour's time, and Nebuzar-adan another day shall rise up in judgment against those Jews that lived in Jeremiah's time, and shall condemn them.

Jeremiah 40:4

Nebuzar-adan, like a faithful servant, remembers his master's orders to him about the prophet, Jer_39:11, and offers Jeremiah greater favour than to any others of his prisoners; he determined others by his right of conquest to what they should do, but he giveth the prophet a liberty to choose whether he would go to Babylon, or stay at Jerusalem in his own country; he promised him that if he would go to Babylon, he would take a particular care of him.

Jeremiah 40:5

While he was not yet gone back: it is not much material whether we interpret the he here mentioned of Jeremiah or Gedaliah. If we interpret it of Jeremiah, the sense is, that before Jeremiah was gone out of the presence of Nebuzar-adan, he, either by his silence, or by some declaration of his mind that is not here recorded, declaring that he was more inclined to stay in his own country, Nebuzaradan bid him,

Go back, & c. If we understand it of Gedaliah, the sense must be, Because Gedaliah is not to come back any more to me, *go thou to him* , &c. We read that the king of Babylon left Gedaliah as his viceroy or deputy in Judah. What he was, more than the son of Ahikam. and grandchild of Shaphan, the Scripture tells us not,

only that he was left by the king of Babylon as ruler over the people he thought fit to leave, 2Ki_25:22; probably he was one of them who, during the siege, had gone out to the king of Babylon: to him the captain of the guard directeth the prophet, but gives him liberty to dwell where he pleaseth; so sends him away with victuals and a reward. It is more than probable that the king of Babylon had heard from some of the Jews, who, during the siege, had made an escape to his army, that the scope of the prophet's prophecies were for the delivery of the city, and the Jews' submission to him, as was before said.

Jeremiah 40:6

Mizpah was built by Asa, 1Ki_15:22, or rather enlarged or further built, for we read of it as a city belonging to the tribe of Benjamin, Jos_18:26.

Jeremiah 40:7

No text from Poole on this verse.

Jeremiah 40:8

It is most likely that these captains with their forces were no newly raised and formed companies; for to what purpose should that be when their city and whole country was lost? but some commanders of parties, which either were within the city till it was taken, and then escaped out, or were about before some where in the country, and were not so much regarded by the Chaldeans, who were more intent upon the conquest of the city than pursuing these little parties, who they knew could do them no hurt. These hearing that the business was over, and a deputy governor set up, who was of their own country, and a man of a good, ingenuous temper, out of the love they had to their native country come unto him. Of these captains we read little save Ishmael, (of whom we shalt afterwards read more,) nor are we at all concerned to seek their genealogy.

Jeremiah 40:9

They might reasonably suspect that the Chaldeans would have a jealous eye upon any conflux of people to Jerusalem, especially military men, and therefore be something suspicious of him who was the Chaldean deputy governor; the securing of them from fears on this account was the cause of this voluntary oath taken by

Gedaliah. He encourageth them to be servants to the Chaldeans, and to dwell in the land, assuring them that if they would, they should fare well; he was well enough assured of the Chaldeans' favour, that if they would live peaceably in their own land, they should, they would not come any more to carry them away captive.

Jeremiah 40:10

That is, I have made choice of Mizpah, a city upon the frontiers, where I intend to make my residence, it being a convenient place for me to receive orders from the king of Babylon, and to manage state matters. But do ye live in the country, and gather such fruits as the country affordeth; do not fear being stripped or spoiled of them, but do as you use to do in the times of greatest peace and security.

Jeremiah 40:11

No text from Poole on this verse.

Jeremiah 40:12

Probably upon the king of Babylon's first invading Judah many fled, and more as he went on in his conquests, overrunning the country, and it is likely at the taking of the city many escaped, and fled into several countries as they had opportunity, or judged this or that country would be safest; some fled to Moab, some to Ammon, some to Edom, some one way, some another. But when they heard that the king of Babylon had set a governor of their own religion and country over them, they came back to him; and there being few people left in the land, which was of itself wonderfully fruitful, they gathered a great plenty of grapes and other summer fruits which the country produced.

Jeremiah 40:13

They had been with him before, Jer_40:8,9, but now they come to discover a conspiracy against his life.

Jeremiah 40:14

Dost thou, for dost thou not; for not is plainly understood, as the sense makes evident. Whether this *Baalis* be a proper name of the **king of the Ammonites**, or, as some think, an appellative name, signifying the *lady* or the *queen regent*, is uncertain. What made the prince of the Ammonites do this can be but guessed; probably

the old hatred they had to Israel, or hopes that they should have the better fishing in these waters when they were troubled. Gedaliah seems a man of a good humour, not too credulous, and believes not the information.

Jeremiah 40:15

Discerning that Gedaliah took no great notice of his word spoken to him in the presence of the other captains, he goeth to him secretly, offereth him his service to prevent the stroke, if he might have commission from him; mindeth him that if he did not value his own life, yet he ought to consider in what a condition the people would be in case he were cut off; they were now but a small remnant, and then that remnant also would perish.

Jeremiah 40:16

Thus God dementates those whom he designeth to destroy. Gedaliah in this showeth an excellent temper, not to be over-credulous and suspicious, *Charity thinks no ill* , but not that prudence which became a chief magistrate. He ought to have been watchful against one against whom he had received such an information, which we shall in the next chapter find he was not, but was slain by him.

Jeremiah 41:1 JEREMIAH CHAPTER 41

Ishmael, under a color of friendship, killeth Gedaliah and others, both Jews and Chaldeans, Jer_41:1-9. He purposeth to carry the residue captive to the Ammonites, but they are rescued from him by Johanan, who intendeth to flee into Egypt, Jer_41:10-18.

In the seventh month; that is, three months after the city was taken, Jer_39:2.

Ishmael the son of Nethaniah the son of Elishama, of the seed royal; the same Ishmael that came to Gedaliah, Jer_40:8,9, to whom he sware protection; only here we are told that he was of the royal blood, which might both raise his spirits, as having a more legal pretence to the government, and rendered him a fitter instrument for Baalis, the king or queen of the Ammonites, to make use of.

And the princes of the king, even ten men with him; some of the princes, who had escaped the army of the king of Babylon; they and their retinue came in pretended compliment to Gedaliah, who treated them kindly, they dined or supped with him.

Jeremiah 41:2

These ten men with their retinue fall upon Gedaliah, and barbarously murder him. Their quarrel against him was, that he was deputy governor to the king of Babylon; so desperately hardened were these Jews, that they would not yet see that God had given their country into the hand of the king of Babylon, who having now a right of conquest over them, had authority to set whom he pleased as his viceroy or deputy governor over them, to whom they ought to have yielded all subjection and obedience.

Jeremiah 41:3

It appeareth from Jer_41:10, that by all the Jews here must be understood only all those who were about the court of Gedaliah, for it is there said that he carried away many that were with him.

Jeremiah 41:4

That is, no man who lived at any great distance from Mizpah, for Ishmael was concerned what in him lay to keep this slaughter private, for fear the news of it should have reached the ears of the king of Babylon, or the commanders of some of his forces, so as he should not have had time to make his escape.

Jeremiah 41:5

Samaria was the name both of a city and a province; Shechem was a city within that province, within the limits of the tribe of Ephraim, Jos_20:7. These places were now inhabited by a mixed people, partly Jews, partly such as the king of Assyria had upon his conquest of the ten tribes brought to inhabit there. From thence came eighty men, who possibly had not heard of the temple being burnt, at least when they came out; or if they had heard of it, yet thought, hearing some Jews were left, that they might have erected some altar for sacrifices; or it may be they brought no beasts, for the text speaks only of *incense and offerings* ; they came with all indications of mourning used in those countries, shaven beards, clothes rent, and having cut themselves in a

barbarous fashion used by the heathens, and forbidden the Jews, but yet practised by many of them.

Jeremiah 41:6

He cometh out weeping, the better to deceive them into his trap, that they might believe he was as they equally affected with God's dispensations, and inviteth them to the new governor for protection, as if he had been one of his courtiers and friends: by those arts he concealeth his bloody design against them.

Jeremiah 41:7

When he had thus enticed them into Mizpah, he and his followers slay them, and throw their dead bodies into a pit, with the assistance of those bloody men that were with him.

Jeremiah 41:8

He slew seventy of them, but ten of them pleading for their lives, urged that they had estates in the country, both of corn, oil, and honey. His covetousness prevailed over his cruelty, he spared their lives to become master of what they had.

Jeremiah 41:9

The word which we translate

because of dyb signifieth *in the hand of Gedaliah*, which hath given critics a scope to vary in their notion of it, and to translate it, *in the power of, by occasion of, &c.* But the learned author of our English Annotations saith the sense of the place is plain enough; Jer_38:10, we have the same term twice, where we have translated it *with thee*, so here it doubtless signifies those who were *with Gedaliah* under his power or charge. What pit this was is not so well agreed, that is, upon what occasion made; the text telleth us it was digged by Asa king of Judah, and that it was made for fear of Baasha the king of Israel; but whether it was to receive water, or to hinder Baasha's coming near some weak part of the city, we are not told, and it is but in vain to guess. We read, 1Ki_15:22, of Asa's fortifying Mizpah with the stones of Ramah, but of this pit we read nothing.

Jeremiah 41:10

By this verse appeareth that *all the Jews*, Jer_41:3, must be understood in a restrained sense, concerning all those about Gedaliah. For he carried many away as prisoners, as also

Zedekiah's daughters, who either had concealed themselves at the taking of the city, or were left behind by the conquerors, as not like much to hurt them; and having done this, he knew there was no abiding for him long there, so he hasteneth away to the Ammonites, who (as we had it before) employed him in this murder.

Jeremiah 41:11

No text from Poole on this verse.

Jeremiah 41:12

These

great waters are supposed to be a lake, or some great pool in Gibeon, the very same that is mentioned 2Sa_2:13, where Joab and the servants of David met, the one keeping on one side of the pool, the other on the other side.

Jeremiah 41:13

To see a probability of their escape out of the hands of this bloody man, who had slain so many of their brethren.

Jeremiah 41:14

No text from Poole on this verse.

Jeremiah 41:15

When the people whom Ishmael had carried away prisoners saw Johanan coming with greater forces, they contrived and wheeled about and went to him, only Ishmael and eight men escaped and went to the land of Ammon.

Jeremiah 41:16

No text from Poole on this verse.

Jeremiah 41:17

When Johanan had (as was before expressed) recovered the Jews whom Ishmael had carried away as prisoners, he came and dwelt with them in the

habitation of Chimham. Concerning this

Chimham, all that we read in Scripture is 2Sa_19:37,**38,40**; he was the son of Barzillai, whom David would have had to have gone along with him to his court; but he being eighty years old excused himself, and desired that his son Chimham might be

accepted in his stead. David agreeth it, and promiseth to do for him whatsoever his father should desire on his behalf: possibly David, having an estate near thereabouts, might give a portion of it to him, which though it returned to the family of David in the year of jubilee, yet from Chimham's house there might retain the name of the *habitation of Chimham* . Into those parts Johanan retired, with a further design to go into Egypt.

Jeremiah 41:18

Here was one slain whom the conqueror Nebuchadnezzar had made governor in the land of Judah, and it was but reasonable for them to think that Nebuchadnezzar would take the affront done to himself, he being constituted governor by him; and though Johanan had nothing to do in that murder, yet he did not know but that the king of Babylon, being ignorant of any parties amongst the Jews, might look upon them, all as guilty who were Jews, and revenge Gedaliah's blood upon all the remainder of that nation; he therefore chooseth them a habitation for the present, from whence they might in a short time go down into Egypt, which was Johanan's design, as we shall read in, the next chapter.

Jeremiah 42:1 JEREMIAH CHAPTER 42

Johanan and the people desire Jeremiah to inquire of God, promising obedience to his will, Jer_42:1-6. Jeremiah assureth them of safety in Judea, Jer_42:7-12, and destruction in Egypt, Jer_42:13-18, reproveth their hypocrisy and obstinacy, Jer_42:19-22.

The three following chapters give us an account of what happened to Johanan the son of Kareah, and the rest, after the slaughter of Ishmael, and their going to dwell in the habitation of Chimham, in order to their going into the land of Egypt; their coming to Jeremiah to go and inquire of the Lord for them, his inquiry of God, with the revelation of the Divine will unto him, that they should not go into Egypt, promising God's protection of them if they did not go, threatening their destruction if they did go; their proud answer to Jeremiah, and resolution to go, which they accordingly did, and there fell in with the idolatry of the Egyptians, for which God by his prophet threateneth them with an utter ruin.

After that this captain Johanan (who now had made himself head of the Jews) had fixed their abode in the habitation of Chimham in the way to Egypt, with thoughts of going down to inhabit there, for fear of the Chaldeans coming to revenge the death of Gedaliah upon all the remainder of the Jews, both these captains and many of the people, or some of all sorts of the people, (for it cannot be imagined that every particular person came,) made their address to the prophet Jeremiah, who probably was with them, carried away by Ishmael, and rescued by this captain.

Jeremiah 42:2

These men (though wretched hypocrites) yet come to the prophet with great respect and reverence, first desiring that he would allow them to make their request to him: probably the evidence they had had so lately of his being a prophet of the Lord, by the fulfilling of all that he had foretold against both the city and the temple, might in some measure occasion this. Their request was, that he would put up his prayer to God for the remnant, for now there was but a small remnant of Jews left, a few of many.

Jeremiah 42:3

The thing they would have him pray to God for, was direction what they should do in this desolate state into which God had brought them. What could be more pious? a practice founded upon a Divine precept, and encouraged by a promise, Pro_3:6, *Acknowledge him in all thy ways, and he shall direct thy steps* . But we may well apply here what God had said to their forefathers, Deu_5:29, when they had so freely promised their obedience to the law of God, Oh that there were such an heart in them, &c.

Jeremiah 42:4

I have heard you; that is, I will do for you according as you desire. And I will be faithful in giving you an account of what God shall reveal to me to be his will on your behalf. They called God Jeremiah's God, here Jeremiah calls him *their God* , both to mind them of God's relation to them, and their duty towards him.

Jeremiah 42:5

No text from Poole on this verse.

Jeremiah 42:6

The preceding words are a perfect oath, the form of which lies in a calling of God to witness the sincerity of the heart of those that swear, for a security to those to whom the oath is given, which also includeth a secret challenging God to take vengeance upon the persons that give that security, if they should not do accordingly as they promise; which speaketh the atheism of the heart of the false swearer; for did a man believe that there is a God, and that the Divine Being is infinite in power, and a true and faithful witness, it were impossible that he should challenge him to be revenged on him-for not doing what he never seriously intends to do, which was the case of these wicked men. The thing they promise is a perfect obedience to God's will, whether grateful or ungrateful to them; and they further declare a conviction, that if they did it, it should be well with them, according to that, Deu_5:29; which showeth the mighty power of lusts in unregenerate hearts, and the mighty operations of the evil spirit in the children of disobedience, Eph_2:2; that although they be convinced that if they did obey the voice of God it would be well with them, yet they will not do it in things which they have a power to do.

Jeremiah 42:7

The word mentioned Jer_40:1; to which all that we have met with from the beginning of **Jer 40** is but an historical preface.

Jeremiah 42:8

No text from Poole on this verse.

Jeremiah 42:9

The prophet after ten days, all which time some (but upon what ground I know not) think he spent in prayer, receiveth an answer from God, which he presently communicates to the princes and people, with a preface that containeth in it many arguments to have induced this compliance with it:

1. Because it came from the Lord.
2. From that God who, as he was in covenant with Israel, so in all the course of his providence had so carried himself to them, as they had no just reason to suspect either his kindness or his power.
3. From their employing of him to seek God upon their behalf.

Jeremiah 42:10

That is, if you will not go into the land of Egypt, as you are thinking, but abide where you are, or in any part of Judah, under subjection to the king of Babylon, into whose power I have given you, then I will see to your security and prosperity, and make you a happy people. The happiness and prosperity of people is in Scripture often set out under the notion of building and planting, as on the contrary their misery or destruction is expressed under the metaphorical notions of pulling down and plucking up.

For I repent me of the evil that I have done unto you; for I am satisfied with the punishment your nation hath undergone; and as to the remainder, if they do not destroy themselves by new disobedience, I will change the course of my providence.

Jeremiah 42:11

I know whom you are afraid of; you fear that the king of Babylon will come and utterly root you out, because one of your nation hath murdered his viceroy Gedaliah: suffer not your passion of fear to rise too high in this case, and to make you flee into Egypt; for you shall have my presence with you, to preserve and deliver you from his power, it shall not be in his power to do you any harm.

Jeremiah 42:12

We are beholden to God for all the pity and compassion which we meet with from men, God inclineth their hearts, though we receive the kindness from their hands. The mercy which God here promiseth these men is, that the king of Babylon should give them a liberty to go every one of them to their own inheritances, for at present they were banished by their own fear, from their own houses, though not from their own country.

Jeremiah 42:13

Our translation a little darkens the sense, translating the Hebrew particle *ylb*

neither, which signifies no more than *not* , or by *no means* , Num_14:16 1Sa_2:2 **20:26** Hos_13:4; and it is certain here is but one thing spoken of, for the thing wherein they disobeyed the voice of the Lord was not continuing in their own land, but going into the land of Egypt.

Jeremiah 42:14

The sense of the words is obvious, they thought that their life in the land of Judah would be at best an uneasy life, where they should be continually alarmed with the noise of war; and though they could not fear the want of bread in a land that flowed with milk and honey, yet they also considered that Egypt was a very fruitful country, by the overflowing of Nilus; and the prospect of this made them quit that usual fondness which people have of their native country. From whence appears that their great sin was unbelief; they would not take the promise of God for a security to them for a quiet and peaceable abode in Judah, but would fancy noises of drums and trumpets, and fear where no fear was. The prophet saw they were resolved into Egypt they would go, to live a more certain easy life (as they fancied); he therefore tells them, that if after their sending him to God to inquire for them, and promising a compliance with his will, and hearing now what that will was, this were their resolution, he had another word from God to them.

Jeremiah 42:15

This verse is wholly prefatory. to what followeth. If, saith God, all your mind be upon Egypt, and you be resolved thither you will go,

Jeremiah 42:16

In the general the prophet threateneth them, that in Egypt they should meet with the very same evils the fear of which made them flee out of their own country, the sword and famine; the sword of Nebuchadnezzar, who, after this, fully conquered Egypt; and a famine through want of bread; for although Egypt was a fruitful country, yet we know there was a famine there, against which Joseph provided; besides that scarcity of victuals commonly followeth great armies. Those who shun dangers, or think to shun them, by acts of disobedience to God, ordinarily are suffered by God to take such courses as they fall into the same or worse dangers than what they labour to avoid.

Jeremiah 42:17

Those words,

that set their faces to go, may reasonably be interpreted as a limitation of the universal particle *all* ; for as eventually we can

hardly conceive that every individual person that went into Egypt did thus perish, so it can hardly be thought that the just God should order an equal punishment to those who were the ringleaders in this design, and those who were forced or overruled by them, or perhaps knew not how to live when the rest were gone. But, saith God, for those who drive on this design, and go with their whole heart resolvedly against the contrary revelation of my will, there shall none of them escape one or other of my sore judgments, sword, pestilence, or famine; they shall not be the lot of one or two, but of all such persons.

Jeremiah 42:18

If you would see your doom in a glass, look upon Jerusalem, which according to my word I have dealt so severely with, that amongst men it would be called fury, though in me it was but deliberate justice, that my wrath declared against it (like liquid things melted) diffused itself into all the parts of it: I will deal so with you soon after you shall have entered into that land, where you promise yourselves so much ease, rest, and prosperity; and as I threatened to make Jerusalem a curse, an astonishment, and a reproach, Jer_24:9 **29:18**, so I will deal with you; and in this I will (saith God) deal worse with you, that whereas those of your brethren that were carried from Jerusalem to Babylon shall some of them come back again after sixty years, you shall see this place no more. There was this aggravation of the Jews' sin, to whom God was now by his prophet speaking, they had lately seen the words of the Lord spoken by the same prophet verified, and yet would take no warning, but ran into the same sin of unbelief.

Jeremiah 42:19

The good prophet, knowing how much it concerned this people to listen unto him, and to believe and obey what he said, repeats again the same thing which he had said before, assuring them that it was the Lord commanded him to say this to them. Critics note that the word which we translate *admonish*, in this form, signifieth to admonish before witnesses.

Jeremiah 42:20

Ye dissembled in your hearts; or, you have used deceit, either towards God, dealing falsely with him, calling him to be a witness to your sincerity in what you never intended any sincerity in; or

towards me, sending me to inquire of God for you, and promising to do according to what I should reveal to you from God as his will, whenas you never intended it; or towards your own souls, as every sinner doth but deceive his own soul: you made a pretence of what was not in your hearts, when you sent me to pray God's direction for you, and made me such a firm promise to do whatsoever I should reveal to you from God as his will in this case.

Jeremiah 42:21

I have been faithful to you, I went according to your desire to inquire of God for you, I had his will revealed to me in your case, and now I have as faithfully told you what it is;

but ye have not obeyed. How did Jeremiah know this, for they had not yet declared their minds to him? He had either learned it from their discourses during the ten days which God had made him to wait for the revelation, or he had learned it from some contemptuous behaviour of them when he delivered it, or (which is most probable) God had aforehand told it to him.

Jeremiah 42:22

The prophet ascertaineth that doom unto them which, Jer_42:15-17, he had threatened them with, in case they were resolved to go into Egypt. We must expect nothing but utmost disappointments upon actions done in disobedience to the revealed will of God: you think to avoid death by going thither for a little time to sojourn, but you shall die there, and that by those very deaths which by going thither you seek to avoid,

Jeremiah 43:1 JEREMIAH CHAPTER 43

Johanán and the commanders discredit Jeremiah's prophecy, Jer_43:1-3, and, with the people, carry him and Baruch into Egypt, Jer_43:4-7. He prophesieth, by a type, the conquest of Egypt by the Babylonians, Jer_43:8-13.

The Hebrew word which we translate

words signifieth also *things*. The prophet is very exact in letting us know that he had from the Lord what he delivered to them, he therefore twice repeats it, *the words of the lord their God*, and for

which the Lord had sent him to them: not that the prophets always limited themselves to those syllabical words they had revealed to them, but to the matter only of the revelation; which every minister of the gospel is still bound to do, delivering to the people only what they have received from the Lord, as 1Co_11:23, as to the matter and substance of what they deliver, though they clothe it with words and phrases of their own.

Jeremiah 43:2

Of

Johanan we have before heard, but not of

Azariah, unless under the name of *Jezeaniah* , Jer_42:1, but that is uncertain. These men are called *proud men* , either because they were the great men, or because their conceit of themselves led them into this fatal error. Pride is nothing else but a man's mind swelling in an opinion of himself, and always takes its rise from some higher ground the person possessed of it thinks he stands upon, and a very little hillock will serve the turn; those who have nothing else of pretence will make a silk coat or a piece of silver lace serve their turn. One man's spirit swells upon account of his descent, another upon account of his riches, a third upon the account of his learning, parts, and wit, a fourth upon the account of his or her beauty. These men are called

proud men, possibly upon account of their greatness, they were captains, and the chief of the Jews now left; but chiefly upon account of the good opinion they had of their own reason and wit, by which they judged they knew better how to guide themselves for their own security than Jeremiah could teach them; which pride or good opinion men have of themselves is a great root of disobedience: all men sin either through passion or pride, or both, either to gratify their sensitive appetite, or their rational appetite, as it is in man since the fall.

Because it had been downright atheism, and a disclaiming of God, to have said they knew better what to do than God could tell them, they only tell the prophet God had not sent him. As in these times hypocrites, whose lusts will not allow them to do the will of God, think to secure themselves by denying that to be the will of God,

and finding out other senses to put upon Scripture than are according to truth.

Jeremiah 43:3

Baruch was but a clerk or secretary to Jeremiah, so not very probable to overrule the prophet to a falsifying of his trust, and a betraying of his countrymen into the hands of their enemies; but so fond are wicked men of their lusts, that they will say any thing in justification of them, rather than deny themselves in them, and become obedient to the will of God.

Jeremiah 43:4

That is, they resolved not to obey the message God had sent them by Jeremiah.

Jeremiah 43:5

This resolution they presently put in practice. Though it is certain that Jeremiah and Baruch were not willing to go along with them, and probably that many of the people were not willing, yet these rebellious captains forced them all along with them, so as many of them were now a kind of prisoners to their own countrymen.

Jeremiah 43:6

Of

the king's daughters here mentioned, see Jer_41:10.

Jeremiah 43:7

Egypt at this time, though it was humbled by the king of Babylon, by an inroad he had made into it, of which we read, 2Ki_24:7, yet it was a distinct kingdom, and being near to Canaan, the Jews often fled thither for sanctuary, and borrowed assistance against their enemies from them. Of this city we read little but in holy writ. 1Ki_11:19, we read of a queen of Egypt called

Taphenes, in honour to whom probably this city was builded, after whose name this city was called, of which the Scripture saith nothing, but in this prophet, Jer_2:16, in this chapter, and Jer_44:1 **46:14**; it appears by Jer_43:9 that it was at this time the place where the king of Egypt made his residence, or at least had a palace. Thither these captains and the Jews came, forcing Jeremiah and Baruch along with them.

Jeremiah 43:8

No text from Poole on this verse.

Jeremiah 43:9

God commandeth the prophet to take these
stones, and to place them

in the clay, & c., for a sign of what we shall meet with expounded in the next verse: it is plain from hence that the king of Egypt, called Pharaoh, either resided, or at least had a royal palace, in Tahpanhes; Jeremiah is directed to fix these stones at the entrance into this palace. This hath made interpreters divided about the true sense of the word which is here translated a

brick-kiln. That the word so signifies is out of doubt, and is so translated, 2Sa_12:31. All that troubleth some is, that they fancy there should not be a *brick-kiln* so near the king's palace; but possibly those learned men do not enough consider the difference of times and places. Great princes' sons and daughters do not use in our age to keep sheep, which yet we know Jacob's sons and Laban's daughters did; the grandeur of princes was not so great but it might admit of as plain a thing as this. Others say the palaces of their princes were very vast, so that the brick-kiln might be at a distance from the entry into the dwelling-house, though it was at the entry of the place called by the name of the palace. Others think it might be a house used not for making, but polishing earthenware. But the greatest offensiveness of such kilns with us is from the smoke, of which they had none, drying their bricks in the sun. But it is a nicety not worth so many guesses.

Jeremiah 43:10

Now God expounds his meaning in his former command: he ordered Jeremiah to take stones, and hide them in a place near the king of Egypt's palace; now he tells them that this was for a sign that Nebuchadnezzar should set his throne and spread his pavilion in that place. This Nebuchadnezzar God calls his *servant*, because he was to obey him in what he should do, though he intended not so. Thus Assyria is called the *rod of his anger*, Isa_10:5; and Nebuchadnezzar is so called, Jer_25:9 **27:6**.

Upon these stones that I have hid; God owneth the stones to be laid by himself, because they were laid at his command.

Jeremiah 43:11

He prophesieth the certain ruin of the Egyptians by the king of Babylon, some of whom the king of Babylon should slay, others of them he should lead away into captivity as prisoners of war. See the like phrases Jer_15:2.

Jeremiah 43:12

God by his prophet declares a particular hatred to the idols of Egypt, that he would burn up their temples, i.e. by the hands of Nebuchadnezzar.

And carry them away captives; he shall carry away both the idols and the inhabitants of Egypt captives.

He shall array himself with the land of Egypt; that is, with the spoils and plunder of the land of Egypt the king of Babylon shall clothe his army.

As a shepherd putteth on his garment: our unacquaintedness with the fashions of shepherds causeth divers guesses at the sense of this phrase; that which the best interpreters fix in as the best is, that as a shepherd that while he hath been attending his flocks goes in any rags and is careless of his clothes, but when he goes home at night he puts on his coat; so the Babylonish soldiers, when they have finished their work in the conquest of Egypt, shall go home clothed in the better habits of the Egyptians.

And he shall go forth from thence in peace; and the armies shall go home in peace, as conquerors not foiled in their undertaking.

Jeremiah 43:13

Beth-shemesh signifies *the house of the sun*, and it is also the name of a city in Egypt; so most take it here, as the name of a city which had its name from a famous temple builded in it to the honour of the sun. This idol is called *On*, Gen_41:45. By this it appears that the Egyptians, as well as other pagans, paid Divine adoration to the creature. God threatens not only the destruction of the idolatrous temples, but the houses of the inhabitants of Egypt. by the king of Babylon; from whence these Jews, would they have believed, might have understood, that they would not have the security which they promised themselves in the land of Egypt.

Jeremiah 44:1 JEREMIAH CHAPTER 44

Jeremiah representeth to the people in Egypt the former sins and punishment of Judah, Jer_44:1-10. He prophesieth their destruction in Egypt, Jer_44:11-14. Their obstinacy, Jer_44:15-19; threatened, Jer_44:20-28. For a sign, the destruction of Egypt is foretold Jer_44:29,**30**.

The patience and goodness of God to this remnant of his ancient people is very remarkable; he leaveth them not even in their rebellion, but sendeth Jeremiah, whom he had before sent to prevent their going into this idolatrous country, to try if in Egypt they would be brought to a better mind. It should seem that the generality of the Jews that went into Egypt had planted themselves at these four places. Of *Migdol* we read Exo_14:2 Num_33:7; from which places we may learn it was a city or town upon the borders of the Red Sea. We shall read of it again Jer_46:14. It was a place which might have minded them better of their obligations and duty to God, for upon their removal from thence God divided the Red Sea for their forefathers. *Noph* was another city in Egypt, of which we read Isa_19:13 Jer_2:16 **46:14** Eze_30:13,**16**. The Greeks and Latins call it Memphis; it is thought to be that city which is now called Cairo.

Pathros was a region or province, some think it derived its name from Pathrusim the son of Mizraim, Gen_10:14. It is the same (as some think) which is since called Thebais.

Jeremiah 44:2

He referreth to the late destruction of it by the king of Babylon; this remnant of the people was a brand plucked out of that fire, and their eyes had been witnesses to the desolations that God had wrought.

Jeremiah 44:3

As they were eye-witnesses to the effect, so it was nothing but their unbelief made them strangers to the cause; for God by his prophets had told them that the great moving cause was their paying a Divine homage to idols; the sin of which is aggravated from this, that they were as much strangers to the idols, as to the people with whom they joined in the worship of them, neither they nor any of their fathers having had any experimental

knowledge of what they had done or could do for such as adored them.

Jeremiah 44:4

No text from Poole on this verse.

Jeremiah 44:5

These two verses contain another aggravation of this people's sin, viz. that they did this against light, and admonitions to the contrary. God had by his prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred; yet they would not hear, so as to yield obedience to God, but went on in their idolatries.

Jeremiah 44:6

For these very reasons, their idolatry and contempt of my word by my prophets, the very sins you are now committing, I have given Judah and Jerusalem into the hand of the king of Babylon, and it is (as you at this day see it) waste and desolate.

Jeremiah 44:7

What prudence can guide you to do such actions as these, by which you cannot hurt God, but yourselves only? You are now but a few of many; what love have you for your country, in taking courses which will certainly tend to the utter extirpation of those few, so as there shall be neither man, nor woman, nor child, nor suckling remaining of all the Jews?

Jeremiah 44:8

Idols are usually thus defamed, and indeed nothing can argue a greater stupidity than for any to pay a homage (confessedly due to the Supreme Being) to what is the work of men's hands, and therefore must be made by one superior to that order of beings in which idols are. But how doth the prophet say that they worshipped the works of men's hands? for it is apparent, from Jer_44:17, that they paid this homage to the *queen of heaven*, which is not the work of men's hands.

Solut. It was before images, which are but the works of men's hands. And this certainly was the idolatry of the generality of the heathens, they worshipped an unknown Divine Being before a creature, either as representing it, or rather putting them in mind of it.

That ye might be a curse and a reproach among all the nations of the earth; the term that doth not denote the idolater's end of intention, for none ever did any act intentionally to ruin themselves, it only signifies the end of their work, that their utter ruin would be the certain consequent of their work.

Jeremiah 44:9

God accounteth men and women to have forgotten that, the sight and reflection upon which hath made no such impression upon them, as to produce a practice suitable to those notices, according to the conduct of a reasonable soul, which teacheth every man, having notice of a great evil brought upon a man by such or such practices, to avoid running into the like danger. It was the aggravation of this people's sins, that they were committed in the holy land, and in a city which God had more favoured than any other place: to have done these things in any place had been guilt enough, but more to do it

in the land of Judah, and in the streets of Jerusalem.

Jeremiah 44:10

They are not humbled even unto this day, neither have they feared: neither they nor you are humbled; for the prophet's passing from the second person to the third, and by and by from the third person again to the second, lets us know that he intendeth what he spake as well of them to whom he spake, as of them concerning whom he speaks.

Nor walked in my law, nor in my statutes; from whence we also learn that reformation and obedience are the first-fruits of contrition, or true humiliation. God accounteth those not humbled, but hardened, who are not reformed, and become obedient to his will, let their pretended attrition, contrition, or humiliation be in outward appearance what it will.

Jeremiah 44:11

Therefore thus saith the lord of hosts, the God of Israel: these names are frequently given to God in threatening prophecies, partly to let this people know that God is able to make good his word, and to bring the threatened evils upon them; and partly to let them know that the dealing thus with them would not make

him quit his relation to Israel, but he was and still would approve himself the God of those who were his true Israel.

Behold, I will set my face against you for evil, and to cut off all Judah; the meaning is, My full design against you is to bring evil upon you; this is expressed under the notion of setting his face, and, Amo_9:4, setting his eyes against them.

Jeremiah 44:12

This is no more than the prophet had told these very persons before they went unto Egypt, Jer_42:16,**17**; here he doubleth his words for the confirmation of the truth of them to them now that they were there.

Jeremiah 44:13

No text from Poole on this verse.

Jeremiah 44:14

There is a great variety in the reading of the words, Jer_44:14; some reading *besides such as have a desire to return* ; others, *although they have a desire to return* ; others, *for they have a desire to return* . The words seem to hint that these Jews went into the land of Egypt, not with a design to live there always, but to stay for a while till the heat of the Chaldeans in inquiring after the blood of Gedaliah should be over, then thinking to return into their own country; which one would think were true, considering it not only as their native soil, but also a place where was now room enough, and they might live in much greater plenty than they could in Egypt. The only difficulty is in the last words, compared with what in the same verse went before; it is said in the beginning of the verse that *none of them should escape* , and in the close,

none shall return but such as shall escape. But reason will guide us to interpret the first *none* in a restrained sense, i.e. none of those who have been the authors of this counsel and rebellion against God, and who went into Egypt willingly; for none can think that God involved Jeremiah and Baruch who were in Egypt (at least the first of them) in the same punishment with which he punished the rebellious Jews. Or none of those who in Egypt have burnt incense to idols, and defiled themselves with the idolatry of Egypt; but there shall some escape, such as have been forced into

Egypt against their wills; and such as, being so forced, when they came here did not fall in with the idolatry of the Egyptians, (for we may gather from the next verse that all of them did not,) these men shall again return into the land of Judah. This to me seemeth the fairest and most probable sense of the words.

Jeremiah 44:15

The burning of incense was a religious rite, which God had appointed the Jews as a piece of Divine homage to be paid to him alone, and by an ordinary figure is put for worship; so as burning incense to other gods is the same with worshipping other gods. It should seem that all the Jews had not been thus far guilty, and those that did it were mostly women, or at least they were the leaders in this idolatry; and one would think the phrase implieth that those who were thus culpable did it with some privacy, so as all their husbands did not know of it; but those that did were as bad as their wives, conniving at them, and justifying them in their idolatry, and joining with them in the following peremptory answer to and contempt of the prophet.

Jeremiah 44:16

We read, Jer_43:5, Johanan and the rest only denied that God had spoken such things, and told Jeremiah he had spoken falsely; but now these women and men rise higher, they acknowledge Jeremiah had spoken to them in the name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all sinners that are ruled by their lusts; though they will sometimes pretend that what they hear is not the will of God, but spoken out of malice and prejudice, yet they are pre-resolved they will not do it, let their understandings be never so well informed.

Jeremiah 44:17

Here is the root of all sinners' disobedience, their resolution to please and humour themselves, not knowing how in any thing to deny themselves; hence it is that denying ourselves is by Christ made the first law or condition of his disciples. By the

queen of heaven some here understand the sun, which notion is favoured from the words being of the feminine gender, which

signifieth the sun in Hebrew; others reading it not the queen, but the

frame of heaven, by it understanding the sun, moon, and stars.

Drink-offerings were a Divine homage which God had commanded to be paid to him, Lev_23:13 Num_6:17. Their arguments for it were,

1. Custom and antiquity, they and their fathers had used to do it.
2. The example of their kings and princes.
3. The plenty and prosperity they had while they did so, as if their idolatry had been the cause of it.

Jeremiah 44:18

No text from Poole on this verse.

Jeremiah 44:19

Their last argument is drawn from the evils that had befallen them since they had left worshipping the sun, moon, and stars; thus strangely making their omission of that the cause of their sufferings, their former doing of which was indeed the true cause. They had lost their husbands in the siege and in battles, and had suffered famine and hunger; and all because they had burnt incense to other gods: they interpret these providences as a punishment of them for not doing it as they had formerly used to do. So bad interpreters are those of God's providences, who indulge their lusts in opposition to God's law.

Jeremiah 44:20

No text from Poole on this verse.

Jeremiah 44:21

No text from Poole on this verse.

Jeremiah 44:22

No text from Poole on this verse.

Jeremiah 44:23

There is in these verses nothing of difficulty, nor any new phrases to be opened. That which is observable is, that though the prophet was but one against many, yet he feareth not their faces: the substance of what he saith is this, that they interpreted God's

voice in his providences toward their country directly contrary to the true sense of it. They concluded that their omission of late to burn incense to the sun, moon, and stars was the cause why it was so ill with them; as if these were animate beings, and the Supreme Being, whereas they were but creatures. Or as if it were the will of the Supreme Being to be adored and worshipped in them, or before statues and images represented by them, whereas the will of God was directly contrary: and as he in the second commandment had forbidden any such worship, because he was a jealous God; so he had for the breach of that commandment, by their burning incense to these creatures, burned up their houses and temple, and brought their nation into that misery into which they were come: from whence may be observed how ill an argument for any religious worship antiquity is, unless we by it mean what is most ancient; as also that prescription in that which is false in the worship of God justifieth none. Nor is it a good conclusion that those who lived nearest to the primitive institution are most likely to have done best, as having the best means to know what is truly primitive. Idolatry was as old as Laban, and the worst of idolatry (offering children to Molech) was older than the Levitical law, if not as old as Serug. In matters of worship the word of God is a sufficient rule, we need not plead antiquity, nor the *practice of our fathers*. Error is not capable of being justified by tradition or prescription.

Jeremiah 44:24

That is, all you men and women that belong to Judah, and are now come to inhabit in the land of Egypt.

Jeremiah 44:25

Those words

have spoken are in the Hebrew of the feminine gender, which giveth good reason to some interpreters to conclude the women were first and principal in this idolatry, and the men's guilt lay in conniving at them, and suffering themselves to be seduced by them. Ye, saith the prophet, have spoken it, and ye have been as big as your words, and for a cover you pretend the religion of a yew, as if a vow could be a bond of iniquity, and it were possible by a vow to oblige yourselves to a forsaking of the true God, and a committing of idolatry. The latter words seem ironical, so as to

have this sense, You are resolved upon it, and there is no moving you from your resolution; God hath resolved too.

Jeremiah 44:26

Seeing you are so fixed and peremptory, God is as resolved as you are; and as you think you must be religious to your wicked vows, so be assured God will be as religious to his oath; because he can swear by no greater, he hath sworn by himself, Heb_6:13,17, (for so *name* signifieth here,) There shall not any be left of the Jews that are in Egypt, to swear,

The Lord God liveth (for it should seem that the Jews yet retained something of the religion of their country, and sware by the name of the living God, according to the precept, Deu_6:13 **10:20**). God threateneth there should be none of them left alive to do it; he would not have his holy name polluted by those mouths that had been used to bless idols.

Jeremiah 44:27

God here either sets out himself as one who would be industrious and solicitous to bring evil upon them, as men who are so in any business watch opportunities to do it; or else he derides their vain confidence as to his protection of them, and care for them: saith God, I will watch over them, but not *to build and to plant* , as Jer_31:28, but, as it is in the former part of that verse, *to pluck up, and to throw down, and to destroy, and to afflict* . For so it follows,

they shall be consumed by the sword and by the famine.

Jeremiah 44:28

This justifieth the restrained interpretation of *none of the remnant* , Jer_44:14; for here it is plainly said that some should escape and return; but for the rest, they should there perish, and by that it would appear whether God's word or theirs should stand, and have its accomplishment; they promising themselves security, God threatening them with utter ruin and destruction.

Jeremiah 44:29

Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place, for that which should attend the thing signified by it, as Exo_3:12; besides, though their destruction and the destruction of Pharaoh-hophra were things

immediately following one another, yet the latter was in order before the other.

Jeremiah 44:30

Pharaoh was a name common to all the Egyptian kings, as may be learned from Gen_12:15 **41:1** Exo_1:8,**11**; but they had besides that name another peculiar to them. Whether this *Hophra* was Vaphres or Apries is not much material; nor is there any certainty when this prophecy was fulfilled; whether

Pharaoh-hophra were (as Herodotus saith) slain by Amasis, one of his subjects who rebelled against him and slew him, (as the aforementioned author tells us,) or Nebuchadnezzar, who Josephus saith came about five years after he had taken Jerusalem, and overran Egypt, and slew this Pharaoh-hophra, whose overthrow was a certain sign of the Jews' destruction, it being not like that the king of Babylon should spare these Jews who had fled to this king of Egypt for shelter; considering also that the Jews had slain Gedaliah his deputy governor in Judea.

How God delivered Zedekiah into the hand of the king of Babylon, we read **Jer 39**. Here now ends the story of these Jews that had fled into Egypt.

Jeremiah 45:1 JEREMIAH CHAPTER 45

Jeremiah instructeth and comforteth Baruch.

This chapter ought to have been annexed to the 36th chapter, or immediately to have followed it, for the writing of Jeremiah's prophecies we read of there. It was eighteen years before this time that the prophet thus spake to Baruch upon the writing of those prophecies which, as we read there, brought both Jeremiah and Baruch into a great deal of danger, which probably gave Baruch the occasion of the complaint we shall read of, Jer_45:3.

Jeremiah 45:2

Jeremiah had in his former discourses revealed the will of God concerning nations, here he revealeth it as to Baruch his secretary or clerk, upon which account some compare him to Paul writing to Philemon as well as to churches.

Jeremiah 45:3

Upon Baruch's reading the prophecies after he had wrote them from the mouth of Jeremiah, both he and Jeremiah were sent for before the princes, and advised to hide themselves, as we read, Jer_36:15,19. This probably disturbed Baruch, and made him lament his condition in such-like expressions, of which the prophet had heard, probably by revelation from God.

Jeremiah 45:4

No text from Poole on this verse.

Jeremiah 45:5

What great things Baruch was seeking is not expressed, and impossible to be determined with any certainty; they could not be honour or riches, the time of Jehoiakim's reign was no time for any pious rational man to expect any thing of that nature; he might expect to have been a prophet, as Elisha was, who first was but a servant to Elijah. Or at least he might expect rest and protection, when others met with disturbance. But it may be the meaning is no more than, Dost thou expect what none meeteth with, or is like to meet with who feareth God? Never think of it.

I will bring evil upon all flesh; I am bringing calamities and misery upon the whole nation wherein thou livest.

But thy life will I give unto thee for a prey in all places whither thou goest; I will preserve thy life, that is all thou art to expect, and thou shalt live to see the time that thou wilt judge that a great booty, that thou shalt have lent thee, whithersoever the wind of my providence shall happen to drive thee. This message of God to Baruch teacheth us that God expects from his people a spirit suited to his dispensations, and that they should keep their spirits low in a time of public judgments, not making to themselves any great promises of freedom from their share in the public calamities of that nation or kingdom in which they are; but contenting themselves with such allowances as God proportioneth to them at such a time without discontent or murmuring, and blessing God for any marks of gracious providence which he in such times will please to set upon them, being thankful for them and satisfied with them.

Jeremiah 46:1 JEREMIAH CHAPTER 46

The overthrow of Pharaoh's army, Jer_46:1-12. The conquest of Egypt by Nebuchadrezzar, Jer_46:13-26. God's people comforted, Jer_46:27,28.

This verse contains the title to all the ensuing discourses of this prophet; for though there be some particular verses in these chapters that relate to the Jews, yet they are all concerning their restoration. The prophecies of judgments from the beginning of this chapter to the 52nd chapter are all against foreign nations, which are called Gentiles; as to whom God revealed his will for the punishment of them, for the relief and satisfaction of his people, to whom the most of them had been bitter enemies. The 52nd chapter is by most concluded not to have been wrote by Jeremiah, who it is not probable would have repeated what he had related before, **Jer 39**, but it was wrote (as it is supposed) by some of the captives in Babylon, as a preface to the Book of Lamentations. This particular chapter containeth the revelation of the will of God concerning Egypt, whither some of the Jews fled for refuge after this time, and which had been a great occasion of sin to the Jews before, not only through the Jews' too many leagues with them, and confidence in them, but from their communicating in their idolatry with them: Jer_2:16, The children of Noph and Tahpanhes brake the crown of their head.

Jeremiah 46:2

Pharah-necho was king of Egypt in Josiah's time; it was by his army that Josiah was killed at Megiddo, 2Ki_23:29; it was he that made Jehoiakim king of Judah, taking away Jehoahaz, 2Ki_23:34; but though he prevailed at that time, and that was one time when he came out against Carchemish, 2Ch_35:20, yet he was overthrown by Nebuchadnezzar in a battle with him afterwards, as appears from 2Ki_24:7, and Jehoiakim was made tributary to Nebuchadnezzar, as we read, 2Ki_24:1; and the king of Egypt was brought so low by that victory, that he *stirred no more out of Egypt, for the king of Babylon had taken from him all from Nilus, the great river of Egypt, to Euphrates*; and this, saith this verse, was in the fourth year of Jehoiakim. This prophecy must be before that time.

Carchemish appeareth, from Isa_10:9, to have been a place in Syria where the Egyptian army had been in Josiah's time, and then went away conquerors, as appears from 2Ch_35:20, &c.

Jeremiah 46:3

No text from Poole on this verse.

Jeremiah 46:4

Art hath so much improved all things in later ages, that it is very hard to determine of what form the several weapons and pieces of armour, whether offensive or defensive, in use at this time were; the most here mentioned seem to have been defensive, and the whole speech of the prophet directed to the Egyptians seems to be ironical, calling to this army of Pharaoh-necho to get ready to defend themselves, for they were to encounter with an enemy would put them very hard to it, so as they had need to have their *helmets, and bucklers, and shields, and brigandines* all in a readiness, and know the use of them well; the horses for war had need be harnessed, the spears furbished, and the riders got up.

Jeremiah 46:5

God had either in a vision showed Jeremiah this army of the Egyptians flying, or else had revealed to him that they should be put to flight, which the prophet here publisheth. God made a fear to fall upon the Egyptians, so as when the king of Babylon came to join battle with them, they were not able at all to stand, but turned their backs, and their greatest commanders were either killed, or fled away as fast as they could.

Jeremiah 46:6

That is, it is in vain for the swift to flee away, the mighty men shall not escape, but they shall stumble and fall at Carchemish, which was near the river Euphrates, and northward from Egypt.

Jeremiah 46:7

The next verse expoundeth this.

Jeremiah 46:8

The prophet compareth the Egyptians, fleshed with their former victory obtained against Josiah at Megiddo, and now preparing to another expedition, to a flood, (with allusion probably to the river Nilus, whose waters used to rise to a great height,) both for the multitude of their soldiers, and for their rage; they were resolved

to carry such numbers as should cover the earth, and to take Carchemish, or some other city which their design was against. It should seem both by this text, and that Exo_15:9,10, that the Egyptians were a people much given to vaunt and boast of the great things they would do, boasting when they were putting on their harness as if they were putting it off, not considering how uncertain the events of war were, nor yet that wherein they talked proudly there was one that could be above them.

Jeremiah 46:9

Their ancient way of fighting was with chariots and bows; the prophet calls, in the name of the commanders of the Egyptian armies, to the horses and chariots to come on, and engage in the fight. The

Ethiopians were the Cushites, who were neighbours to the Egyptians, so were the Libyans; both of them it should seem were famous for handling the shield: the

Libyans were descended from Phut; both the Cushites and the Phutites or Libyans were descended from Ham, Gen_10:6. The

Lydians were as famous for the use of the bow in war; they were descended from Mizraim or Shem, Gen_10:13,22: the Lydians here meant are thought to be those descended from Mizraim, and some think these were Ethiopians. They were all auxiliaries to the Egyptians in this expedition.

Jeremiah 46:10

Or,

But this is the day of the Lord, & c. Pharaoh is mistaken in accounting this day his own, because of the multitude of his forces, this is

the day of the Lord, who as he is the Lord of all the hosts of his creatures, so hath a particular rule and government over hosts of men: this is further explained by the next words, a day of vengeance, which God hath set apart, in it to be avenged upon his enemies.

The sword shall devour, and it shall be satiate and made drunk with their blood: these phrases only metaphorically signify the great slaughter God would make that day amongst the

Egyptians. This the prophet declares that God would do for his honour and glory, therefore he calls it a

sacrifice, by which also he declareth his justice in this punishment of the Egyptians; and for the further repute and credit of his prophecy, telleth them to whom he spake of the place it should be in, viz. *near the river Euphrates*, where Josiah was slain by him, 2Ki_23:29.

Jeremiah 46:11

Great states are ordinarily in Scripture called

virgins, for their beauty and pleasant state;

Gilead was a most famous place for balm. The prophet ironically calls to the Egyptians to go to Gilead for balm, but tells them it would be to no purpose, God was about to wound them beyond all help of medicines.

Jeremiah 46:12

The prophet keepeth to his old prophetic style, speaking of things that were to come to pass some years after as if they were already past, because of the certainty of them; in this sense he saith other nations had seen, because they should see, the shame and confusion of the Egyptians upon their overthrow, and the cry of their slain and wounded men would fill other lands. For the Egyptians should certainly be overthrown, either by the Chaldeans stumbling upon the Babylonians, or the Babylonians on them, or they (fleeing) for haste stumbling one upon another, so as both those that went before, and those who followed after, should both fall together.

Jeremiah 46:13

A revelation different from the former in this, that the former only foretold the overthrow of the king of Egypt in a particular battle in Carchemish near Euphrates, of which we read that the thing was done, 2Ki_24:7. This foretells the king of Babylon's overrunning all the land of Egypt, and was not fulfilled till some years after Zedekiah was carried away captive, but prophesied of Jer_43:10 **44:30**, to come to pass in the time of Pharaoh-hophra, as we heard before, and more largely foretold by the prophet Ezekiel, **Eze 29 Eze 30 Eze 32**, to happen after the overthrow of Tyrus, Eze_29:18,19.

Jeremiah 46:14

Concerning these three cities of Egypt, **See Poole "Jer_44:1"**: the meaning is, Publish this prophecy over all the land of Egypt. Or perhaps these three were the chief places whither the Jews that went with Johanan the son of Kareah, &c. went, and where they fixed themselves: many more places in Egypt are named by Ezekiel, Jer_30:14, &c.

Stand fast, and prepare thee; for the sword shall devour round about thee; look to yourselves, and prepare yourselves for battle, for the nations are destroyed round about you, (so it is in the Hebrew,) and you have reason to expect that the sword should come next into your countries.

Jeremiah 46:15

The prophet first propoundeth a question, then returneth answer to himself. Egypt was full of valiant men, yet, saith the prophet, they shall be swept away, or broken down, as fruit or grass is beaten down with a violent storm of hail (so the word is used, Pro_28:3). How comes this to pass? (saith the prophet). He answereth himself; Because it was of God to destroy Egypt, who worketh, and none can let him; when he strikes, none can stand before him; none can stand up against him.

Jeremiah 46:16

The prophet had before spoken of Nebuchadnezzar, as an instrument in the hand of God, who being armed with his commission and power, made many to fall, yea, God caused such a fear to fall upon them, that in their flight they fell upon one another. And though they had many soldiers that came to help them from Cush, and Phut, and Libya, yet all was too little; the prophet foretells they should all be glad to go home again, and should speak to one another to that purpose, for the success of the king of Babylon's sword should be such, as they should quickly see there would be no standing before it.

Jeremiah 46:17

That is, the Ethiopians and Lubims that should come to help the king of Egypt should cry, or the Chaldeans or the Egyptians themselves should cry, Pharaoh is but a noise, that is, hath made a great noise, but it cometh to nothing: others make the sense,

Pharaoh is a man of noise, or tumult. that hath made a great deal of disturbance to himself and us.

He hath passed the time appointed; that is, say the most, he hath passed the time himself fixed whereat he would come and fight the Chaldeans. But these words compared with the next verse incline others to think, that either Pharaoh's soldiers or his allies are here brought in mocking at Pharaoh, promising himself that the *king of Babylon* would not come, and laughing at Jeremiah's prophecy, saying *the time appointed was past*, that is, the time of his coming mentioned by Jeremiah was past. Jeremiah foretells that Pharaoh's army and confederates would see reason to cry out, Pharaoh, in saying so, was but *a noise*.

Jeremiah 46:18

That is, he shall as certainly come and encompass you with his armies as Tabor is encompassed with mountains, and as Carmel is by the sea, or as Barak going down from Mount Tabor destroyed Sisera's army, or as surely as the rain came which Elijah first discovered from Mount Carmel, 1Ki_18:41,42. There are other guesses at the sense of this comparison, but the sense is undoubtedly no more than that Nebuchadnezzar should certainly come against Egypt, how vainly soever the Egyptians flattered themselves to the contrary, supposing the time past which the prophet spake of.

Jeremiah 46:19

That is, O you inhabitants in the land of Egypt, make ready to go into another country as prisoners of war; for your cities shall be destroyed; Noph particularly shall be wholly depopulated and laid waste, and have none to dwell in it.

Jeremiah 46:20

That is, Egypt is now in a thriving, prosperous condition, having not used to be under any yoke, like a heifer that is fair and fat; but she will not be so long, she is but as a beast fatted for the slaughter, and there are slaughtermen coming out of Chaldea that will kill this fair heifer, and make her a sacrifice to the justice of God.

Jeremiah 46:21

Also her hired men are in the midst of her like fatted bullocks; the mercenary soldiers also, which the Egyptians have hired from Cush and Phut, and other parts, are at present in a flourishing, prosperous state.

For they also are turned back, and are fled away together; they did not stand: we have translated yk here *ill*, it had been better translated *but*, for that is manifestly the sense. Though they at present lying in garrisons be fat and flourishing, like bullocks in the stalls, yet when it cometh to it they shall not stand, but turn back, and flee as well as the rest. *Because the day of their calamity was come upon them, and the time of their visitation;* because the time is come when God resolveth to punish them, and bring calamity upon them. When the time is come which God hath set in his counsels, wherein he will punish persons or nations, no probabilities to the contrary are much considerable.

Jeremiah 46:22

Egypt is now like a heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise, like the hissing of a serpent when it seeth itself set upon. For the Chaldeans shall come with a great army, armed with battle-axes, as if they came to fell down some wood in a forest or wood.

Jeremiah 46:23

Egypt is compared to a forest, either for the multitude of cities or of people in that country; and to a thick forest, because as it is a hard thing to make one's way through a forest, so it was judged as hard for an enemy to make his way into that country: in human probability Egypt could not be searched, yet (saith God) the Chaldeans shall cut down this forest, and it shall be no more to them than for hewers of wood, with tools fitted for the purpose, to make their way through a forest. For the army of the Chaldeans shall be as numerous as the inhabitants of Egypt, more than the grasshoppers, which come in such troops as in a short time they devour every green herb in a place.

Jeremiah 46:24

That is, into the hand or power of the Chaldeans; it is the same thing which the prophet had before said again and again, and

repeats it so often only for the further confirmation of the truth of the prediction, notwithstanding the appearing improbability of any such thing.

Jeremiah 46:25

The Lord of hosts, the God of Israel, saith: these names are often in conjunction given unto God, the first signifying his power or ability to do what he either promiseth or threateneth, the other speaking his kindness and near relation to the Jews.

Behold, I will punish the multitude of No: there are great critical disputes about this phrase, whether the word translated

multitude signifies so, (as it doth Jer_52:15) and if so, whether it should not be *multitude from No* ; or whether it signifies the nourisher, (as some would have it,) because No (which some think is the same city with that at this time called Alexandria, being a great place of merchandise) nourished all the adjacent parts; but it is no easy thing to resolve the question, nor is the resolution of it of much moment to us. By those that trusted in Pharaoh the Jews are most probably meant, who all along in their prosperity put too much confidence in Egypt, and after that Jerusalem was taken some of them (as we before heard) fled into Egypt for sanctuary.

Jeremiah 46:26

The former part of this verse is but the same which the prophet hath often before said. The latter part is a promise for the restoration of Egypt to some degrees of its former prosperity and liberty. The determinate time for the fulfilling of this prophecy is told us, Eze_29:13,14, viz. at the end of forty years. This we are told by civil historians fell out in the time of Amasis, a king of Egypt coevous with Cyrus, who was overcome by Cyrus's son Cambyses, who brought Egypt to be a province belonging to the Medes and Persians; by the fulfilling of which prophecy the truth both of Jeremiah's and Ezekiel's prophecies are justified.

Jeremiah 46:27

No text from Poole on this verse.

Jeremiah 46:28

See Poole "Jer_30:10", See Poole "Jer_30:11", where is the substance of what is said in these two verses, and almost the very words are repeated. The great thing to be observed by us is the

difference which the just and righteous God maketh betwixt his punishments of his church and own people, and his punishments of wicked men, who are their enemies: as there is a great difference in the root of such dispensations, God dealing them out to his people out of love, that they might not be condemned with the wicked; so there is a great deal of difference in the measure and duration of their punishments, the rod of the wicked shall not always lie upon the backs of the righteous, and they are corrected in measure.

Jeremiah 47:1 JEREMIAH CHAPTER 47

The destruction of the Philistines, Tyrians, Zidonians, and others by the sea-side.

In the former chapter the prophet foretold the judgments of God upon the Egyptians, who were the Jews' seeming friends, but their real enemies, as they were occasions to them of idolatry, and of a sinful confidence in them. He comes in this chapter to foretell the judgments of God upon the Philistines, who were inveterate enemies to the Jews, against whom also Isaiah, Isa_14:29 of his prophecy, and Ezekiel, and Amos prophesied, Eze_25:15 Amo_1:6; and also Zephaniah, in Zep_2:4,5 of his prophecy. When the king of Egypt took Gaza, one of the five cities of the Philistines, the Scripture doth not tell us. Some think it was either in his way to Carchemish, or as he came back a conqueror from the battle at Megiddo, where Josiah was slain. The time when Jeremiah had this revelation is set down to let us know that it was in the time of the Philistines' prosperity, when the prophet could see no such effect existent, or probable in its causes.

Jeremiah 47:2

Calamities and afflictions are often in Scripture set out under the notion of waters; and as the miseries of Egypt were set out by the overflowings of their great river Nilus, so the calamities of the Philistines are expressed by the overflowings of the great river Euphrates; these miseries coming upon them by the Chaldeans, which were a northern people, their waters are said to

rise up out of the north. It is said to be an

overflowing flood that should

overflow the land, because it was to be a sweeping judgment, which like a flood should carry all before it, which should produce amongst the inhabitants of Gaza a great howling and lamentation.

Jeremiah 47:3

This is all but a description of the march of an army, so terrible as should make parents forget their natural affection, and flee away to save themselves, looking upon themselves as lost, and unable to protect their children.

Jeremiah 47:4

Because of the day that cometh to spoil all the Philistines; the day which God hath set and appointed for the ruin of the Philistines. Tyre and Zidon were neighbouring to the Philistines, as appears from Gen_10:14, **15 Joe 3:4**, and so were often called to their help. God threateneth both to destroy them, and also those that helped them. It appeareth, from Gen_10:14, that the Philistines and Caphtorims were related; for their first progenitors, Philistim and Caphtorim, were both the sons of Mizraim the son of Ham, one of the sons of Noah. It appears, from Deu_2:23, that they expelled the Avites, and dwelt in Hazerim to Azzah; whether their country be what was afterwards called Cappadocia or Damiata is not much material for us to know, they were a people confederate with the Philistines, whom God here threateneth to destroy with them.

Jeremiah 47:5

Both

Gaza and

Ashkelon were two principal cities belonging to the Philistines taken by Judah, Jud_1:18; we read of them 1Sa_6:17; both Amos, Zephaniah, and Zechariah prophesied their ruin, Amo_1:8 Zep_2:4, **7 Zec 9:5**, as well as this prophet. By

the remnant of their valley, most understand those who lived in the valleys near about Ashkelon. Concerning the last clause in this verse there is some difference, whether the words should be joined with the next verse, and read,

how long wilt thou cut thyself, O thou sword of the Lord? or as they lie in our Bibles; and then the sense is, Why will you in so

desperate a case afflict yourselves, when all your mourning will do you no good.

Jeremiah 47:6

No text from Poole on this verse.

Jeremiah 47:7

Some make the words of the 6th verse to be the words of the Philistines in their mourning and cutting themselves, crying to God to stop the sword drawn against them, and to return it again into its scabbard: others make them the words of the prophet, lamenting the havoc which he by the eye of the prophecy saw was like to be made amongst the Philistines by the Chaldeans (for good men are affected with the miseries even of the worst of men).

The latter verse must be expounded according to the former; for if the words of the former verse be understood as the words of the Philistines, those of this verse must be understood as the words of the prophet putting them out of hopes of the sword's stopping, because what it did was by commission from God, which it must execute. If the words of the former verse be to be understood as the prophet's words, the words of this verse are either the prophet's words correcting himself, and concluding that this sword could not be quiet, because it was edged by God himself, who had given it his commission, which it must execute; or the words of God, letting the prophet know that he had given this sword its commission, and therefore it could not stop till Ashkelon and the people on the sea-shore were destroyed by it.

Jeremiah 48:1 JEREMIAH CHAPTER 48

The judgment of Moab, Jer_48:1-6, for their pride, Jer_48:7-10; for their security and human confidence, Jer_48:11-25; especially for their contempt of God, and insolence towards his people, Jer_48:26-46. Their restoration, Jer_48:47.

The prophet having, **Jer 46**; denounced God's judgment against Egypt, and against the Philistines, **Jer 47**, in this chapter he cometh to do the like against the Moabites. Moab, the father of these Moabites, was the son of Lot, Gen_19:37. the Moabites' country lay in the way the Israelites went to Canaan,

Num_21:11,**13**, near the country of the Ammonites. Balak was king of it when the Israelites passed by it, who sent for the sorcerer Balaam to curse them, Num_22:5, who, Num_24:5, &c., blessed them. They seduced the Israelites to adultery and idolatry, Num_25:1.

Moab was a large country, and had many cities; we shall have divers of them named in this chapter; the first that we read of Nebo in holy writ is Num_32:3,**38**. Reuben built both that and Kirathaim, as may be read there, Num_32:38,**39**. It was also the name of a mountain, Deu_34:1. It should seem that in Jeremiah's time, the Moabites had got both the possession of Nebo, and Kiriathaim, and

Misgab, of which we read no more in Scripture. It seems to be a city built upon some hill or *high place*. The prophet threateneth ruin to all these three cities.

Jeremiah 48:2

Heshbon was formerly the city of Sihon, Num_21:26; it became afterward one of the principal cities of the Moabites, as appeareth from Isa_15:4; which maketh the learned author of our English Annotations think our translation not so good; for why should they devise evil in Heshbon against Moab, unless the enemies sat there in council, when they had taken it, against the other parts of the country? But possibly the sense is, they shall no more in Heshbon magnify Moab, or Moab shall no more glory of Heshbon, for the enemies had contrived the ruin of it.

Madmen was another city in the country of Moab. Some think the same with Ptolemy's Madiama. To that city also the prophet threateneth ruin and destruction by the sword.

Jeremiah 48:3

Another city of Moab, mentioned only in this place, and in Isa_15:5. Some think it the same with Horon, where Sanballat was born, Neh_2:10 **13:28**. The prophet threatens also ruin and destruction to this city.

Jeremiah 48:4

Moab was both the name of the whole country, and of a principal city in it. Some by it here understand the city; by her

little ones some understand little children; others, inferior magistrates, or the common people.

Jeremiah 48:5

Of

Luhith we read only in this place, and Isa_15:5; it was a city of Moab, and situated upon a hill, as appears both here and where it is mentioned in Isaiah. Some think that to this city the Moabites fled for sanctuary from the Chaldeans, and fleeing made so great an outcry that their enemies who pursued them heard their cry.

Jeremiah 48:6

It is of no great moment whether we understand these as the words of the Moabites, calling one to another to flee, and save their lives, though they lost all they had, and left themselves as bare as a naked tree; or as the words of the prophets speaking to the Moabites to the same sense.

Jeremiah 48:7

Whether by **works** in this place he meant their riches, got by the labour of their hands, or *their idols*, which often are called, by way of defamation, the works of their own hands, or their fortifications, is not much considerable; a confidence in creatures, opposed to a confidence in God, is doubtless the sin here intended, whatever the ground of it was, whether their idols, or riches, or fortified places.

Chemosh was their principal idol, as appears by Num_21:29 Jud_11:24 1Ki_11:7, **33** 2Ki_23:13. God showeth them the vanity of this idolatry, by telling them that this idol should go into captivity, and be so far from being able to protect them, that he should not be able to protect himself or his own priests, or the princes that favoured him.

Jeremiah 48:8

That is, all the parts of the country of Moab, and all the cities, as well those that stood upon hills and mountainous places, as those that stood in valleys; *because* or *for* the Lord had said it (for so the particle we translate as *is bettea* translated).

Jeremiah 48:9

That is, the Moabites had need of wings like a bird to escape that ruin which is coming upon them. Yea, if they had wings, they should not escape, for the Lord is resolved that the cities of Moab shall be all brought to desolation, so as no inhabitants shall be left in them.

Jeremiah 48:10

These words seem like the words of the prophet to the Chaldeans, inciting them to go on valiantly against the Moabites, calling it

the work of the Lord, which he would have done, and to which he had called them. There is a time to withhold our hands from shedding blood, and that is always when we have not a special authority and call from God to it; and there is a time when God will curse those that do so withhold their hands, that time is when God doth require the shedding of it.

Jeremiah 48:11

Moab hath been at ease from his youth; the Moabites ever since they began to be a people have been a quiet people, not exercised with wars, and enemies making inroads upon them.

He hath settled on his lees; like to a cask of wine, that hath not been racked, but hath continued in the same state.

And hath not been emptied from vessel to vessel; he follows the metaphor of wine, which is drawn out from vessel to vessel, when it is drawn off the lees. It is expounded by the next words,

neither hath he gone into captivity. And this is the reason why they retain their old sins, pride, presumption, luxury, and old wickednesses, as wine while it remaineth in the lees retains more its nature, strength, and colour than when it is once racked.

Jeremiah 48:12

By the

wanderers here mentioned the Chaldeans are most certainly understood, who wandered from their own country to conquer other people; the word is variously translated, *vagrants*, *travellers*, *removers*, &c., who shall conquer the Moabites, and carry them into captivity.

And shall empty his vessels, and break their bottles: he had before compared the Moabites to wine settled upon the lees, here he saith that God would send those that should not only disturb and roll them, but ruin and destroy them.

Jeremiah 48:13

It is a natural and a penal shame which is here spoken of; we are naturally ashamed when we have reposed a great confidence in, and made great boasts of, a thing which, when it comes to be tried, proveth of no use, but mischievous to us.

Chemosh was their great idol, in which the Moabites had great confidence, and of which they boasted; the prophet tells them they should be ashamed of this idol, or for this idol; as the Israelites, that is, the ten tribes, were ashamed of or for the golden calves, which Jeroboam set up at Dan and Beth-el, which were the cause of ruin to those tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal shame.

Jeremiah 48:14

How can ye justify what you say, or why say you so, or to what purpose do you brag of your valour?

Jeremiah 48:15

Moab is spoiled; your country will be wasted and spoiled.

And gone up out of her cities; the inhabitants of it shall be all driven out of their cities. The Hebrew is, *and her cities*, it, or *he, is gone up*. So the sense may be, Moab and her cities are all spoiled, and he, that is, the enemy, is gone up.

And his chosen young men are gone down to the slaughter; and the strong and mighty men she boasted of, and alerted in, are gone to the battle, as oxen or sheep to a slaughter-house.

Saith the King, whose name is the Lord of hosts: I do not speak this of myself, I cannot of myself tell things that shall come to pass hereafter, but the words I say are the words of him who is the Lord of all the armies of heaven and earth, who both knoweth what shall be, and is able to effect what he saith.

Jeremiah 48:16

Josephus tells us this destruction came upon the Moabites five years after the siege of Jerusalem; but if it were longer, we must

consider that he who speaketh is that God to whom a thousand years is but as one day.

Jeremiah 48:17

All ye that are about him, bemoan him: the prophet having spoken of Moab's calamity as already come upon him, or at least very near, calls to his friends to come and condole with him, as is usually done in case of some calamity befallen to a friend.

All ye that know his name, say, How is the strong staff broken, and the beautiful rod! All ye that know how terrible Moab hath been to others, and how famous for mighty and strong men, say, How is this potent nation, and this people that hath been such a rod against others, or hath ruled over so many others, broken! for both a *staff* and a *rod* are as well ensigns of power and government, as instruments to punish offenders.

Jeremiah 48:18

Of this

Dibon we read Num_21:30. It was a land for cattle, Num_32:3. Both Dibon, and Aroer, and Ataroth were built by-the children of Gad, to whose lot it fell, Num_32:34, as also to the Reubenites in part, **Jos 13 17**. It should seem that the Moabites were now come into the possession of it, either by conquest, or upon the Assyrians taking the ten tribes.

Sit in thirst; it was a place well watered (otherwise it had not been fit for cattle); God threateneth that she should be

in thirst, that is, driven into some dry, barren countries.

For the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds; for the king of Babylon, whom God had appointed to spoil all Moab, shall destroy thee also, and thy strong holds shall not secure thee.

Jeremiah 48:19

Aroer was a city in the lot of Gad and Reuben, Num_32:34. In David's time it was in the hand of the Jews, 1Sa_30:28, but in Isaiah's time it belonged to Syria, Isa_17:2, and here it is reckoned to the Moabites. The inhabitants of it are called to

stand by the way, and seeing the Moabites fleeing, to ask what news. Others think that Aroer was at this time a city of the Ammonites, and here called unto to see their neighbours the Moabites fleeing before their enemies.

Jeremiah 48:20

Arnon was the name of a river, Num_21:14 Deu_2:36 Jos_12:1. It was the border of Moab, whither Balak went to meet Balaam, Num_22:36; probably the adjacent country or city might take its name from the river.

Jeremiah 48:21

No text from Poole on this verse.

Jeremiah 48:22

No text from Poole on this verse.

Jeremiah 48:23

No text from Poole on this verse.

Jeremiah 48:24

God threateneth vengeance to come upon all Moab, which had great *plains* , Num_31:12 **33:48**. For the names of these cities, and those mentioned Jer_48:22-24, some of them we read of in other places of holy writ; others we read not of, neither is it material for us to know their situation; they are not at this day to be known by their old names: they are all here mentioned as cities at this time belonging to the Moabites, to whom this vengeance is threatened, and not to them only, but to all other cities of the land of Moab wherever situate.

Jeremiah 48:25

That is, the beauty and the *strength of Moab* . So these two terms often signify in holy writ, the horn being much the beauty of some beasts, and that part of their bodies by which they both do injury to others, and defend themselves from the assaults of others. God here declares that Moab should both lose its glory and beauty, and also all the power it formerly had to defend itself, or offend others.

Jeremiah 48:26

Make ye him drunken; either make ye him to stagger like a drunken man, (the cause being put for the effect,) or fill him with

the intoxicating wine cup of God's vengeance, with the effects of God's wrath. **For he magnified himself against the Lord;** because of his pride, and exalting himself against the Lord, as if he had been stronger than he, and so out of the reach of God's power.

Moab also shall wallow in his vomit, and he also shall be in derision: as drunken men vomit, and stagger, and fall, and wallow in their vomit, so let the Moabites fall by the sword, wallow in their blood, and like drunken men be mocked at and had in derision by all those who see what their vaunts come to, and what vengeance they have pulled upon themselves.

Jeremiah 48:27

For was not Israel a derision unto thee? it is an ill thing to mock at the miseries of others, especially such as we have some relation to; the Moabites were descended from Lot, who was nearly related to Abraham the father of the Jews, and ought not to have mocked at them, but to have pitied their neighbours and kindred: they either mocked at the ten tribes when they were carried into captivity by Shalmaneser, or at Judah captivated by the king of Babylon. God threateneth the Ammonites, Eze_25:6, and the Edomites, by Obadiah, for the same misdemeanour.

Was he found among thieves? why didst thou deal by Israel as men deal by thieves, when they are brought to shame? Ought not he to have been by thee accounted in a better rank than that of thieves?

For since thou spakest of him, thou skippedst for joy; instead of compassionating the Jews in their calamity, thou never spakest of them but with joy and triumph. Others make a quite other sense, viz. *for those words against him thou thyself shalt wander*. But the learned author of the English Annotations observes well, that the word in the form here used will not so well bear it, though the verb doth in its primary sense signify to wander.

Jeremiah 48:28

Still the prophet speaks of the Moabites as a people whose armies were routed, and calls to them to leave their houses in cities, not promising themselves any security, either to or from their houses, or from the walls of their cities, but to get them to rocks, which

are naturally fortified, and from whence (if from any place) security might be promised. And he commends to them the natural sagacity of a dove, which being a feeble creature, and not able to encounter a hawk or eagle, makes herself a nest in the sides of some rock where she may be at safety.

Jeremiah 48:29

There is a passage, Isa_16:6, &c., concerning Moab, very little differing from this: Isaiah lived some years before this prophet, who yet complaineth of them for the same sins, so as they were not at all reformed. God saith he had heard of their pride and arrogancy; a vice which commonly attendeth ease and prosperity, and is exceeding odious in the sight of God, so as a wicked man is often in Scripture set out under the notion of a proud man.

Jeremiah 48:30

I know his rage, either against Israel, or other people; but he shall never execute it, or bring to pass what he thinks to do. There is no trusting to what he saith, his boastings and his confidence are but lies, and shall never effect his designs.

Jeremiah 48:31

Though wicked men rejoice and triumph in the ruin of good men, yet their charity suffereth them not to do the like, but engageth them to mourn for them in the day of their affliction. Jeremiah declareth his compassion toward these Moabites, though they derided the Jews when they were carried into captivity. nay, he mourns upon the prospect of their misery at some distance; when the sight of the Jews' present calamity would not affect the Moabites with any compassion at all. We find the like compassion in another prophet, Isa_16:11 Jer_48:7 there it is called *Kir-hareseth*, which was a city of Moab, as we read, 2Ki_3:25.

Jeremiah 48:32

We read of this

vine of Sibmah also Isa_16:8,9. Both Sibmah and Jahaza were places in the portion of Reuben, Jos_13:18,19. Sibmah was doubtless a place famous in those days for vines and vineyards. This Jahaza or

Jazer was, as it should seem, first taken and carried into captivity, which caused a great lamentation. The prophet foretells such a

weeping for Sibmah as was for Jazer. By plants he means the inhabitants of Sibmah, which he prophesieth should be carried into captivity over the Dead Sea. As an aggravation of the judgment that should come upon them, God, by his prophet, tells them that the spoiler should come upon them in their vintage and harvest time.

Jeremiah 48:33

The time of harvest and vintage being times when the husbandmen were wont to reap the fruit of all their labours the preceding year, were times of great joy ordinarily; but the prophet foretells them of a year when there should be no such rejoicing, for they should have no wine from the winepresses, there should be no shouting as used to be in the time of harvest and of vintage.

Jeremiah 48:34

An heifer of three years old. See Isa_15:5.

Heshbon, and

Elealeh, and

Jahaz, and

Zoar, and

Horonaim, were all cities of Moab, who are here all threatened with ruin; with the country about *Nimrim* ; which Nimrim is mentioned no where in Scripture but here, and in Isa_15:6; nor are interpreters well agreed, whether in this place it be the name of a river, or a lake, or a city. The sense is, the whole country of Moab shall be destroyed, the cry shall reach from one part of the country to another, either the cry of the inhabitants, or of their enemies pursuing them with a great noise.

Jeremiah 48:35

That is, every one, or some of all orders, for the Moabites generally were idolaters; though the expressing it under this notion may hint to us also one great cause of this judgment coming upon them, viz. their idolatry.

Jeremiah 48:36

The prophet means such pipes as they were wont to use at funerals, and other sad occasions, to play doleful lessons upon;

see Isa_15:5; because of the great change in the state of this poor people, which had got together a great deal of wealth, which is all perished.

Jeremiah 48:37

These phrases are expounded in the beginning of the following verse, There shall be lamentation generally upon all the house-tops of Moab. Shaving of the hair, and clipping the beards, and cutting themselves, were rites and ceremonies of mourning used by these heathens.

Jeremiah 48:38

We met with the same phrase applied to Coniah, Jer_22:28. The meaning is, I have broken Moab all to pieces, as people use to do vessels they care not for; they never go about to mend such a vessel, but dash it in pieces against some stones or walls.

Jeremiah 48:39

Those that formerly lived in Moab, when it was in its glory, shall lament to see how the case is altered with it, that all its glory is broken down, and they that were wont to conquer their enemies turn their backs with shame upon their enemies. And Moab, that was wont to be the praise and admiration of all people, was become an astonishment, and an object of derision and scoffing to them.

Jeremiah 48:40

Nebuchadnezzar shall come upon Moab swiftly; and as an eagle covereth the prey which he hath taken with his wings, so Nebuchadnezzar shall spread himself over Moab.

Jeremiah 48:41

Whether

Kerioth here be the proper name of a city, as it is Jer_48:24, or an appellative noun signifying cities, is doubtful. The latter seems best to agree to this place: *The cities and the strong holds are all taken* ; and though Moab hath in it many mighty and valiant men, yet their hearts will be full of fear, or ready to fail them, like a woman's who is in her travail and hath great and sore pains.

Jeremiah 48:42

That is, for a time; see Jer_48:47; or being such a people as it hath been, so full of splendour and glory. The reason given is the same with that Jer_48:26.

Jeremiah 48:43

These three words,

fear, pit, snare, signify no more than a variety of dangers that should be on all sides of them, so as if any escaped one danger, he should presently meet with another, for this was the time when the Lord was resolved to punish all the inhabitants of the land of Moab.

Jeremiah 48:44

No text from Poole on this verse.

Jeremiah 48:45

Heshbon was a great city, and, as it should seem, a place of some force; the war being in the country, they made Heshbon the place of their sanctuary. But the prophet, applying to the Chaldeans what was said in Moses's time, Num_21:28, prophesieth that Heshbon also should be destroyed, and the fire should devour the crown of the head, that is, the glory of the brave *rebell*ing gallants, called hi the Hebrew the children of *noise* .

Jeremiah 48:46

The prophet, closing the threatening part of his prophecy against Moab, repeateth the same thing which he had often said, that the Moabites should be carried into captivity by the king of Babylon, and denounceth a woe unto them upon that account.

Jeremiah 48:47

Some think this prophecy was fulfilled upon the return of the Jews out of Babylon, when the Jews inhabited the land of Moab, Zep_2:9; but this doth not seem to be the bringing again the captivity of Moab, but of Judah; besides, in that place it is said that *Moab should be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation* . It is therefore rather to be understood of a spiritual reduction of them, by calling some of them under the kingdom of the Messiah, as the Jewish doctors themselves interpret it. Some think this a promise rather respecting the Jews

than the Moabites; it is said, Jer_48:9, that the remnant of the Lord's people should possess Moab; and, Jer_48:11, that all the isles of the heathen should worship God.

Thus far is the judgment of Moab: these last words are doubtless to be interpreted rather as a conclusion of this prophecy against Moab, than (as some would have it) as a limitation of the time how long this judgment on Moab should endure, as if *thus far* were as much as *thus long* .

Jeremiah 49:1 JEREMIAH CHAPTER 49

The judgment of the Ammonites, Jer_49:1-5: their restoration, Jer_49:6. The judgment of Edom, Jer_49:7-22; of Damascus, Jer_49:23-27; of Kedar and Hazor, Jer_49:28-33; of Elam, and its restoration, Jer_49:34-39.

The Ammonites were the posterity of Ben-ammi, Lot's incestuous child, by his younger daughter, Gen_19:38. Their country was near the Jews' country. The Jews, in their journey from Egypt to Canaan to possess it, passed by their country, but were by God forbidden to meddle with it, because he had given it to the children of Lot, Deu_2:19; but they proved bad neighbours to the Israelites when in Canaan. They assisted the king of Moab against them, Jud_3:13, and made war against them, Jud_10:9 **11:4**. Nahash their king made an inroad upon them, 1Sa_12:12. David fought with them in his time, 2Sa_8:12, and destroyed them, 2Sa_11:1. Jehoshaphat also and Jotham fought with them, 2Ch_20:1 **27:5**. During the long tract of time that there were wars betwixt the Jews and Ammonites, the land of Gad and Reuben, which lay beyond Jordan, fell into the hand of the Syrians, Moabites, and Ammonites (whence it is that in the former chapter we read of many cities of Moab, which were, upon the division of Canaan, in the lot of Gad and Reuben). This prophecy cannot be well understood without a previous understanding this. Hence it is that the prophet saith, Hath Israel no sons? God had given that country of Gilead to Manasseh, and Reuben, and Gad, Num_32:40 Jos_13:29-31; and as men's estates ought to descend to their heirs, so this land should have continued and descended to the posterity of these tribes, but the Ammonites had by force taken away a part, and Melcom possessed it. Melcom is *their king* , or

the name of their idol to whom they gave the name of king, as other heathens called their idol Baal, that is, lord. And the people of the king of the Ammonites, or of Melcom the idol of the Ammonites, dwelt in the cities belonging to Gad, which was one of the tribes of Israel.

Jeremiah 49:2

Because the Ammonites had violently seized upon some part of the Jews' land, and (as we have it, Amo_1:13,14) cruelly *ripped up the women with child in Gilead*, that they might enlarge their border, God threatens a war to Rabbah, Amo_1:14, calls it a fire, which should make Rabbah a heap. Of this Rabbah, as the head city of the Ammonites, we read Deu_3:11 Jos_13:25 **15:60**. It was there where, in David's time, Uriah was slain, 2Sa_11:1, **17 12:26**. It is threatened by Jeremiah in this chapter, and Eze_25:5 Amo_1:13,14. We read not how or when this prophecy was fulfilled, whether by the Maccabees, /APC **1Ma 5:6**, or rather after the coming of Christ, when most of these nations were destroyed. God threatens not only their metropolis, which was Rabbah their mother city, but all the other cities belonging to the Ammonites, which were as it were daughters to Rabbah. But how the last clause of this prophecy was ever fulfilled, if it were not in the time of the Maccabees, I cannot understand; for though they were swallowed up afterward by the Roman empire, yet Israel being also subdued by them, and scattered into all parts, it is not likely that many of them were suffered to, abide in any considerable numbers in a country so near their own.

Jeremiah 49:3

Heshbon was formerly a city of the Amorites, of whom Sihon was king, who resided here (but it appears by Jer_49:26 that it was taken from Moab); it is probable that it was at this time a city of Moab: the prophet calls to them to howl

for Ai a city of the Ammonites, not the same mentioned Jos_7:2, for that was on the other side of Jordan. It is uncertain whether by the

daughters of Rabbah be to be understood other lesser cities, or the younger women that inhabited Rabbah: he calls to them all to mourn; and for all the indications or signs of mourning, such as

girding with sackcloth, running up and down, like persons distracted, by the hedges, where they might be hidden, and not so easily seen. For they shall all go together into captivity; their *Melcom* , which may signify their idol to whom they gave that name, or their

king, or else their supreme magistrate, with their **priests** and *nobles* , all orders of persons.

Jeremiah 49:4

It should seem that this country was full of very fruitful valleys, which we know are always the most fertile places, lying lower and at a greater distance from the sun than mountains, and also receiving at second hand the moisture that falls upon the hills, and being usually watered with rivers; from whence they may be called

flowing valleys, either as flowing with receptacles of water, or plenty of corn and grass; though some read it, (and it seems rather more agreeable to the Hebrew,) *thy valley floweth* , either with the blood of men slain, or floweth away, the fertility of it ceaseth or decayeth. Or, *floods of waters* shall destroy the fruit of thy rich valleys, &c. O *backsliding daughter* : Ammon having never been in covenant with God, the word in the Hebrew (though it comes from *bwv* which signifies to return) seemeth ill translated *backsliding* , thou that hast turned thyself away from God.

That trusted in her treasures, saying, Who shall come unto me? thou that trustedst in thy riches, or in thy valleys full of riches, and promisedst thyself security from the situation of thy rich country, thinking none could come at thee.

Jeremiah 49:5

As secure as you think yourselves, I will cause you to be afraid, and your enemies shall be all those that are round about you. And you shall be driven out every man, either right forth, into some country opposite to you, or apart one from another, or so that you shall be glad to flee right forth, and never look back, but only forward, for any place of safety that appeareth next before you. And when you are wandering, being driven by your enemies, you shall find none who will be willing to receive or entertain you.

Jeremiah 49:6

Such a promise we read of Jer_48:47, concerning Moab, but when this was fulfilled the Scripture saith not. Josephus tells us something; but it is rather thought to refer to the conversion of some of the Ammonites as well as other heathens unto Christ.

Jeremiah 49:7

The Edomites were the posterity of Esau the eldest son of Isaac, but disinherited, the blessing being given to his younger brother Jacob, who was the head of the twelve tribes of the Israelites, Gen_27:29. God there, Gen_27:39, promised him that he should have a fat and plentiful country, though his brother should be his lord, and foretold that he should break his brother's yoke from off his neck; the *land of Seir* was his country, Gen_32:3. The Edomites coasted southward upon Canaan, the Israelites passed by their coasts to go into Canaan; their way lay through Edom, but their king refusing to suffer them to go through, God ordered them to go another way. Balaam prophesied their ruin, Num_24:18. They were enemies to the Israelites in Saul's time, 1Sa_14:47, and in David's time, 2Sa_8:14, and in Amaziah's time, 2Ki_14:7, who slew of them ten thousand, and took Selah, calling it Jokteel. Many of the prophets foretold their ruin. Jeremiah in this place, Eze_25:12-14 Joe_3:19 Amo_9:12 **Ob 1,8 Mal 1:4.**

Teman was a city of Edom, mentioned also Eze_25:13 Amo_1:12 Oba_1:9. Eliphaz, Job's friend, was of this place, Job_2:11. It was a place famous for wise and prudent men, of which Eliphaz was not the meanest. The prophet asks what was become of all their counsel and wisdom, for which the Arabians, the Temanites in particular, were so famous. Now they were at their wits' end.

Jeremiah 49:8

Dedan was the son of Jokshan, 1Ch_1:32, from which it is probable that the city

Dedan had its name; it is reckoned, Jer_25:23, with Tema and Buz, and is mentioned Eze_27:15, **20 38:13**. It was a city of Arabia joining on Idumea, Isa_21:13. They being neighbours to the Edomites, are called to flee, and to get into caves and holes of the earth, where they might dwell deep in the earth, and be in some security, which they would not be in their own city, so near

to the Edomites' country, for God was resolved to bring misery upon the Edomites, a time of calamity in which he would visit them with his judgments. There are other critical readings of these words, but this seemeth to be the plain sense of them.

Jeremiah 49:9

We have much the same **Ob 5**. The scope of the prophet in this place is only to show that Edom should be totally destroyed; their destruction should not be like the gleaning of grapes, where the gatherers content themselves with taking the principal clusters, but for single grapes, or small clusters, they leave them; nor yet like the robbings of thieves, who take for their hunger, and when they have got enough leave the rest.

Jeremiah 49:10

But the Edomites should be left bare; and though they sought to hide themselves in secret places, yet God would there find them out, and there should be no places sufficient to hide them. All their children should be destroyed, and the Moabites their kinsmen, and the Philistines their neighbours, should be ruined as well as they.

Jeremiah 49:11

The only question upon this verse is, whether, in the whole of it, it be a promise or a threatening: if it be a promise, the sense is, that though this great destruction should come upon the body of the Edomites, yet God would take care of some of their

fatherless children, whose parents being carried into captivity, they had none to provide for them: if it be taken as an ironical threatening, it soundeth ruin to those as well as the rest, and

I will is as much as I will not. But others think that these are rather to be understood with the supply of some other words, *There is not* , or *there shall be none to say* , *Leave thy fatherless children* , &c.; and whoso considereth those words in the tenth verse, *his seed shall be spoiled* , will see reason to judge it rather a threatening (whether by way of irony or no) than a promise.

Jeremiah 49:12

That by

the cup is meant the wine cup of the Lord's wrath, and that by those whose judgment was not to drink of it are meant the Jews, is not to be doubted; but the question is, how the prophet saith that it was not the judgment of the Jews to drink of this cup? The word here used is of so various significations as makes the fixing the sense of it here difficult; it cannot here signify *justice*, for in that sense it was the Jews' judgment to drink of it; nor can it here (as it often doth) signify the effect of justice, God's judicial dispensation; for they had drank of it, so it was their judgment. It must be taken in the most favourable sense imaginable. Either they who in regard of their relation to God, and God's relation to them, might have looked upon it as none of their portion, yet have drank of it; or, they who in comparison with others did not deserve to drink of the cup, yet have drank of it: and can you think to escape? No, thou shalt not escape, but most surely drink of it. 1Pe_4:17, *The time is come that judgment is begun at the house of God*; and if it first begin with that, where shall the end of others be? When an Israelite hath not escaped the justice of God, an Edomite must not expect it.

Jeremiah 49:13

As men, when they would confirm their promise or threatening to do any thing, add an oath to it, so doth God, who, having no greater to swear by, swears by himself, Jer_44:26. That which God would here confirm was his threatening against Edom, expressed under the notion of

Bozrah, (a part for the whole,) Bozrah being its principal city, Isa_63:1, as well as a city of Moab (as we found in the foregoing chapter); and that which he threatens it with was not being a reproach, a waste, and a curse for a time, but for ever.

Jeremiah 49:14

I have heard a rumour from the Lord: Obadiah beginneth his prophecy much with such words. God hath revealed his will to me in a vision or a dream.

An ambassador is sent unto the heathen: he speaks after the manner of earthly princes, who use to send their ambassadors to other princes to declare their minds to them.

Saying, Gather ye together, and come against her, and rise up to the battle: the meaning is, God hath made such impressions upon other nations, he hath inclined them, or set them on work, to get together in armies to come against Edom in battle.

Jeremiah 49:15

Obadiah, in his prophecy against Edom, **Ob 2**, hath much the same words, importing that God would bring the Edomites very low, and make them very contemptible.

Jeremiah 49:16

Thy terribleness hath deceived thee, and the pride of thine heart: Obadiah in his prophecy against Edom useth much the same expressions, Oba_1:3,4. The word that is here used being of the number of those which are but once found in Scripture, hath given interpreters liberty to abound in their senses of it; some translating it *arrogance*, some, *thine idol*; but the best interpreters understand by it their terribleness to others, their being so potent that others were all afraid of them; this deceived them, making them to conclude themselves secure, and out of danger; to which is also added the *pride* of the heart. The country of Edom being mountainous, they are said to

dwell in the clefts of the rocks, that is, in places impregnable, and inaccessible as they thought, in the heights of the hill. But the Lord lets them know no place was to his power inaccessible or impregnable, for if they dwell as

high as the eagle, which the Scripture tells us, Job_39:27,28, *maketh her nest on high, and dwelleth and abideth upon the rock, upon the crag of the rock*, yet he would bring them down.

Jeremiah 49:17

The like is said of Babylon, Jer_50:13: it appears from 1Ki_9:8, that it was a kind of proverbial expression, when they would express a great desolation, or great plagues, that those who passed by such a place should be astonished, and hiss at it.

Jeremiah 49:18

Sodom and Gomorrah and the neighbour cities were utterly destroyed, and therefore are set down, both here and Jer_50:40, as patterns of an utter ruin and desolation.

Jeremiah 49:19

This verse is very variously interpreted; some by

he understand the Jews, some understand Nebuchadnezzar, some understand the Edomites; I think the last is most probable to be here meant, because of the next words. The Edomites shall come out against the Chaldeans like a lion, as lions lurking about Jordan when it overfloweth come out to take their prey.

But I will suddenly make him run away from her: these words are variously understood, those who by *he* in the former part of the verse understand Nebuchadnezzar, interpret the running here mentioned of his running over the whole country of Edom; to me it appeareth a much more probable sense to interpret it of the Edomites running away from Nebuchadnezzar out of their own country, which seems to be understood by *her* ; all that makes a difficulty is the particle *from* , which yet makes the sense good enough, if by *her* we understand the Edomites' own land. In the Hebrew it is, *I will break them* , or *I will quiet them, and make them to run. Who is a chosen man, that I may appoint over her ?* whom shall I set over Edom? Into whose hands shall I give that country, that he may rule over it?

For who is like me? for I can do whatsoever I please.

And who will appoint me a time to plead with men? so Job_9:19; or a time to fight?

Who is that shepherd that will stand before me? what is that king or potentate of the earth that will stand before me?

Jeremiah 49:20

Edom and *Teman* in this verse signify both the same thing; God calls to men to hear the resolutions he had taken up against the Edomites, resolutions as wise and steady as if they had been taken upon the wisest counsels and deliberation.

Surely the least of the flock shall draw them out; God is resolved to drive out the Edomites, and the least of Nebuchadnezzar's forces shall drag them out of their lurking-places; and God will make the place where they dwell a desolation.

Jeremiah 49:21

That is, the ruin of the Edomites shall be so great, that all nations round about it shall be affected at the noise of their fall; and though the Red Sea, or the weedy sea, be at a great distance from them, yet their noise shall reach thither.

Jeremiah 49:22

See Poole "Jer_48:40", See Poole "Jer_48:41", where the very same thing, and under the same phrases, was spoken against Moab. That which is threatened is the enemies coming swiftly upon the Edomites and preying upon them, and the fear that should surprise them, which should make their hearts faint as the heart of a woman that hath a hard labour.

Jeremiah 49:23

The prophet comes to denounce the judgments of God against Syria, another nation of the Gentiles.

Damascus was the head city of Syria, Isa_7:8 **17:3**, or Aram, (as in the Hebrew,) because it was a country inhabited by the posterity of Aram, one of the sons of Shem; part of it lay betwixt Babylon and Arabia, and was called Mesopotamia, lying betwixt the two rivers of Tigris and Euphrates. Laban and Naaman were of this country. David had war with them, 2Sa_8:5 **10:18**. So had Ahab, 1Ki_20:20; and Joram, 2Ki_8:28; and Ahaz, Isa_7:2. After God's long patience with them he threatens them with ruin, as by Jeremiah in this place, so by Amos, i. 5. Damascus being the head of this country, is sometimes put (as here) for the whole country. *Hamath and Arpad* were two cities also of Syria, 2Ki_18:34. The prophet foretells that they also should hear of ill news, an enemy that is coming against them, and that they should be melted through fear, and their courage should fail them, they should be as troubled as the sea, is in a storm, or their inhabitants that lived near to the sea should be troubled.

Jeremiah 49:24

Syria, whose head is Damascus, hath lost her old courage and valour; it was wont to be a formidable country to its neighbours, but now they flee before their enemies.

Fear hath seized on her; they are seized, and overpowered by their own fears.

Anguish and sorrows have taken her, as a woman in travail; great sorrows are ordinarily in Scripture expressed by the similitude of the pains of a woman in travail; we have met with it often in this prophecy, Jer_6:24 **22:23**: so Psa_48:6 Mic_4:9.

Jeremiah 49:25

It is called

the city of praise, because it was a city so much praised, a city of great renown, which the prophet seeing like to be destroyed, lamenteth either in the person of the king of Syria, or of the Syrian inhabitants, wondering that the conquerors should not spare so famous and renowned a city, in which so many did rejoice.

Jeremiah 49:26

The Hebrew particles are not always well rendered in our translation, and our learned English Annotator hath rightly observed this place as one instance, for Nbl cannot be here an illative, but is much better translated *surely*, as a note of assertion. God threateneth the Syrians with a certain ruin and desolation.

Jeremiah 49:27

I will bring a judgment that shall burn in Damascus like a consuming fire, and it shall reach to the royal seat of Benhadad; either that which was the royal seat of Ben-hadad, 2Ki_8:7, or else Ben-hadad (signifying the son of Hadad, which was their idol) was the common name of all the kings of Syria, as Pharaoh was to the kings of Egypt, Amo_1:4

Jeremiah 49:28

Kedar, Gen_25:13, was one of the sons of Ishmael, whose posterity inhabited part of Arabia Petrea. See Isa, Isa_21:13,**17**. We read of it Psa_120:5 Son_1:5 Eze_27:21. We read of

Hazor Jos_11:1 Jos_11:10, it was the head city to several kingdoms in Joshua's time; Jabin was king of it in the times of Deborah, Jud_4:2. The prophet foretells that Nebuchadrezzar should also conquer these kingdoms; and saith he heard the Lord call to Nebuchadrezzar to go up against them.

Jeremiah 49:29

That is, the Chaldeans shall take away the Kedarens' *tents*; for they being a people whose cattle were their livelihood, had no

fixed houses, but tents, which were movable habitations, covered with skins of beasts; and the curtains which they used to draw before those tents, and served them as sides, as gable ends of houses serve us; and all the furniture of their tents or tabernacles, and their cattle; and either their enemies should fright them with terrible noises and outcries, or they should themselves cry out that they were surrounded with objects of fear.

Jeremiah 49:30

The words seem to be the prophet's words of advice to this people, to make all the haste they could away, and to secure themselves as well as they could, because the king of Babylon had certainly been taking counsel against them, and was resolved to disturb them. See Jer_49:8, where the like counsel is given to the Edomites.

Jeremiah 49:31

The supposed result of Nebuchadnezzar's counsels, giving charge to his armies to march against the Kedarens, which lived at ease and quiet, and took no care; that had no cities, nor gates, nor bars to keep their enemies out, nor were near any neighbours that could assist them, nor very near to one another, living in tents, so might easily be overrun, and conquered, and made a prey to enemies.

Jeremiah 49:32

And their camels shall be a booty, and the multitude of their cattle a spoil: these words sound like a part of the king of Babylon's supposed speech encouraging his soldiers from the booty they should get, which should be a great multitude of camels and other cattle; the latter words are the words of the prophet, in the name of the Lord, threatening ruin to these Kedarens and Hazorites, though they lived in corners, and might upon that account think themselves secure; God saith he would fetch them out of their utmost corners, and bring calamity from all parts upon them.

Jeremiah 49:33

That is, the whole country subject to the king of Hazor shall be desolate. See Isa_34:13 Jer_9:11.

Jeremiah 49:34

Elam was the son of Shem, Gen_10:22, his posterity were called Elamites; these were the Persians, as is most probable, though some judge that the Persians were at too great a distance from the Jews to be the people meant here, but we read of no other Elam in Scripture but in Persia, Dan_8:2; and though they were indeed at a great distance, yet it is probable that Nebuchadnezzar, having conquered the Assyrians, might also make some inroads into Persia, the emperor of which afterward conquered Babylon. This prophecy being in the first year of Zedekiah must needs be long before the thing was done, for it was ten years before the king of Babylon took Jerusalem.

Jeremiah 49:35

All those Eastern people were famous for the use of the bow, the Elamites in special, Isa_22:6: those bows were the chief of their offensive armour, though by the chief of their might may also be meant their most mighty and strong warriors. This prophecy is probably judged to be fulfilled when the Persians made a defection from the king of the Medes, who was son-in-law to Nebuchadnezzar. Others think that this prophecy was accomplished by Alexander the emperor of Greece, or rather by his successors.

Jeremiah 49:36

The prophet threateneth the destruction of the Persians by a confederacy of enemies, suppose Babylonians, Medes, &c., which should assault them on all sides, as when the wind blows at the same time from all quarters, which causeth a whirlwind, which driveth the dust every way hither and thither, so he saith the Persians should be scattered into all nations.

Jeremiah 49:37

We met with the like threatenings Jer_49:5,**24,29**, as to fear; and as to their destruction, we have often met with the like threatenings.

Jeremiah 49:38

God here calls the throne of Nebuchadnezzar, or Cyrus, or Alexander, (whoever he was that conquered the Persians,) his throne:

1. Because God gave it the conqueror.

2. Or because God showed himself the Lord of hosts, or the Lord of the whole earth, by disposing the kingdom of Persia at his pleasure. He doth not threaten the destruction of the whole nation, but the making of it all tributary, so as it should have no kings nor princes of its own.

Jeremiah 49:39

We had the like promise as to Moab, Jer_48:47, and as to Ammon, Jer_49:6; the same

latter days either signify after many days, or in the time of the Messias. In the former sense it may refer to Cyrus, who conquered Persia. In the latter sense it is referred to the spiritual liberty which some of these poor heathens were brought into by the gospel. We read, Act_2:9, that some of these Elamites were at Jerusalem at Pentecost, and were some of those converted to Christ.

Jeremiah 50:1 JEREMIAH CHAPTER 50

The judgment of Babel, and the land of Chaldea, for their idolatry, tyranny, and pride; with gracious promises of the redemption of Israel intermixed, Jer_50:4,**5,19,20,34**.

The prophet having from the 46th chapter been denouncing the judgments of God against the other Gentiles, the Egyptians, Moabites, Philistines, Ammonites, Edomites, Syrians, Kedarens, Hazorites, Elamites or Persians, (the most of which had been enemies to the Jews,) in these two chapters he denounceth God's judgments against the Chaldeans and Babylonians. These were to execute God's vengeance on all the rest, and therefore are themselves threatened in the last place to be destroyed by the Medes the prophecy against them is mixed with many gracious promises to the Jews.

Jeremiah 50:2

The prophet calls to men to publish it amongst other nations, and to

set up a standard, to make some signal to gather all people together to hear what he had to say from God against Babylon, which had been an instrument of great mischief unto most people

that lived about them, to whom it would therefore be glad and joyful news to hear that Babylon their common enemy was ruined. That by

Bel and

Merodach are meant two principal idols of the Babylonians, most think; but what, is not so well agreed. Some think that Bel is Baal by contradiction; but they judge most probably who think it was the image of one Belus, who was formerly a king of Babylon; and they judge the like of Merodach: we find in Scripture that Merodach was some of their kings' names, Isa_39:1 Jer_52:31. Those who desire to be further satisfied about these idols may read the English Annotations upon Isa_46:1, and our Annotations upon that verse. It was an ordinary practice amongst the heathens, when they had any princes died that had been famous in their government, to pay a divine homage to their images and statues. These idols are said to be

confounded, either because they should not be able at this pinch to help their suppliants, or because they should be destroyed together with the silly people that adored them.

Jeremiah 50:3

From Media, which lay northward to Babylon and Assyria, through which Cyrus's way to Babylon lay. This prophecy seemeth not to relate only to Cyrus's first taking of Babylon, who dealt very gently with it, but to a second taking of it by Darius the king of the Medes, who upon their defection from the Persian monarchy came and made a horrible devastation amongst them, hanging up (as some tell us) four thousand of their nobles, and slaying multitudes of the common people; or of the mischief done them afterward by Seleucus Nicanor, who is said to have built a city, which he called Seleucia, within fourscore and ten miles of Babylon, by which means he brought Babylon to an utter desolation.

Jeremiah 50:4

In the days wherein God shall begin to execute judgment upon Babylon, (which was in the time of Cyrus emperor of the Medes,) the children of Judah shall come out of captivity; and some of the children of Israel, (viz. those of the ten tribes,) hearing that their

brethren were gone out of the captivity of Babylon, shall go up also from the several places into which they were disposed by the Assyrians:

weeping, either for sorrow in the sense of their sins which had brought the miseries of captivity upon them, or for joy that God ever should show them such a mercy as to bring them home again into their own country. And those that feared God, whether of the ten tribes, or of the kingdom of Judah, worshipped God at Jerusalem, after their old accustomed manner.

Jeremiah 50:5

That is, those of Judah and Israel that fear the Lord shall seriously and steadily seek the true God, and the true way of his worship; and, being sensible that they had broken the covenant which their fathers had formerly made with God, with a desire to renew their covenant, and that not for a time, but for ever. See Jer_31:31. The only question is, whether this promise be yet accomplished or no, or when it was or shall be fulfilled?,

Ans. It was without doubt in a great measure fulfilled upon the Jews coming out of the captivity of Babylon, when those of the kingdom of Judah returned to Jerusalem, and were very zealous for restoring the true worship of God, and renewed their covenant with God (as we read in the books of Ezra and Nehemiah); but Mr. Calvin thinks it was more eminently fulfilled under the kingdom of the Messiah, when, though many believed not, yet many others did believe, and were added to the church, and whether a further fulfilling of it be not yet to come time must show.

Jeremiah 50:6

My people hath been lost sheep: all men are compared to sheep that go astray, Isa_53:6; here it is applied to the Jews, who are called the Lord's people, by reason of the ancient covenant God made with their fathers; they are said to be lost, either with respect to their captivity, being cast out of the land which God gave them for pastures, or in respect of their idolatry.

Their shepherds have caused them to go astray; their civil and ecclesiastical governors have been a cause of it. The former by their wicked commands forcing them to idolatry and superstition,

or at least by their wicked example setting them an example, and by their ill government conniving at them in their idolatrous practices, for which they are gone into captivity. Their priests, and ecclesiastical governors, teaching them such practices, and encouraging them by their own examples, and promising them impunity and security in them.

They have turned them away on the mountains; either they have been a cause of their offering sacrifices to idols upon the mountains, or of their being carried into captivity over the mountains. *They have gone from mountain to hill* ; either wandering up and down in a strange land, or in their way thither, or running from one species of idolatry to another. *They have forgotten their resting place* ; they have forgotten the land of Canaan, which I gave them for a resting-place after their toilsome travel in the wilderness; or (as some would have it) they have forgotten me who am their rest.

Jeremiah 50:7

All that found them have devoured them: as they are in the condition of lost sheep, so they have been under the fate of lost sheep, which every dog, fox, wolf devours. And those that are their enemies have pretended that in destroying them they have done no ill, because they had sinned; so as the sins of the Jews did both expose them to the wrath of God, and also imboldened their enemies, and encouraged them to think that they did God service in destroying them.

The habitation of justice: some think this is a name here given to God, who indeed is the habitation of justice, but whether the Chaldeans would call him so may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the Jews' sins, that they were committed in a land which ought to have been a habitation of justice; as, Isa_26:10, it is said that the wicked man *in a land of uprightness will deal unjustly* . Mr. Calvin hath another notion, viz. that the prophet here encourageth himself against what the adversaries had promised themselves because the people had offended God; viz. that notwithstanding this, God was a righteous God, in whom justice dwelt, and who would be faithful to his promises.

The hope of their fathers; and he was their hope, and had been he in whom their fathers before them had hoped, and that not in vain.

Jeremiah 50:8

These words immediately following the other, confirm Mr. Calvin's notion. God by his prophet commanding his people to remove out of Babylon, and to go forth cheerfully, and skipping like the he-goats of the flock leading the way, and setting an example unto others. We find much such a call Isa_48:20 Jer_51:6, which is applied to spiritual Babylon, Rev_18:4, where the coming out is to be understood of a separation from them as to any religious communion, which also was their duty as to old Babylon; but that is not the coming out here spoken of.

Jeremiah 50:9

He means the Medes and Persians, as it is expounded afterward.

Their arrows shall be as of a mighty expert man; none shall return in vain; I will so direct their arrows, that every arrow they shoot shall pierce one or other. Or, (as some raffer choose to interpret it,) no soldier of that assembly of great nations that shall come up against Babylon shall return without some booty or other. The reason of the different reading noted in the margin is the difference of a point in the Hebrew, which if set on the right side of the letter, the word signifieth a destroyer; if on the left side, an *expert man*, as we translate it.

Jeremiah 50:10

Satisfied with spoil and plunder, for Babylon and Chaldea was at that time one of the richest places in those parts of the world. She was abundant in treasure, Jer_51:13.

Jeremiah 50:11

They

rejoiced at the ruin of the Jews; the same thing is laid to the charge of the Edomites, **Ob 12**. The Chaldeans were God's rod to scourge the Jews; but when men are made use of by God, as his rod and scourge, they ought not to put off humanity, but to behave themselves decently, and as persons that are sensible of the miseries which their brethren suffer. God calls them his *heritage*, because they formerly were a people whom he owned above all

other people. There is some difference amongst critical interpreters, whether the heifer here mentioned be to be understood of

a heifer at grass, (as we translate it,) or a heifer used to tread out the corn; or whether the last words be to be understood of a *horse neighing* , (as the words may be interpreted,) or a

bull bellowing. But these are things of very small moment. The cause for which Babylon is threatened was doubtless their luxury of all sorts commonly attending great wealth, and prosperity meeting with hearts unsanctified.

Jeremiah 50:12

Your chief City Babylon, or your country, which is the common mother of all the Chaldeans, shall be destroyed, or

shall be ashamed of you, who are not able to defend her. The sense here seems a little difficult, because it appears no such strange thing that the hindermost of the nations should be a wilderness. It is therefore probable that the words *shall be* are to be understood before

the hindermost of the nations; our translation supplieth them after; so the reading will be, *it shall be the hindermost of the nations, a wilderness* , &c.; that is, Babylon, that hath been so famous, and accounted the head of the nations, shall become the meanest of all nations, a mere wilderness, and a dry land, and a desert.

Jeremiah 50:13

It shall not be inhabited, but it shall be wholly desolate; the same thing was threatened against Babylon, Isa_13:20, *It shall never be inhabited, neither shall it be dwelt in from generation to generation. Shall be astonished, and hiss at all her plagues* : it seemeth to be a proverbial speech made use of to express the miserable state of a place; we had it before, Jer_49:17, applied to Edom. It is according to the threatening, Deu_28:37. See Jer_25:9,**11 29:18 42:18** Eze_5:15.

Jeremiah 50:14

The prophet calls to the Medes and Persians, with those who should come with them to their assistance, to put themselves in

military order ready to come up against Babylon. The Persians (as was noted before) were very famous for the bow, therefore he speaketh unto them as an army of archers, to shoot at the Babylonians, and to

spare no arrows; because Babylon had

sinned against the Lord exceedingly, as Gen_13:13, by their idolatry, luxury, and cruel usage of the Jews, &c.

Jeremiah 50:15

Shout against her round about; either as soldiers use to shout when they fall upon their enemy, or as they use to shout and triumph when they are entered city, or whet their enemies flee.

She hath given her hand; either acknowledging themselves overcome, and yielding themselves to the power of their enemies, or, as some think, confederating with the Lydians; but the former is more probable

Her foundations are fallen, her walls are thrown down: that is, she is wholly subdued and conquered, as if her walls were thrown down, for literally her walls were not beaten down by Cyrus, for he took the city by surprise

For it is the vengeance of the Lord: God is he who brings this vengeance upon Babylon, though it be by your hands.

As she hath done, do unto her: it is very observable, that there is hardly any sins which the Lord so ordinarily punisheth in the like kind, as those which are oftener against the laws of justice and charity. The common fate of cruel and uncharitable men is to meet with others to do to them as they have done to others; unmerciful men find no mercy. See Psa_137:8,9 **Jud 1:6,7.** Adonibezek acknowledged God's justice in it.

Jeremiah 50:16

We are told that Babylon was so large a city, that with the walls of it there was much ploughed ground: or else the threatening imports that God would deal more severely with Babylon, than conquerors use to do with places which they conquer, who use to spare and leave behind then ploughmen, and such as use to till the ground, but in the destruction of Babylon it should not be so.

They shall flee every one to his own land: he speaks either of such stranger as for commerce had their abodes in Babylon, or such assistants as the Babylonians had gotten against their enemies, who upon the coming in of the enemies should make as much haste home as they could.

Jeremiah 50:17

By **Israel** is here meant the whole twelve tribes (though sometimes it signifieth the ten tribes in opposition to Judah); they were all wandering sheep, they became penally *scattered sheep*. Enemies as fierce and cruel as lions had seized them, and carried them into captivity.

First the king of Assyria devoured the ten tribes, which were strictly called Israel, 2Ki_17:6. Then Nebuchadrezzar the king of Babylon took Jerusalem, as we heard, **Jer 39**, and carried away the people, and burnt the temple, which the prophet here calls a breaking of

his bones.

Jeremiah 50:18

God may justly punish those who do the things which he hath commanded them to do, if they do it not in that manner which he directeth, or if what they do be not done in obedience to his command, but in satisfaction to their own lusts, which was the case of the Assyrians, Isa_10:7.

As I have punished the king of Assyria: some refer this to the punishment of the Assyrians in the destruction of Sennacherib and his army in the time of Hezekiah, but the prophet seemeth here to speak of a destruction of Assyria which followed after his devouring of the ten tribes, from whence we may conclude that Assyria was destroyed before the time of this revelation.

Jeremiah 50:19

This must be understood of Judah, which was part of that people who were called Israel, for to this day we have neither read nor heard of the ten tribes being brought back again to their habitation. The only difficulty is, how it is said that the Jews upon their return should *feed upon Carmel and Bashan, and Mount Ephraim and Gilead*, which were places that belonged not to the tribes of Judah and Benjamin: to which it is answered, that these

places were granted to the Jews by Demetrius the father and the son, as we are told by Josephus, 1. 13. c. 5.8. These places were rich grounds for feeding cattle, therefore it is said

they shall feed on Carmel and Bashan, & c.

Jeremiah 50:20

Some here restrain the term

iniquity to *the idolatry* of the Jews, which indeed was their great sin, which God did more especially punish them for; and after the captivity of Babylon we do not read of their offending in that kind, which was according to the prophecy of Isa_27:9, that when God should make the stones of the altar as chalk-stones that are beaten asunder, the groves and the images should not stand up. But the last words seem to guide us to a larger sense of the term

iniquity, and to point us to another sense of the whole former phrase, viz. that God would no longer punish the sins of the Jews; they should be sought for as to punishment, and not found. And those words *and none* must be understood as if none, they shall be punished no, more than if they had none.

For I will pardon them whom I reserve; for as to those whom I save from the captivity of Babylon,

I will pardon them: not that they were all excused from the obligation their sins laid them under as, to eternal death, but that their temporal punishment was remitted to the whole body of the Jews, and those that were truly penitent also should be discharged from their obligation to eternal death. The obligation that sin layeth the sinner under to eternal death may be remitted, and yet the temporal punishment due to them may remain, 2Sa_12:13,**14**, &c. And, on the other side, the punishment in this life may be suspended or remitted, and the obligation sin layeth the sinner under to eternal death may remain.

Jeremiah 50:21

There is some disputes amongst interpreters, whether the words here,

Merathaim and

Pekod, be to be taken as common nouns, the one signifying rebels or rulers, the other visitation, because the Chaldeans were rebels against the Lord, and were great rulers over all the contiguous nations; or whether they be proper names of some places which Cyrus passed by, or, it may be, took in, and conquered in his way to Babylon. The latter are God's words by his prophet, like the former, commanding him with his armies to go up and destroy them fleeing away, or them that should succeed after them, their whole posterity; intimating God's design utterly to destroy them, which destruction was gently begun by Cyrus, and perfected by Darius.

Jeremiah 50:22

No text from Poole on this verse.

Jeremiah 50:23

The latter part of the verse expounds the former; God had made the Babylonians his hammer, to break other nations in pieces, now it was itself broken: the participle

how may be understood either as expressing triumph and rejoicing, or admiration, or as inquiring how such a thing could be in the last sense. The next verse is an answer to this.

Jeremiah 50:24

We are told that Cyrus with his great army diverted the river Euphrates, so as his army passed over and surprised the city so suddenly, that those in the midst of it did not know it when part of the city was already taken. God directed Cyrus to this stratagem for the taking of the city, which the prophet calls a

snare, wherein the Babylonians were taken. The reason of this unexpected ruin to this great people was their sinning against the Lord, Jer_50:14, which is here called a striving against him, as indeed all sin is.

Jeremiah 50:25

Babylon was so rich and potent a nation, and had been so great a conqueror, that people looking only with the eye of sense, and judging according to probabilities in the eyes of men, might well ask how these things could possibly be. To which the prophet here answereth, that the hand of God was to be eyed in the case, this was the Lord's work upon the Chaldeans; God had

opened his armoury, and the Medes were to make use of the weapons of his indignation. He who threatened this destruction was able to carry it through, and it was no great matter what weapons either the Babylonians had to defend themselves, or the Medes to offend them, God's power and strength as only to be regarded.

Jeremiah 50:26

The prophet in the name of God calleth to the enemies of Babylon, the Medes, to come up from the furthest parts of their dominions, or from all parts, to fight against Babylon; to open the granaries, or store-houses, or treasuries of the Babylonians, and to cast up the cities as

heaps of rubbish, and utterly to destroy the city with such a total destruction that nothing of it should be left.

Jeremiah 50:27

By

bullocks in this place interpreters generally understand the great and rich men of Babylon.

Jeremiah 50:28

The prophet here brings in the poor Jews that had been captives in Babylon going back upon Cyrus's proclamation of liberty towards Zion, there joyfully to declare the revenge which their God had taken for them, and for his holy

temple, which the Chaldeans had burnt and destroyed.

Jeremiah 50:29

The word translated archers signifieth also many, and is by divers so translated, but the following words more justify our translation. The cause of God's calling for Babylon's enemies against her is assigned to be her

pride against the Lord.

Jeremiah 50:30

See Jer_49:26 where we met with the same words.

Jeremiah 50:31

Babylon is particularly branded for pride, which is the swelling of a man's heart in a self-opinion, caused from something wherein he

excelleth, or thinks that he excelleth, another, We have a large account of the pride of Babylon Isa_14:12-14, and particularly of one of their kings, Dan_5:20,21. The sinner exalteth himself against God, and either judgeth himself wiser or moro mighty than he.

Jeremiah 50:32

Babylon, before called **the most proud**, here

pride in the abstract, (which speaketh this people excessively faulty in this thing,) shall fall, and so full as never more to be recovered and raised up.

Jeremiah 50:33

Were oppressed together; not together in respect of times, for' there was one hundred and fifty years difference betwixt the time of Israel's and Judah's captivity; nor by the same enemy, Israel was carried away captive by the Assyrians, Judah by the Chaldeans.

Together in this place signifies no more than that they were both oppressed, or alike oppressed.

And all that took them captives held them fast; they refused to let them go: and some may think that my prophecies are but flatteries and vain words, for those who have them in their hands are able to keep them, and will not be willing to let them go.

Jeremiah 50:34

Their Redeemer is strong; the Lord of hosts is his name; the Lord, whose name is the Lord of hosts, is he that is their avenger (for so the word signifies); and he is as strong as any of those that hold them fast, and will not let them go.

He shall throughly plead their cause; he will plead their cause, not like a lawyer, but actually and really effect it, as pleading is often taken, as Jer_25:31 Eze_17:20 Joe_3:2.

That he may give rest to the land, and disquiet the inhabitants of Babylon: these are the two ends which God aimeth at, to give his people rest, and to punish Babylon.

Jeremiah 50:35

That is, there shall come a sword, the sword of the Medes, upon Babylon, and all the land of the Chaldeans, and all orders of persons in it.

Jeremiah 50:36

A sword is upon the liars; and they shall dote: the word here translated *liars* is by some translated *bars*, by some *liars*; and in the Hebrew it hath both significations; which makes some think it is to be understood of the chief men, who are the props, stays, and bars of a place, whose wisdom God threatens should fail them, so as they should dote, and show themselves fools. Others translating it *liars* as we do, understand it of their soothsayers and wizards, whom he calls *liars*, because they divined false, and saith they should dote, not foreseeing what should be.

A sword is upon her mighty men; and they shall be dismayed: and though they were full of valiant, mighty men, yet their hearts should fail them when this day came, and all be destroyed amongst the rest.

Jeremiah 50:37

A sword is upon their horses, and upon their chariots; though they be full of chariots and horses, the enemy shall destroy them. By the mingled people some understand those whom the Babylonians had hired to their assistance from other nations; others, such strangers as lived amongst them; others, a people under the power of the Chaldeans, made up of people of several countries. See Jer_25:20,24 Eze 30:5. They seem to signify a people that were not native Chaldeans, but under their dominion.

They shall become as women; that is, faint-hearted.

A sword is upon her treasures; and they shall be robbed; and though Babylon hath great treasures, yet those shall not secure her, she shall be robbed of them.

Jeremiah 50:38

A drought is upon her waters, and they shall be dried up: some think that this phrase hath a special reference to Cyrus's stratagem used in the surprise of Babylon; one part of it was fortified by the great river Euphrates, running on one side, which Cyrus diverted by cutting several channels, till he had drained it

so low, that it became passable for his army to go over. Others think that a want of rain is here threatened.

For it is the land of graven images, and they are mad upon their idols: God gives the reason of this judgment, which was their idolatry, and exceeding zeal for it.

Jeremiah 50:39

No text from Poole on this verse.

Jeremiah 50:40

The substance of both these verses is, that Babylon should be totally ruined, as Sodom and Gomorrah, so as there should be no habitations for men, but wild beasts only of all sorts should inhabit and lodge in it. The fulfilling of this we have not in holy writ, only the beginning of its accomplishment, it being taken by Cyrus, who only made them tributaries, and took away their government. But they rebelling against the emperor of the Medes, Darius Hystaspes, a succeeding emperor, pulled down their walls. And about two hundred and fifty years after Seleucus Nicenor, a Grecian prince, the Medes being before conquered by Alexander the Great, utterly destroyed Babylon, so as in the time of Hadrian the Roman emperor there was nothing left standing of that great city but some pieces of walls.

Jeremiah 50:41

The Medes and Persians with their armies, who shall also have many other kings who, from the several parts of the earth, shall join with them and help them.

Jeremiah 50:42

The bow and the lance were the two usual weapons of soldiers in those countries, Jer_6:23. The Persians were a cruel, bloody people. These phrases signify no more than that the enemies should come upon Babylon in a terrible manner, and prepared to destroy them.

Jeremiah 50:43

The Medes shall not be more prepared to destroy the Babylonians, than they shall be unprepared to make any resistance; as God will animate their enemies, so he will dispirit them, so as they shall faint upon the report of their coming, and be like a woman upon whom strong pangs of travail are.

Jeremiah 50:44

No text from Poole on this verse.

Jeremiah 50:45

See Poole "Jer_49:19", where we have applied unto Edom all that is here spoken against Babylon.

Jeremiah 50:46

We have much the same spoken with reference to Edom, Jer_49:20. The words are only expressive of the greatness of the destruction of Babylon, which should be such as should make all that part of the world shake, and the noise of it would ring throughout all the nations in that part of the earth.

Jeremiah 51:1 JEREMIAH CHAPTER 51

The severe judgment of God against voluptuous, covetous, tyrannical, and idolatrous Babel, in the revenge and for the redemption of Israel, Jer_51:1-58. Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual shaking of Babylon, Jer_51:59-64.

In this chapter the prophecy of the destruction of Babylon is continued under new metaphors; he begins with that of a wind,

a destroying wind, (as northerly winds are ordinarily very pernicious,) but the Hebrew idiom so ill suiteth that of other languages, that it is no easy matter positively to assert the sense of the words used. In the Hebrew they are, *and to, or against, those that inhabit the heart of those that rise up* . Some would have it those that are wise in their own opinion, and are therefore said to dwell in their heart; others, those that are secure; but the best interpreters judge our translation to have best hit the sense, Ñ

them that dwell in the heart, that is, in the midst of the Chaldeans, who are here said to have risen up against God, to strive against God. Jer_50:24.

Jeremiah 51:2

Wicked men are compared to *chaff* , Psa_1:4. Such as execute judgment on them are called *fanners* , Jer_15:7; so Mat_3:12; because as the fanner keepeth what is in the fan unquiet in a continual motion and agitation, by which (advantaged by the

wind) he emptieth it of the chaff; so the executioners of God's vengeance, by a succession of judgments, keeps a people from quiet, till all their chaff be winnowed out, and the fan be emptied of all but the more solid grain. For (he saith) as the fanner first riddleth what he hath in his fan one way, then another, first throweth it up, then lets it fall into the fan; so the enemies should be round about Babylon, and God would be on every side and every way destroying them.

Jeremiah 51:3

Whatever arms the Babylonians shall be armed with, they shall meet with their matches; those that are archers shall meet with archers to bend the bow against them, and those who are otherwise armed shall meet with persons prepared to encounter them at their own weapons. Their whole host shall be destroyed, both young and old men.

Jeremiah 51:4

Thus all of them shall be destroyed, some in the fields, some in the streets of their cities.

Jeremiah 51:5

That is, not, utterly forsaken, for in a sense they were forsaken as to some gradual manifestations of God's love to them, but Judah and Israel were not left as a widow, or were not divorced from God. The word translated *sin* signifies a most heinous sinning, or desolation, and the best interpreters judge that sin here signifieth the punishment of sin. God hath not forsaken the Jews utterly, though as they were formerly filled with grievous sins, so they be now filled with grievous judgments because of their sins.

Jeremiah 51:6

It is a matter of no great moment whether we understand these words as spoken to the Jews in the captivity of Babylon, as Jer_1:8, or to those whom the Chaldeans had hired to help them, or to such strangers as for their secular advantages lived in Babylon. By *soul* here seemeth to be meant *life*, and by iniquity the punishment of the Babylonians' iniquity (as the Hebrew word oft signifies); though in the New Testament these words be used as a monition to people to separate from the idolatries of mystical

Babylon, yet they seem here to be only a warning to others to remove out of the reach of Babylon's fall.

For this is the time of the Lord's vengeance; he will render unto her a recompence; for the time is come when God hath determined to take vengeance on Babylon, and to recompense to her all her sin, and that cruelty which she showed to the Jews in particular.

Jeremiah 51:7

A golden cup, because of her great riches and plenty. God hitherto had made me of Babylon as a rod in his hand, and had given her riches, and power, and prosperity proportioned to the service he had for her to do; what she did she did by commission from God; therefore this golden cup is said to have been

in the Lord's hand. She had made all the nations about her drunken with the Lord's fury, conquering them all, and making them mad through the misery and smart they felt from her. Babylon in Daniel is compared to a head of gold; and, Rev_17:4, she is said to have a golden cup in her hand; but the meaning is no more than this, that God had raised up Babylon to great degrees of dignity and splendour, intending to make use of her to execute his vengeance upon many other people; and he did accordingly so use her, to give the cup of his fury to many nations to the enraging of divers people; but now the course of his providence toward her was altering, &c.

Jeremiah 51:8

That is, she shall suddenly fall and be destroyed; you may try all the probable ways for her cure, but they will all be used to no purpose.

Jeremiah 51:9

The prophet here seemeth to personate the mercenary soldiers that should come to help the Chaldeans, as if they should say this, they would have helped Babylon, but there was no healing for her; and therefore they call one to another to leave her to herself, and return each man to his own country, for her punishment was very great, her case too sad for them to help. The reaching of things to the heavens, and lifting them up to the skies, are phrases used to signify high and great measures and degrees of things, so

expressed Gen_11:4 **28:12** Deu_1:28 1Sa_5:12 2Ch_28:9
Psa_107:26.

Jeremiah 51:10

These words are spoken as in the person of the Jews, owning the destruction of Babylon,

1. To be the mighty work of God.
2. An act of justice and judgment, pleading the cause and revenging the wrongs of his people; and owning the Jewish religion, and calling one to another to go to the temple to declare what God had done for them, and to give thanks unto him for it.

Jeremiah 51:11

Make bright the arrows; prepare the arrows for fighting, whether by feathering, sharpening, or polishing and cleansing of them, is not much material.

Gather the shields; you that are Chaldeans, gather all the shields you have together, you will have need of them all: or, you that are the enemies of the Chaldeans, gather you together your shields. For God hath put a spirit into Cyrus and Darius, &c., and his design is against Babylon to destroy it. It is a day in which God is resolved to take vengeance on Babylon, to take vengeance for the indignities they have offered to, and the horrible profanation of, his temple.

Jeremiah 51:12

Some judge these words spoken to the Medes, declaring the will of God, that they should use all probable means to conquer Babylon, or (as some would have it) display their banners upon the walls of it, as signs of its being already conquered: but certainly it is more reasonable to conclude them the prophet's words to the Babylonians, either rousing them out of their security, (for it appears they were strangely secure from **Da 5**; historians tell us that the city was fortified by walls fifty cubits high, and two hundred cubits broad, and by a very deep and large ditch, besides that on one side it had the river Euphrates,) or at least quickening them to make all the preparation they could, though all would be to very little purpose, for God had resolved upon what he would do upon Babylon, and it was already as good as done.

Jeremiah 51:13

Babylon is said to dwell upon many waters, because upon the great river Euphrates, which they say did not only run by it, but almost encompass it, branching itself into many smaller rivers, which made several parts of the city islands.

Abundant in treasures; it is a city much noted in Scripture for wealth, and made much more wealthy than it was by traffic by the conquest of many nations.

Thine end is come, and the measure of thy covetousness: the prophet tells them that now their gathering time was over, there was now a boundary set to their covetousness; in the Hebrew it is, *the cubit of thy covetousness* , which is by our translators well translated a *measure* , because it was amongst the Jews the common measure of height and depth. The word by us translated *covetousness* , as Exo_18:21, may either signify *riches* , the object of their covetousness, or prosperity, or that unlawful desire of having more, which is properly called *covetousness* , either because they should be destroyed utterly, or because they should prosper no more; there was no end put to the Babylonians' lusts, but there was an end put to the satisfaction of their lusts.

Jeremiah 51:14

The Lord, that is able to bring to pass what he saith, hath sworn by his life, or by himself; see the like phrase Jer_22:5 **44:26 49:13** Amo_4:2 **6:8** Isa_45:23; that is, the thing next mentioned shall come to pass as certainly as that there is a God in heaven, or that God liveth.

Surely I will fill thee with men, as with caterpillars; I will bring against thee a great army, that shall be like a swarm of caterpillars, and shall come against thee in such numbers as caterpillars use to come, and for the same end, to eat thee up and destroy thee; and as soldiers use do when they go on to fight their enemies, or to assault cities, they shall make a great shout against thee.

Jeremiah 51:15

No text from Poole on this verse.

Jeremiah 51:16

No text from Poole on this verse.

Jeremiah 51:17

No text from Poole on this verse.

Jeremiah 51:18

No text from Poole on this verse.

Jeremiah 51:19

We had these five verses all in Jer_10:12-16. See there the explication of the several passages in them; the scope of which is only to convince those to whom the prophet spoke, that notwithstanding all the power, and riches, and greatness, and alliances of the Chaldeans, yet that God who had threatened this ruin to them was able to bring it upon them, and all their idols were vanities, things of nought, that should not be able to protect them, and from whose power or impotency they must not measure nor make up a judgment of what God was able to do; for Israel's God was that God who made the world, and the Lord of all the armies of the creatures, whether in heaven or earth.

Jeremiah 51:20

Interpreters are here divided, whether by

thou or

thee in this and the following verses to understand Cyrus, whom God made use of to destroy Babylon and many other places, or Babylon. Our translators understand it of Cyrus, and therefore speak of the future tense,

will I. The Hebrew text will not resolve us; I rather incline to interpret it of Babylon, as indeed the most do, and so it should be, *Thou hast been* , and *art* , for that is the sense; Cyrus and Darius were not yet in being. God had made use of Babylon like a hammer or battle-axe to break many nations in pieces.

Jeremiah 51:21

No text from Poole on this verse.

Jeremiah 51:22

No text from Poole on this verse.

Jeremiah 51:23

The sense of all three verse is the same, viz. that God had made use of, and was still making use of the Babylonians to waste and

impoverish much people, wasting their goods, routing their armies, killing all sorts of their inhabitants.

Jeremiah 51:24

The particle in the front of this verse, which our translators (understanding the four former verses of Cyrus) render and in a copulative sense, must be rendered *now*, or *but*, if the four former verses be understood of Babylon, and the sense is this: Though I have hitherto made use of Babylon, and shall yet for a time make use of the Chaldeans and Babylonians to destroy several other nations; yet now the time is come that I will punish them, and recompense to them all the mischief they have done to the Jews, and some of the Jews shall live to see it.

Jeremiah 51:25

Babylon is not here called *a mountain* because it was situated upon any hills or mountains, for it appears from Gen_11:2 that it was situated in a plain, and we read, Jer_51:13, that it dwelt upon many *waters*; but because it was very high for its power and greatness, and had very high walls and towers, that it looked at a distance like a high rocky mountain, and, as some say, (being a very large city,) was full of trees. They had destroyed many people of the earth that lay near to them. God threatens to destroy them notwithstanding their towers and great fortifications, as many times they threw down malefactors from high rocks, mountains, and precipices; and to make them like *®tna* or Vesuvius, or like some other mountains of sulphur, or other bituminous matter fired, which are always burning; or else he threateneth that their cities and towers, which appeared like a mountain, should be burnt.

Jeremiah 51:26

God threateneth to Babylon an utter ruin and desolation, so as they should not have a stone left fit to lay a foundation, or to make a corner-stone; or, as some others interpret it, that city should never be built again, there should never from the rubbish of it be taken a stone to lay the foundation, nor to lay upon the corners of new houses, new walls, new towers in that place. Foundation-stones, and corner-stones, are principal stones in buildings. Nothing shall be left in Babylon of any worth, value, or considerableness.

Jeremiah 51:27

The former words of this verse are expounded by those that follow; setting up of standards and blowings of trumpets are preparatory to bring armies together. The setting up of standards, and blowing of trumpets, are military signs of the will of those princes or captains-general whose those standards are, and to whom those trumpets belong, that those soldiers who are under their command should gather themselves together to the places where those standards are set up, and those trumpets blown. What this

kingdom of Ararat was, and those of

Minni and

Ashchenaz, is very hard to determine. We read of a mountain called Ararat, where the ark rested after the flood, Gen_8:4. Of Minni we read no where else: most writers think these were two kingdoms within Armenia. Ashchenaz descended from Noah by Japheth, Gen_10:3, Certain it is that the emperor of the Medes had the dominion of these places, from whence it is very probable that either Cyrus or Darius, or both, drew out soldiers to help them to conquer the Chaldeans.

Appoint a captain against her: after people are gathered together for war, the first thing to be done is to put them into military order, constituting a captain-general.

Cause the horses to come up as the rough caterpillars. Others read it, like the wasting caterpillar, or like the horrible affrighting caterpillar. Great disputes there are amongst critical interpreters what caterpillars are here meant, the caterpillars being generally smooth; but as we know not the complexion of insects over all the world, so even amongst us we see some caterpillars that look a little rough: that which alone we are here to attend is wily the Median *horses* are compared to these insects: undoubtedly it is either,

1 With respect to their numbers, for caterpillars in those countries used to come in vast numbers.

2. Or in regard of the horror and trembling caused by them in people when they came, being a great plague to the places which they infested.

Jeremiah 51:28

Here the prophet declares those particular princes and nations that should be God's instruments to destroy Babylon, viz. Cyrus and Darius, the emperors of the Medes, with all the forces under their command, and people under their dominion.

Jeremiah 51:29

That is, Babylon, or the land of Chaldea, shall tremble and sorrow; for God hath determined to destroy it, and to leave it wholly desolate, so as none should dwell in it.

Jeremiah 51:30

When God hath determined an end, he ordereth means proportionable to that end. Babylon had many valiant and mighty men, and it is very probable the Babylonians trusted very much to them; but when it came to, God took off their courage, so as they had no heart to fight, but kept themselves in their strong holds, and if at any time they came out, their courage failed them, and they behaved themselves more like women than men of war; so as their enemies burned their cities, brake down their fortifications, and made what havoc they pleased.

Jeremiah 51:31

We have had occasion one and again to recite what we have in civil historians about the taking of Babylon by Cyrus, viz., that it was taken by surprise, by the Median emperor's unexpected diverting the river Euphrates by divers channels which he cut; as also that Babylon was a very vast city, the greatness of which might admit of posts and messengers from one end of the city to another, to acquaint the king what was done at the other end of the city in which himself was resident; and it is said that the king of Babylon, when his city, was taken, did not know of his danger until the enemy had entered the city.

Jeremiah 51:32

This was part of the message which the prophet saith the messenger should carry to the king of Babylon, that was in the other part of the city, that the passages over the river Euphrates, or

any other passages by which the Babylonians might, upon the enemies' entrance, make their escape, were all stopped, and guarded with soldiers, or otherwise, so as there was no hope of any making an escape. The word translated

reeds signifies also standing pools of water, and that some judge the sense, the water is drained out of the pits or pools, so as it could not hinder the entrance of the enemies: those that adhere to the translation of it *reeds*, say that upon the borders of the river Euphrates were vast quantities of great and tall reeds, which, with the mud in which they stood, were as another wall to the city, but the Medes had burnt up them, so as the way was open to the walls; and the men of war, seeing these reeds burnt up, and the water drained from them, were affrighted, so as their hearts through fear failed them.

Jeremiah 51:33

Babylon had been a threshing instrument by which, and a threshing-floor in which, God had threshed many other nations; God now intended to make it as a

threshing-floor wherein he would thresh the Chaldeans.

It is time to thresh her: some think because of the next words, that the words were better translated *it is time to tread her*, (so the word properly signifies,) as men use to prepare their threshing-floors against the time of harvest, for the time of this harvest was near;

her harvest signifieth the harvest which the justice of God would have from the ruin of the Chaldeans.

Jeremiah 51:34

The prophet speaketh this in the name of the Jews, complaining of the

king of Babylon as the author of all the miseries they had endured, which he expresseth by several phrases signifying the same thing, viz. that it was the king of Babylon that had ruined them, and filled himself and his soldiers with their delicate things, and cast them out of their land, dealing with them as wolves or other beasts of prey, that eat what they please of other beasts they have preyed upon, and leave the rest in the fields.

Jeremiah 51:35

The words are either a prayer, or a prediction of God's vengeance upon Babylon; so Psa_137:7,8. God hath said vengeance is his, and he will repay it. The church of the Jews here commits its cause to God, and prayeth him to execute vengeance for her. How far it is lawful for us to pray against our enemies we have heard once and again.

Jeremiah 51:36

Men had need take heed how they give cause of appeals to God against them, especially the appeals of such as are a people that have a covenant relation to God. God in those cases ordinarily showeth himself a *swift witness and judge*, and gives a speedy judgment in such causes.

Behold, saith God,

I will plead thy cause, not with words, but actually with my judicial dispensations, therefore it is expounded by taking vengeance. The vengeance which God threateneth is expressed metaphorically under the notion of

drying up her sea, and making her springs dry, which signifies the depriving her of all necessaries, not only of the abundance of her men, riches, treasures, but of her springs. Thus I had rather expound it, than as referring to the particular stratagem by which Cyrus took Babylon, viz, by drying up in some measure the river Euphrates, that is, turning it into other channels.

Jeremiah 51:37

Babylon shall become heaps; heaps of rubbish.

A dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant. See Poole "Jer_50:39", See Poole "Jer_50:40", where the same thing was before said.

Jeremiah 51:38

It is uncertain whether this be to be understood of the Medes, making horrible roarings and noises when they took Babylon; or of the Babylonians, who upon the taking of their city (as is usual) made horrid outcries, as being a people quite undone: some think it referreth to the drunken noises of the Babylonians at their

festival, during the celebration of which we are told their city was taken; but to this one would think the comparison of

lions' whelps (which ordinarily yell for want of victuals, or for some mischief done them, not when their bellies are full) should not so well agree.

Jeremiah 51:39

When they shall grow hot with wine, I will put, or give, or make them a feast of another nature. Interpreters judge that the prophet referreth to the feast made by Belshazzar, Dan_5:1,

to a thousand of his lords, when he and his wives and concubines drank wine in the vessels belonging to the temple, during which feast the city was taken. So they were made drunk with the wine cup of God's fury, because the Lord had designed them to utter ruin and destruction, that as men filled with wine are merry, and shout, and then fall asleep; so the Chaldeans being drunk with the wine of the Lord's wrath, while they were merry with their cups of wine, might fall into such a sleep as they should never awake out of.

Jeremiah 51:40

That is, they shall be destroyed before they are aware of it.

Jeremiah 51:41

We meet with this term

Sheshach only here, and Jer_25:26; both places leave it doubtful whether it be to be taken for an idol, which they called by the name of *Shach* , or a name given to the city of Babylon, which worshipped that idol, to the honour of which the Babylonians kept a yearly festival for several days; in the time of which festival they say it was that Cyrus took the city of Babylon.

The praise of the whole earth; Babylon, that was so famous over all the world for her splendour. And so it is interpreted in the next words, wherein Babylon, for the punishment brought upon it, is said to be an astonishment to all nations; which makes it probable that Babylon is what was called Sheshach, by the doubling of a letter, because she worshipped Shach.

Jeremiah 51:42

A multitude of enemies, that are like the sea in which there is a multitude of waters, or that will overrun them as the sea overfloweth the shore, or any land into which it once breaketh.

Jeremiah 51:43

See Jer_2:6 **9:12**: the words are all of them descriptive of an utter desolation, that should not only be the fate of Babylon the head city, but of all the inferior cities, that were as daughters to that mother city.

Jeremiah 51:44

And I will punish Bel and Babylon: Bel was the principal Babylonian idol, of which see what is noted **Jer 1 2**.

And I will bring forth out of his mouth that which he hath swallowed up; all the vessels of the temple, 2Ch_36:7, and whatever gifts the Babylonians had presented to him.

And the nations shall not flow together any more unto him: it was the custom of other nations to send presents to the gods of those nations whom they were in subjection to, or whom they would appease, whence it is that we read the Philistines when they had the ark would not send it home without a present, 1Sa_6:11. God by his prophet foretelleth that the time should come when the nations should come no more to Babylon, neither to pay a homage to their chief idol, nor yet to bring offerings unto him.

Yea, the wall of Babylon shall fall; and the city of Babylon should be also ruined.

Jeremiah 51:45

These words are an exhortation to the Jews to be willing, upon the first proclamation of liberty by Cyrus, to go out of Babylon, notwithstanding the pleasantness of the place, and that now their stakes had been pitched there many years, because of the ruin which should most certainly come on that place.

Jeremiah 51:46

And lest your heart faint; and lest they should be affrighted by the succession of evils year after year that should come on Babylon. Some think it were better translated, *And let not your heart faint* . Though you should hear of Cyrus's coming year after

year, yet faint not; (for they say Cyrus was one year preparing, and that he spent the second year in passing through Assyria, so as he came not at Babylon till the third year;) no, not though you should see or hear of successive troubles, and a great deal of violence in the land by the opposition of great princes one to another, for none of them shall do you any harm; but this doth not so well suit to the former verse, where they are bidden to make haste out and to save their own lives. I do therefore prefer the sense of our interpreters, and their translation of it, as making another argument to persuade them to make haste out, because they would by reason of the successive evils year after year coming upon the Babylonians live there very troublesome and uneasy lives.

Jeremiah 51:47

I will do, that is, I will execute, *judgment upon the idols of Babylon*, and the whole land of Chaldea shall be confounded, when they shall see that their idols will do them no more service.

And all her slain shall fall in the midst of her: some, instead of *her slain* ' would have it read, *her dancers*, (for the city was taken while Belshazzar and his whole court were revelling,) but the learned author of the English Annotations tells us the word will not bear it.

Jeremiah 51:48

All the creatures in heaven and earth. shall rejoice at the vengeance which God shall take upon Babylon, which had been the destroyer of so many of their people. The Median soldiers are those here called spoilers from the north.

Jeremiah 51:49

The words in the Hebrew have some difficulty, which is not so obvious to those not acquainted with that language, but hath given occasion to interpreters to vary in their particular translations of it; but they mostly agree in the general sense, viz. that these words are given as a reason why the whole earth should so much rejoice in the ruin of Babylon, because Babylon had caused Israel to fall. The latter term,

all the earth, must be understood in a restrained sense, for *that earth*; the Chaldeans coming up from all parts of Chaldea to help

Babylon, should be slain there, as by the means of Babylon the Israelites were slain that came up from all parts of Judea to help Jerusalem.

Jeremiah 51:50

It is hard to resolve whether the prophet here speaks to the Chaldeans, or the Medes, or the Jews, though most understand it of the Jews, whom God would have leave Babylon as soon as they should have a liberty proclaimed; and to remember when they came into Judea the great things, both of justice toward the Chaldeans and mercy toward them, which God had done; and keep Jerusalem in their mind, as the place where they were to worship God according to his direction, and for which God had so wrought.

Jeremiah 51:51

The words of this verse seem to prove that the Jews were the persons intended in the former verse, whom God would have to go away, and not to stand still; for it is out of doubt that it is of them the prophet here speaketh, and whom the prophet brings in here, saying,

We are confounded, that is, ashamed (as it is expounded in the next words) to hear the enemies reproaching us for our God, or for our religion, as Psa_137:3; and *because* pagans that were strangers to the commonwealth of Israel, who, Num_1:51, might not come near the tabernacle of the Lord, were come, and that not to worship, but to plunder and rifle in the *sanctuaries of the Lord*, even into the court of the priests and of the Israelites, and into the most holy place; those whose very presence in these places had been a pollution of them.

Jeremiah 51:52

For which complaints of my people, or rather for which profanation of my holy place, I will be revenged upon their graven images, and not only upon their idols, but upon the worshippers of them, and cause a groaning of wounded men over all the country of the Chaldeans; I will cause them to know that their idols are not able to protect them from my power and justice.

Jeremiah 51:53

We are very prone to measure things by the measures of our own reasons, and to judge of events which are to be the effects of Divine power by human probabilities, therefore God is put to use many words to the same purpose: he saw the Jews saying in their hearts, How can these things be? Babylon hath impregnable walls, two hundred feet high, (so historians report,) and of a great breadth, and it hath very strong and high towers. God by his prophet tells them, that if they could mount up as high as heaven, if they could make their towers much stronger than they were, yet the

spoilers were to come from him, and he could and would send spoilers who would pull down her wall and break down her towers.

Jeremiah 51:54

To assure them that what God threatened should certainly be, he calls to the Jews to listen, as if already there were cry from Babylon, and a sound of a great destruction from the land of the Chaldeans.

Jeremiah 51:55

The sword is not so much the sword of the Medes a the sword of the Lord. It is he who is to be looked at, a the spoiler of Babylon.

And destroyed out of her the great voice; and hath made to cease in that great city the noise caused from the multitudes of people in it walking up an, down, and trafficking together. The noise of her enemies that shall break in upon her shall be like the noise and roarings of the sea, when it dasheth upon the shore or upon some rocks. That shall be the only noise shall be heard in her, instead of the noises wont there to be made from the multitude of people, or from revellers.

Jeremiah 51:56

Little more is said here than was before, only the words hint the taking of Babylon by a surprise, when the kin and the inhabitants were not aware of it, which he had be fore also told us, Jer_51:39,**40**. In this the prophet saith that God would act but as a just God, a

God of recompence. Where God's people suffer wrong, and either cannot revenge themselves, or may not do it, being private person, (to whom God hath given no power of the sword,) if they can exercise faith and patience, they shall find God a God of *recompences*, that can and will requite their enemies, all plead their cause.

Jeremiah 51:57

Drunken men use to fall asleep. The prophet speaks here metaphorically. His meaning is, that the Lord would fill them with the wine of his fury, mentioned Jer_30:15,16, and upon the drinking of it they should sleep their last sleep, the effects of it should be their utter ruin and destruction. Yet there seemeth to be an allusion to the posture the king of Babylon, and the thousand of his lords, mentioned Dan_5:1, were in, when their city was taken (which, as was before said, was in the time of the festival of their idol Shach,) when they were drinking wine in the bowls that were brought from the temple at Jerusalem, Jer_51:3 Jer_51:30, it is said, *In that very night was Belshazzar the king of the Chaldeans slain*.

Jeremiah 51:58

Incredible things are told us by historians of this great city. They say the compass of it was threescore miles about; that her walls were in height two hundred feet, her breadth such as two chariots might drive abreast upon the top of them; that it had a hundred great gates, many of them of brass. God threatens the breaking down of these walls and the burning of these high gates and towers; and that though the people should labour to quench this fire, or to rebuild this city, yet it would be all lost labour, and they should give over their enterprise, as being weary.

Jeremiah 51:59

Of this

Seraiah we read no more than we have in this verse, though, Jer_36:26, there be mention made of another Seraiah.

When he went with Zedekiah the king of Judah into Babylon: we nowhere read of any journey Zedekiah made into Babylon till he was carried a prisoner thither, it is therefore probable that *with* should be translated *from*, as the same particle is in other places,

Gen_4:1 **44:4**, it being not usual with great princes to make visits one to another at such distances, though the Jews tell us a story of some such thing.

In the fourth year of his reign: the expressing of this circumstance of time lets us know that this prophecy was many years before Babylon was destroyed, for it was seven years before Jerusalem was taken; so as it must be above sixty years before it was fulfilled in the first degree.

And this Seraiah was a quiet prince: the Hebrew word admits of various interpretations; some think that Menucha was a place over which Seraiah had some authority under Zedekiah, the same with Manahath, 1Ch_8:6. Others think it was a name of office, and signified *lord chamberlain* ; but the best interpreters see no reason to vary from our translation, the sense of which is, that he was a man of a moderate, quiet temper, that persuaded to peace.

Jeremiah 51:60

No text from Poole on this verse.

Jeremiah 51:61

Not to the Chaldeans, nor possibly is it to be understood of a mere private reading of them to himself, but to the Jews that were in Babylon, acquainting them with what God had spoken against Babylon by the prophet.

Jeremiah 51:62

Thou shalt testify that thou believest what thou hast read to be what shall most certainly come to pass, by speaking words to this sense.

Jeremiah 51:63

No text from Poole on this verse.

Jeremiah 51:64

It hath been often said that Euphrates was that great river which ran by the walls of Babylon; into this Seraiah is commanded by Jeremiah to throw this roll of prophecy against Babylon, symbolically to teach the Jews, that according to the tenor of his prophecy the time should come, after some years, when Babylon should be destroyed never to rise again to any great view or

degree of splendour, no more than that roll with the stone tied to it should rise from the bottom of Euphrates.

And they shall be weary; some read, though they weary themselves, that is, do what they can, or, (as it is here,) and they shall be weary with that weight of judgment which shall be upon them.

Thus far are the words of Jeremiah: either the words of Jeremiah relating to Babylon reach thus far, or all the words of Jeremiah remaining on sacred record (for it is thought that the next chapter was rather penned by some other holy man); or (which seemeth the best) the prophetic words of Jeremiah, for the matter of the next chapter is historical, and the Book of Lamentations is not prophetic, as to the main of it, though there be in it three or four prophetic passages, Lam_4:21, **22**, &c.

Jeremiah 52:1 JEREMIAH CHAPTER 52

A repetition of the reign of Zedekiah: of the siege, taking, and destruction of Jerusalem; with the causes thereof; and what further happened there, Jer_52:1-30. Evil-merodach advanceth Jehoiachin, Jer_52:31-34.

No text from Poole on this verse.

Jeremiah 52:2

No text from Poole on this verse.

Jeremiah 52:3

It is generally thought that what we have in this chapter was not penned by the prophet Jeremiah, who it is not probable would have so largely repeated what he had related before, **Jer 39**, and could not historically relate what happened after his time, as some things did, which are mentioned towards the end of the chapter, from Jer_52:31 to the end. They therefore rather think it penned by some or other of those in Babylon, and put in here as a preface to the Book of Lamentations. What we have in the three first verses is entirely taken out of 2Ki_24:18-20. See the notes there.

Here the wicked actions of Zedekiah, and particularly his rebellion against the king of Babylon, who had made him king, as 2Ki_24:17, and to whom he had given an oath of fealty, is

ascribed to *the wrath of the Lord* ; God not putting any such wickedness into his heart, but suffering him so to miscarry, having a design to send Judah into captivity. Princes are often by God suffered to miscarry for the sins of their people, which should oblige us, when we think we have cause to complain of the errors of our rulers, to consider whether we have not by some sinful courses provoked God, which hath made him leave our rulers so to miscarry in order to our ruin and punishment.

Jeremiah 52:4

No text from Poole on this verse.

Jeremiah 52:5

No text from Poole on this verse.

Jeremiah 52:6

No text from Poole on this verse.

Jeremiah 52:7

No text from Poole on this verse.

Jeremiah 52:8

No text from Poole on this verse.

Jeremiah 52:9

No text from Poole on this verse.

Jeremiah 52:10

No text from Poole on this verse.

Jeremiah 52:11

This history is found 2Ki_25:1-7, much in the same words. See the annotations on that chapter. Jeremiah also hath the substance of it, Jer_39:1-7; only neither of those places have the last words, from whence we learn that Zedekiah died in Babylon a prisoner.

Jeremiah 52:12

No text from Poole on this verse.

Jeremiah 52:13

No text from Poole on this verse.

Jeremiah 52:14

No text from Poole on this verse.

Jeremiah 52:15

No text from Poole on this verse.

Jeremiah 52:16

See Poole "2Ki_25:8", See Poole "2Ki_25:9", See Poole "2Ki_25:10", See Poole "2Ki_25:11", See Poole "2Ki_25:12" where all this is related, only with a small difference as to the day of the month when Nebuzar-adan came to Jerusalem and burned the temple. In the Kings it is said he came the seventh day, here it is said he came the tenth day. See the solution of it in the annotations on **2Ki 25**. Probably he might come into Jerusalem the seventh day, and not burn the temple till the tenth. Much of it also is related by **Jer 39**. The provost-marshal, about a month after the taking of the city, returned with a part of the army, burned the temple, the great men's houses in the city, and many other houses, and carried away divers prisoners, but left some of the poorer sort of the people to dress the vineyards and till the grounds, which is a thing very usual with conquerors, for their own advantage, that their conquests may yield them some revenue.

Jeremiah 52:17

The particular enumeration of the parts and utensils of the temple, mentioned in this and in the following verses, may be conceived to have been to justify the prophecy of Jeremiah, **Jer_27:19**, where there is a particular mention made of the pillars, the bases, and the sea, that they should all, with the residue of the vessels of the temple, be carried into Babylon. Of these pillars we read **1Ki_7:15**; they were of brass, eighteen cubits high, they were in the porch of the temple, **Jer_52:21**: of the bases we read there also largely, **1Ki_7:27-37**; they also were all of brass: and of the sea, **Jer_52:23-26**. These being all made of brass, were, for conveniency of carriage, broken by the Chaldeans.

Jeremiah 52:18

The caldrons also: these were called pots, **2Ki_25:14**.

And the shovels; which were to remove the ashes from the altar.

The snuffers: some think that this word in this place were better translated *tongs*, because he is speaking of instruments of brass; and that those utensils are not here understood with which they

snuffed the lamps, because they were of gold. *The bowls* , or basons; it is uncertain which is here intended, there being in the temple both bowls to drink in, and also basens to receive the blood of the sacrifices.

The spoons; the word is such as may signify ladles, or cups, or dishes.

Jeremiah 52:19

Some of these utensils were only of brass; others were some of them brass, some of silver, some of gold: the captain of the guard carried away all, both those of silver, and those of gold, and those of brass.

Jeremiah 52:20

Solomon made two pillars, 1Ki_7:15, which, Jer_52:21, he called *Jachin and Boaz* ; Jer_52:23, a molten sea, ten cubits broad; this, Jer_52:25, stood upon twelve oxen, and had ten bases, Jer_52:27: the making of all these took up a vast quantity of brass, as any one will easily judge, who, 1Ki_7:27, readeth the dimensions of these things.

Jeremiah 52:21

This agreeth with 1Ki_7:15, where what is called here a fillet is called a thread; concerning the height of the pillars, we read the same 2Ki_25:17 2Ch_3:15.

Jeremiah 52:22

No text from Poole on this verse.

Jeremiah 52:23

There are some differences as to the measure of these chapters betwixt 2Ki_25:17 and this text; here the height of them is made to be five cubits, there it is said to be three cubits: that which is said to resolve this difficulty is, that there were three parts in the chapter, the square, the belly, and the crown, and that this text gives an account of the whole; but that text, 2Ki_25:17, gives an account only of the belly and the crown, which were no more than three cubits. The like difference there is betwixt this text and 1Ki_7:20, and 2Ch_4:13, about the number of the pomegranates. In the Book of Kings it is said the pomegranates were in number *two hundred* ; 2Ch_4:13, they are said to have been four hundred. The meaning is, there were a hundred in a row, in the two rows

two hundred, in the four rows (two upon each pillar) four hundred. Some other difference also there is about the particular number of pomegranates on a side, which are here said to be but ninety-six, which make on the two sides but one hundred and ninety-two, on the four sides but three hundred and eighty-four, and comes up neither to the two hundred mentioned in the Book of Kings, nor to the number of four hundred mentioned in the Book of Chronicles. See the English Annotations, where the learned author hath observed that in the Hebrew, what we translate of a side, is word for word *windward*, that is, toward the four winds, so as the table was *square*, and there were twenty-four on each side, which made ninety-six in all, to which four being added. one at each corner, this made a hundred. But these are niceties, a satisfaction in which is of no great concernment to us, unless to satisfy such as would make use of these little things to question the authority of the Scriptures because of these seeming contradictions, of how little concernment soever they be as to our faith and holiness.

Jeremiah 52:24

See Poole "2Ki_25:18", where we have the same words. This Seraiah was not he mentioned Jer_51:59, but the son of Azariah, 1Ch_6:14. By the

second priest, interpreters understand him that supplied the place of the high priest in case he were sick, &c., he that was sent by Zedekiah to the prophet, Jer_21:1, and whom Jeremiah chose by his letters, Jer_29:25, for not setting Jeremiah in the stocks. It is probable there were more keepers of the door, but the captain of the guard took only three of the principal.

Jeremiah 52:25

See 2Ki_25:19; only there is mention out of *five men*, here there is mention of seven, but probably two of them were of less note.

Jeremiah 52:26

No text from Poole on this verse.

Jeremiah 52:27

See 2Ki_25:20,21.

Jeremiah 52:28

That is, in the time of Jehoiachin, 2Ki_24:12-14; here it is said to be in the seventh year, there in the eighth year, it might be in part

of both. But there is a difference in the number of the captives, which are here said to be three thousand and twenty-three, and 2Ki_24:14,16, seven thousand, or eight. It is thought by some that the number here mentioned were such as properly belonged to Judah, and the number mentioned **2Ki 24**, were the number of the captives of Judah and Benjamin. See the English Annotations.

Jeremiah 52:29

That was the year when the city was broken up.

Jeremiah 52:30

Of this we read nothing in holy writ; some judge it to have been upon occasion of Ishmael's killing Gedaliah, but this was four years after the taking of the city, and we are not certain what at this time brought again the Chaldean forces.

Jeremiah 52:31

Jehoiachin began his reign at eighteen years of age, 2Ki_24:8, and reigned but three months, but that he yielded himself to the king of Babylon besieging him, Jer_52:12, in the eighth year of the king of Babylon's reign. He was a prisoner in Babylon, (as appeareth by this text,) in which circumstances he continued (as appears from this text) about thirty years; which was during the whole reign of Nebuchadrezzar, sometimes called Nebuchadnezzar, sometimes Nebuchodonosor. *Evil-merodach* was son to this Nebuchadrezzar, who, *in the twelfth month* of that year, *the twenty-fifth day of the month*, (saith this text, but, 2Ki_25:27, it is the *twenty-seventh day*; but that difference may easily be reconciled: the penman of this part of holy writ might count precisely from the day of his father's death, and the penman of the Book of Kings from the time of the coronation of Evil-merodach, or when he openly showed himself as king; or the one might reckon from the day that Evil-merodach decreed the thing, the other from the day when he put it in execution,)

lifted up the head, which signifies in Scripture the altering of one's estate that is in misery, Gen_40:20, which is all that is here meant, for his bringing him out of prison is mentioned in the next words. The reason of this favour is variously guessed at. The reverend author of our English Annotations fancieth that Evil-merodach might be much of the same age with him, and that

Jehoiachin got into the acquaintance of this Evil-merodach during his thirty years' captivity, who considering his long imprisonment, and that now there was no danger of his heading the Jews, (whose city had now been destroyed twenty-five years and upward,) this prince out of his humanity might show him this favour; nor are such things unusual in nations upon their changes of princes and counsellors.

Jeremiah 52:32

The king of Babylon might have other kings his prisoners, his father having been so great a conqueror, or he might have other kings his subjects, that might reside at his court; and either out of a particular kindness he had to Jehoiachin, or in regard of the fame of David and Solomon, from whom Jehoiachin lineally descended, he might do him this honour.

Jeremiah 52:33

No text from Poole on this verse.

Jeremiah 52:34

He treated him like a prince, with a respect becoming his former state, took care both for his habit and diet: for his habit, that it should be decent, such as became a person of his quality, though a captive: for his diet, that he should have it in his court, thereby learning others that humanity which becometh all men to treat others with that are fallen under their power; that decency which becometh them as men, and as men whose circumstances have been better; doing to others as we would they should do unto us. Thus Jehoiachin's lot was different from that of his father Jehoiakim, whose body was cast out, as we heard before; as also from that of his uncle Zedekiah, who did not only die in Babylon, but died a prisoner; his nephew Jehoiachin died there, and a captive, but not in durance.

Thee four last verses are found also 2Ki_25:27-30; and being found here in a *narrative form*, related as a piece of history relating a thing done not in a prophetic style, are an argument (as was said before) that this whole chapter is no part of the prophecy of Jeremiah, and probably not wrote by him; for he beginning his prophecy in the thirteenth year of Josiah, who reigned thirty-one years, and continuing it three months during the

reign of Jehoahaz, and eleven years during the reign of Jehoiakim, and three months during the reign of Jehoiachin, (or Jeconiah,) and eleven years during the reign of Zedekiah, and Jehoiachin outliving the reign of Zedekiah twenty-five years, it must needs be sixty-five years and a half after the word of the Lord first came to Jeremiah before the death of Jehoiachin; so as the prophet, if he lived to that time, must be near a hundred years old, which is not probable.

Here now endeth the history of the kingdom of Judah. I shall only note the severe judgment of God upon this people, whose kingdom was made up of the two tribes of Judah and Benjamin, and half the tribe of Manasseh. In the numbering of the persons belonging to these two tribes, **Num 1**, (counting half of the number of the tribe of Manasseh,) we find *one hundred twenty-six thousand one hundred* . **Num 26**, we find of them *one hundred forty-eight thousand four hundred and fifty* . Here, Jer_52:30, we find no more of them carried into captivity than four thousand and six hundred. From whence we may judge what a multitude of them were slain by the sword, or killed by the famine and the pestilence, though we make a great allowance for such as were left in the land to dress vineyards and to till the ground. It is a dreadful thing to fall into the hands of the living God, to *mock his messengers, despise his words, and misuse his prophets, till there be no remedy* , as this people did, 2Ch_36:16.