

THE BOOK OF THE PROPHET EZEKIEL

THE ARGUMENT

EZEKIEL was by descent a priest, and by commission a prophet, and received it from heaven, as will appear from the first, second, and third chapters. He was, and had been, a captive in Babylon five years when first called to this office, and there he met with many things that were occasions of grief to himself, and occasion of this prophecy. For in Babylon there were many that did repine at their state, repented they had rendered themselves, called into question the truth and integrity of Jeremiah and himself, and were ready to do violence to him; and not only thus, but they continued so to sin, that the name of God was blasphemed because of them: and these things both grieved and weakened the hearts of the best, and hardened the worst. To redress these is Ezekiel both extraordinarily called, commissioned, qualified, and assisted in the prophetic office, in discharge of which he doth reprove and calm the discontented, that they might return to a right frame of patience and hope. He calls the profane and wicked to acknowledge God's just and equal, and their own unequal, ways. He directeth the honest-hearted, who inquire that they might do their duties. He encourages that handful of godly ones among them with many comfortable promises of good in their own land, and of more grace from heaven; and confirmeth what Jeremiah had preached, advised. and foretold in Jerusalem, exactly harmonizing with him, though the one at Babylon, the other at Jerusalem, destitute of all means of conferring with each other. In all these particulars he is sometimes very plain, sometimes speaks in riddles, in which kind he is more frequent than any other of the prophets, in them all deep and mysterious; to the quarrelling and froward these are dark, but to the humble and teachable more significant and clear. In his first three chapters he opens his commission. In the next one and twenty chapters he doth sharply preach against the sins of the Jews; which they dislike, and grow weary of, and violent against the preacher, who for some time is ordered to forbear, and leave them to that severe sermon which the king of Babylon's army should preach to them in the destruction of country, city, and temple, which should open the

eyes of some, and wound the heart of all the Jews. So the prophet doth by order from the Lord preach against the heathen round about, through the 25th chapter and on to the end of the 32nd chapter; after which he is sent to preach repentance and pardon, with grace and favour, to Israel, to proclaim the Messiah's kingdom, and to assure them of the wonderful overthrow of their enemies, the rebuilding the city and temple in greatness beyond whatever it was, upon condition they become a reformed people, ashamed for former sins, loathe themselves, and love the Lord their God, and keep his ordinances; which they did not after their return, as is evident from the complaints, menaces, and reproofs which do every where sound in the mouths of Haggai, Zechariah, and Malachi, who lived after the joyful return from captivity, and saw the sinful deportment of these returned captives. Much of the prophet's discourses in the 33rd, 34th, 36th, and so on to the end, are typical and mysterious, and refer to the return, as to the emblem of our spiritual deliverance out of spiritual captivity.

EZEKIEL CHAPTER 1

The time of Ezekiel's prophecy by the river Chebar, **#Eze 1:1-3**. His vision of four cherubims, and four wheels, **#Eze 1:4-25**, and of the glory of God above them, **#Eze 1:26-28**.

Ver. 1.

Now: this does not refer to any particular time before mentioned, though sometimes this English particle *now* connotes particular time, (the Hebrew is *and*, so the Greek and Latin,) but is a phrase in use on entering upon discourse.

It came to pass in the thirtieth year, of the prophet's age, or from the finding the book of the law in the eighteenth year of Josiah, when the threats were read which now were executed on the Jews, according to **#2Ki 22:16**, from which date to the fifth year of the captivity are thirty years; or in the thirtieth year of the Chaldean monarchy, founded by Nabopollassar. Other accounts omitted, you are left to your own thoughts which of these two latter are more probable; both have very weighty authority for them; and indeed they both concur and meet in the fifth year of the captivity, and so either computation may without mistake be followed.

In the fourth month; the original hath only *in the fourth*, concisely, but it is certainly the month, but whether in account from Marchesvan, October with us, to Shebat, January, or from Nisan, March, unto Tamuz, July, is more questionable; the latter I guess to be the rightest account; so from Nisan, which is part of our March and April, to Tamuz, part of our June and July, will be the fourth month; and this account in church things best suits the prophet's design.

In the fifth day of the month; it was the third day of our July, probably it was the sabbath day, when the Jews would be free from labour, and at leisure to hear the prophet; and indeed such declarations of the will of God are an entertainment suitable to the consecration of the seventh day to God.

As I was among the captives; Heb. *and I*, &c. Though a priest and prophet, the first by birth and lineal descent, the other by extraordinary commission, yet I also found as little respect as my countrymen.

Among the captives; in the midst of the captivity, so the Hebrew idiom; perhaps the prophet rather useth the abstract itself than the concrete, to express the grievousness of it: they were captive, nay, captivity rather, under extreme bondage; as darkness for dark.

By the river; either there commanded to dwell, or thither retiring, that more freely they might lament their own sins, and Jerusalem's desolation: or what if it were to keep, as they might, their sabbath, in which the spiteful Babylonians interrupt them, and with scorn require them to sing a temple song, #Ps 137:3.

Chebar; a branch of Euphrates, or that part which Chobar advised should be made to divert the violence of Euphrates, lest it damnify the city Babylon. Or rather a river now called Giulap, arising out of the mountain Masius, and falls into Euphrates, somewhat below a city called by the same name, Giulap or Chaboras; as Ferrarius and Hotoman observe.

The heavens were opened; the firmament or lower parts of the celestial arch either really did, or to appearance seemed to divide, and the contiguous parts withdrew as a curtain, to give the prophet the view of what was within; or as folding doors set open that he might look into that apartment where this unusual sight was prepared.

Were opened; expressed thus in the passive to let us see that there was a supreme, sovereign, and Divine power and authority by which this was done; it is not said the heavens did open, but they were opened. It was no meteor, chasm, or yawning, which is naturally a figured semblance of a breach in the visible heavens, whence appears a gulf or deep and wide pit to the eye. It was not thus, but a supernatural and extraordinary aperture or opening, wrought by the immediate power of God, who was now appearing to the prophet, and commissioning him. It might probably be somewhat like that which appeared to the proto-martyr Stephen, **#Ac 7:56**.

I saw; I had a distinct, full, and clear sight of what appeared, I was awake and with my eyes discerned what I shall now write, the things I am about to publish, how stupendous soever they are, what I am sure I saw, and am as sure they will be accomplished.

Visions; in the plural, either because they were many distinct visions, or because it was made of many distinct parts, each part might seem to be one vision.

Of God; excellent and wonderful. So by the name of God the Hebrew expresses any excellency, as, cedars of God, man of God. Or,

of God, wherein I saw God, who appeared to the prophet; or else, **of God,** i.e. which God did make me to see. It was not a dream of man's brain, it was a Divine vision, either corporeal or intellectual.

Ver. 2.

In the fifth day; the Hebrew hath only *fifth*, according to its concise style; we do well to supply *day*, as in **#Eze 1:1**.

Of the month Tamuz, as **#Eze 1:1**, answering to our June and July.

Which was the fifth year of king Jehoiachin's captivity: this account observed will guide us in computing the times this prophet referred to, **#Eze 1:1**, these five of Jehoiachin, and the eleven of his predecessor, added to fourteen of Josiah's reign after he found the law, make up thirty years, **#Eze 1:1**, which likely might be the jubilee, the most fit for so solemn a passover as Josiah kept.

Jehoiachin, who is also called Jeconiah, and Coniah, whose father Jehoiakim was slain by the Chaldeans, and he, after three months' short reign, voluntarily yielded up himself to the Chaldees; of which rendition of himself and his we read **#2Ki 24:12**, &c. Though this man yielded up himself, yet the Babylonians made him prisoner, and carried him and his into captivity; and so the Hebrew, *avers*; though some distinguish this from captivity by calling it a transmigration, the Hebrew calls it **captivity**.

Ver. 3.

What was

visions, **#Eze 1:1**, is here

the word, both as signifying and declaring the mind of God, what he would do, and as containing his commands to Ezekiel and to the people, to whom these visions spake by signs.

The word of the Lord: lest the prophet should want his warrant, or the Jews except to his advice, it is plainly told them that Jehovah the sovereign Lord and eternal God, by Ezekiel, counsels, warns, commands, and threatens.

Came expressly unto; emphatically translated as it is emphatically expressed in the Hebrew,

being with him,

it was with him; so long he might discern, so clear he might understand, so near he could not be deceived, or easily forget what he was to tell them.

Ezekiel signifies either, the strength of God, or, strengthened by God, and in a few syllables contains what is more largely set forth, **#Eze 3:8,9**. He speaks of himself in the third person.

The priest; who therefore should be regarded as one whose interest among the priests at Jerusalem would be best promoted if better things might be hoped and shortly expected than he must now tell them; it was likely he dealt truly with them, when he must share so much in the sad things foretold. He was of the priests originally, he was a prophet by extraordinary call.

The son of Buzi; of a contemned man, so the etymology of the Hebrew, which gave the rabbins occasion to apply it to Jeremiah, and to account the prophet either son or servant to Jeremiah; but it is a proper name.

In the land of the Chaldeans, enemies to, and now masters of, poor captive Jews, the church of God: there God makes him a prophet, who was an ordinary priest in the land of Israel.

The river Chebar, though a river of Mesopotamia, yet here seems placed in Chaldea, because Mesopotamia was part of the kingdom of the Chaldeans; so Chebar or Chobar was in the land, i.e. within the kingdom, of Chaldea, but particularly in Mesopotamia, a province of that kingdom.

The hand of the Lord; the Divine impulse moving with power and efficacy on Ezekiel for the work, and clearly confirming and demonstrating to the captive Jews that he was the prophet of the Lord, and spake to them in his name; the Spirit of prophecy, as the Chaldee Paraphrase.

Was upon him there: God is not confined; though most prophets were in the land of Israel, yet here in Chaldea also appears a great prophet, and should be hearkened unto.

Ver. 4.

I looked; I did very diligently survey the things that were represented to me in the vision. *Behold*: this calls us to consider what he had seen and represented to us.

A whirlwind; a mighty, stormy, and turbulent wind, a wind that bears away or bears down all before it; this denotes the indignation and judgments of God, a quick, impetuous, and irresistible vengeance. Most grievous judgments, represented as here, so **#1Ki 19:11 Job 38:1 Ps 104:4**.

Came; came as if it knew its way, and, notwithstanding its impetuosity and irregularities, yet held its direct course.

Out of the north; from Babylon, which in Scripture geography is laid northward from Judea, and the prophet, though now in Babylon, does speak of the Jews as if they were in Jerusalem; against which this cloud, on which an angry God did ride, hastening vengeance on them, which they should be as little able to divert or withstand as to stop the course of the clouds, or their breaking upon us: it was the army of the Chaldeans, made up of multitudes of people, (as the cloud is made by the concurrence of multitudes of exhalations and vapours,) **#Jer 4:13**.

A fire infolding itself; burning in a dreadful manner, very fierce, fed by fuel within itself, breaking out and flashing with terror, though it had seemed to rebate, and encircling all things near it,

and threatening to devour all. Such was the anger of God against this sinful nation.

And a brightness was about it; though thus terrible, yet round about it was not smoke and darkness, but a clear light or splendour. The majesty, holiness, justice of God appeared to the prophet, and might be seen by the suffering Jews, to humble them, that they might seek him.

Out of the midst thereof; either of the whirlwind or cloud, or the fire rather, as in the end of the verse.

As the colour; Heb. *as the eye*, the aspect, or appearance.

Amber; the Hebrew word is variously interpreted, and it is lost labour to search the rabbins here. Amber is either natural, which if in the fire loseth its brightness; or artificial, made of fine gold and fine brass mixed, which will brighten in the fire, and of equal value with gold, (as the DD. Bothart observes,) of which Josephus saith Solomon did make the sea of brass, and the sacred vessels; somewhat like the Corinthian brass, known now only by its name, exceeding splendid, and very hard, the one speaking the glorious majesty to be revered, the other speaking the invincible power of God to be feared; both advising this people and us to repent and amend, and return and meet him.

Out of the midst of the fire; which the prophet saw, and in which the Jews were to be melted or consumed.

Ver. 5.

Also out of the midst thereof; of the fire, or that amber which appeared, as having four wheels.

The likeness of four living creatures; these were not indeed living creatures. but the appearance of them, and signify with some the four monarchies; with others, the four chief leaders in the four quarters of the camp of Israel; with others, the four evangelists; with others, more likely, the holy angels, whose attendance bespeaks the majesty of God, and the terribleness of judgments to be executed on the Jews: and they are four, either to denote the sufficient number of them, or to show God would use the four chief of his angels, or perhaps to let the Jews know he had as many ways to punish, and as many officers of his wrath, as they could find corners of the world to flee unto. Or, since the appearance of a chariot in the midst of this vision is supposed, it

was fittest that four living creatures should answer to the wheels thereof.

And this was their appearance; the form in which these four each appeared to the first view, or at some distance.

They had the likeness of a man; the stature, the greater part of them appeared of human shape, for they had face, hands, and thighs, and the posture was erect in standing or motion, as man's is.

Ver. 6.

And every one of those four living creatures which appeared to the prophet had four faces: this hieroglyphic, though it seems to present us with a monstrous sight, yet does not unbecome the Divine Wisdom, nor doth it want like representations, as **#Eze 10:14 Re 4:6 5:6**: and speaks either the full fitness of angels to do God's commands in all things and occasions, or the perfection of their nature and obedience; or the universal dominion of God, and the universal subjection of the creatures.

Faces; some would have this not literally understood of that part of the body which is properly the face, though I see no cause for it; but as these living creatures had wings, so they had faces, and what those were the 10th verse does tell us.

And every one had four wings; if it were every face had four wings, each living creature would have sixteen wings, but it is every one of the living creatures had four wings. With two they did fly, noting the speed of their obedience; and with two they cover their body, denoting the reverence of their mind, and obedience.

Ver. 7.

Their feet; the Hebrew expresseth the parts below the belly by foot, their thighs, legs, and feet (as by hand is meant the whole arm) were of human shape.

Were straight feet; not bowed to this or that part, which argues weakness: here is most elegantly described the unconquered firmness wherewith angels do the commands of God; their readiness and their wisdom also in doing it, nothing low or brutish in their actions.

The sole of their feet, that which is properly the foot,

was like the sole of a calf's foot: divided hoof spike the cleanness of the creature. The ox, patient of labour, a beast for sacrifice to God, in these things angels, servants of God, well resembled: what if we should add a slowness in pace; blessed angels are not over-forward to executions, yet ever go when bid.

They sparkled; it may refer either to the living creatures or to their feet; it speaks either their anger against an obstinate, sinful people, or the terror of executing God's judgments, or the self-discovering light of his justice, or the zeal of angels in a speedy performing the will of God, in which their swiftness enkindles these sparks.

Ver. 8.

They; each of the four living creatures.

Had the hands: hands in every language, especially in the Oriental, imply power; and being the chief instruments of action, are here ascribed to these active instruments that execute the commands of God.

Of a man: this is added to denote the wisdom, dexterity, and vigilance wherewith they discharge their ministry.

Under their wings; their power and manner of exerting it is secret and invisible, and it is put forth as God pleaseth to move them.

On their four sides; on each side of the chariot one of these living creatures stood, and so on each side hands were ready to act as they were moved; and though it was to all parts of the world, yet were they most ready and prepared.

And they four had their faces and their wings; it is doubled to confirm the truth and certainty of the thing, and to intimate the greatness of their power, agility, and wisdom.

Ver. 9.

Their wings were joined one to another; the wings of the living creatures, when stretched out to fly, were joined together; so the wings of those two cherubims which went foremost, and the wings of the two hindermost, were joined together when they moved. It seems to refer to that **#Ex 25:20**. It signifies, however, the equal and uniform readiness of angels, their concord and union with constancy to do the will of God, and it shows us the exact harmony that is between the works of God. These wings, and their

being joined, is expressed, Heb. by the union of loving sisters with each other.

They turned not when they went; they lost no time in a difficult or tedious turning, as we see in other chariots, for which way soever they were to go, thither they had faces directed, and so readily moved forward on their way, whether east or west, north or south, and held on till they had finished their course, but then were ready for further action, and returned as quick to their station, where they might receive new commands, as lightning does; so this and that **#Eze 1:14**, there they did return, here they did not, are reconciled.

They went every one straight forward: this explains the former, and confirms it to us, assuring us that every one of those living creatures are ready, faithful, and unwearied in doing the pleasure of their Creator, in his government of the world. See **#Eze 1:12**.

Ver. 10.

Here the prophet doth more expressly set forth what was more darkly mentioned in the 6th verse, and describeth their faces both by the proper resemblances, and by their respect to the local differences of east and west, or right and left hand. But since such differences are in themselves of little moment, and undeterminable, unless we were certain what prospect these living creatures stood in, whether looking to the prophet, or to Jerusalem, or toward Babylon, we shall say no more of it; what these signify is more material. Each face is compared to what is most excellent in its kind, man excels in wisdom, the lion in strength, the ox in patience and constancy of labour, the eagle in speed and high flight. So in the ministry of angels, and government of the world by the providence of God, what is most excellent may be observed.

Ver. 11.

Thus were their faces: if you make a full point at faces, it should seem better joined with the former verse, and this text will be more easy, for it is somewhat harsh to speak of faces stretched as wings are; but if their faces as well as wings must be stretched upward, we must understand their faces looking upward to the great and glorious Governor of the world, who sat upon the throne above the firmament, which was over their heads, **#Eze**

1:22,23,25,26, admiring, and adoring, and waiting his pleasure to do it.

Their wings were stretched upward; were divided above, so each face appeared distinct above the shoulders, and there the wings, divided from each other, were united to the body of the living creature.

Two wings of every one were joined one to another; which stretching two upward joined them to the wings of that living creature which stood by its side, to testify their readiness, concord, and cheerfulness in their office.

And two covered their bodies; see **#Isa 6:2**; with twain they covered their feet, either in deep humility, and for decency, or because of infirmity of human nature, for whose relief they appear in what they do, but must not appear what they are, because they would be too glorious for our sight.

Ver. 12.

They went every one straightforward: see **#Eze 1:9**. Which way soever they went, each living creature had one face looking straight forwards, and their other faces looking toward other coasts of the world; if the fore right were to the south, the other faces looked one to the east, one to the west, and the other to the north. Thus with rectitude, constancy, wisdom, and universal care Providence rules and guides affairs of the world, and especially of the church, to the glory of God.

Whither the spirit was to go; the wind moved, say some; but if there were a gale of wind, which blowing gently on these living creatures stirred them in the sight of the prophet, it was emblematical, and represented to his view the power and influence of the Spirit of God, which moved and acted these admirable creatures. The will, command, and breathing of the Spirit of God both gave and guided their motions to ends he himself designed. Going is attributed here to the Spirit of God by allusion, and not properly, for who is ever in every place cannot properly be said to go from or to any place.

They went; the living creatures readily observed the impressions of the Spirit of God, and obeyed.

They turned not when they went: see **#Eze 1:9**. They looked not back as unwilling, they turned not out of the way as froward, they gave not over till they had completed their course.

Ver. 13.

He further describeth what he had more briefly spoken of **#Eze 1:6**. There you had their shape and make, here you have their colour.

The likeness; in which they were seen by the prophet.

Their appearance was like burning coals of fire; their aspect was of a fiery colour, to affright and alarm secure sinners. That God who had hitherto appeared most patient and long-suffering, now makes discoveries of himself in dreadful displeasure, which would burn, as **#Nu 11:1-3**, or **#Isa 10:17**, or **#Jer 4:4**; that would consume their glory, and there be none to quench it, **#Jer 7:20 21:12**. God doth by his prophet here forewarn them of very great miseries coming on them, wrath as fire, as coals, and burning, every word adding weight to the phrase. It notes also the zeal and fervent affection of these living creatures doing the will of God.

And like the appearance of lamps: it was not a furious and unbounded fire, it was as that which burneth in the lamp, limited, it should not devour but the wicked. Or it may note the care and wisdom wherewith these executions should be made, as if all were done in the light of lamps, as in dark places we take candles to light us in our work. Or it may intimate the hope for the good among the Jews, as lamps doth, **#Isa 62:1**, and destruction of enemies, as **#Zec 12:6**. Or if it may be interpreted by **#Da 10:6**, where the lamp that burneth expresseth the Divine wisdom and love, and possibly the knowledge and love of Christ, as **#Re 1:15**, it will well suit with the whole vision, and with what next follows.

It went up and down; this fire, or the burning lamp or both, went up and down, stood not still, nor was carried, but, as the Hebrew,

made itself walk up and down. It moved itself, which is too much to ascribe to creatures; God only is an unmoved mover: so it will lead our thoughts to God, who moved all these living creatures.

This fire was bright; it was not the dark and sooty fire of malice and hell. It shined, as always God's zeal for his own glory, and as

angels' zeal for the glory of their God, doth. Or it was so bright as to discover itself in more than ordinary glory.

Out of the fire went forth lightning; with this God gave the law, #Ex 19:16; contends with enemies, #2Sa 22:15 Zec 9:14. These lightnings, as they are terrible to sinners, and strike an awe upon saints; so they tell both that there is more than ordinary of God to be looked to in them. His judgments as lightning call upon us to fear, seek, and shelter ourselves with God.

Ver. 14.

The living creatures; angels, ministers of the Divine pleasure, as above, #Eze 1:5.

Ran; were speedy in their motions; this signified by this expression figuratively applied to angels.

Returned; yet, #Eze 1:9,12, it is said they returned not, where this seeming contradiction is reconciled; the 9th and 12th verse deny their turning aside from their work, this 14th affirms they returned, i.e. when they had done their work.

As the appearance of a flash of lightning; very quick, with vehemency, splendour, and irresistible efficacy.

Ver. 15.

Now; or, *and*; it is a transition from the former to the latter part of the vision.

I beheld; considered and observed.

Behold; it calls for our attention.

One wheel; or a certain wheel of spherical form, as some; of a circular form, as the wheels of chariots, say others. It is one wheel, intimating that all the different causes and motions, how many soever in themselves, yet work the same work, and are governed as easily in their various motions, as one single wheel might be, and that God doth so govern them.

Upon the earth; not that we tread on, but that which in this vision was represented to the prophet; for it was here as it is in landscapes or pictures drawn, there is that which represents the earth, on which trees, men, or chariots seem to be upon. By the living creatures; by each of these living creatures stood one wheel, so that they were four in number, according to the number of the living creatures.

With his four faces: by this it appears each wheel had its four faces, of which more in the 17th verse, where what is here called faces is there called sides.

Ver. 16.

The appearance; the form in which these wheels were seen.

Their work; all that was wrought, whether engraved or otherwise, was of one colour.

The colour of a beryl, Heb. *tharshish*, a sea-green; some say this colour here was of a carbuncle, or chrysolite, or hyacinth, but it is better rendered a sea-green colour, which if it note the instability and changeableness of sublunary affairs, and of the outward concerns of the church, it may note also the inherent rigour and beauty of the church, and the frame of earthly things, when they are in a calm course, not disturbed first with sin, and then with punishment of sin.

Their four, by this it appears what was the number of the wheels,

had one likeness; were exactly of the same make for dimensions, colour, frame, and motion, so that who sees and knows one sees and knows all, hereby noting the harmony and likeness which is in God's works, which are all framed, managed, and governed by the same wisdom, and consequently the same uncertainty in all things under the sun.

Their appearance and their work was as it were a wheel in the middle of a wheel: it is somewhat difficult to unfold this. It is probable the wheels were framed so as to be an exact sphere or globe, which is easily rolled to any side or quarter, since it toucheth the earth or basis on which it stands in a point, and is exactly orbicular. It is fitter we note,

1. The unsearchableness of Divine methods.
2. The curious frame of them.
3. The connexion of one part with other,
4. The seeming interfering and real harmony; what would seem to hinder shall further God's work.
5. How easily God can change affairs, and move for or against a people.

Ver. 17.

When they went; the living creatures; indeed the wheels moved according to the motion of the living creatures, but it will as well agree with the truth, as it better agrees with the grammar of the words, to say this;

they, i.e. the wheels.

They went upon their four sides; the wheels being supposed spherical or round every way as a globe, by an exact and curious framing of two wheels one in the other, the four semicircles which are in two whole wheels may be well taken for these four sides on which these wheels do move, and such a wheel will readily be turned to all points of the compass, as a ball on a billiard table.

They turned not when they went; they needed not go back to turn, as we see other chariots or coaches must do, putting back somewhat to alter their course; or, returned not till they came to their journey's end; or, nothing could divert them, or put them out of their course. So firm and sure are the methods, so unalterable and constant the purposes, of God, and so invariable the obedience and observance of holy angels; so subject to the just sovereign will of God are all second causes.

Ver. 18.

Their rings; the circumference of the wheels, the whole compass of the wheels, or the fellows (as a carter calls the whole round of his wheels).

They were so high; the two strakes, the thickness of hob and feloes, give us the height of a wheel from the earth on which it stands;

that they were dreadful; their very height impressed a fear on the beholder, but if we may suppose one near these wheels which so readily changed course, so easily overbearing all that none could turn them aside, (which might possibly be the prophet's case in this vision,) it would increase the terror.

Their rings, the whole circumference or circle of these wheels,

were full of eyes: this added to the dreadful of their appearance: so unusual and supernatural a sight could not but affect the prophet, who in so mighty a wheel might expect multitudes of nails, but instead thereof discovers as great a multitude of eyes. One eye seen, or imagined to be seen, suddenly,

and in the dark, hath amazed many a one, how much more so many as would fill up the circumference of these wheels! for they were round about.

Round about them four; every one of the four wheels were thus filled with eyes. Now this is too narrowly confined by some interpreters, who would have the greatness and policy of the Chaldean set out hereby; whereas the wheels, their motion, their height and eyes, signify the height, unsearchableness, wisdom, and vigilance of the Divine providence, in governing the affairs of the world and the church.

Ver. 19.

When the living creatures went, the wheels went by them; the wheels' motion or standing depended on the motion and assistance of some higher agent which excited and guided them, when therefore the living creatures, the angels, ministers of God's will, moved, then did those affairs expressed by wheels move also. There was an exact accord between these, they were as well joined in motion as they were in station.

When the living creatures were lifted up; moved higher above our ordinary reach.

From the earth; that basis on which both the wheels seemed to stand, and from which sometimes they seemed to lift up themselves, as if to fetch a new commission and order from him that sat upon the throne.

Ver. 20.

Whithersoever the spirit; either the will and inclination of the living creatures, or rather the Spirit of God which moved the living creatures, gave them motion and guided it; these angels in their ministry punctually observed both the impulse and the conduct of God's Spirit.

Was to go: of this phrase applied to the Spirit, see **#Eze 1:12**. They went; the wheels, those inferior agents and second causes.

Thither was their spirit to go; the inclination and will of the wheels concurred with the spirit of the living creatures, so that there was a hearty accord between those superior and inferior causes, they agreed in the same design.

And the wheels were lifted up over against them: there seems to be an ellipsis here, the latter part of the speech expressed, and

the former implied only; as it was in the progressive motion, so in the motion upward, they accorded, and kept the same order.

For the spirit of the living creatures was in the wheels; one and the same spirit was in both the wheels and living creatures, and so the same inclination and motion too.

Of the living, Heb. *of life*, the quickening, enlivening Spirit; hence some will have the wheels to be living creatures, but without this it is enough to represent to the prophet what was the frame and course of Providence, and who did preside and manage all. An undiscerned, yet Divine, mighty, wise, just, and holy, and ever-living, Power, Spirit, and Being actuated all, and governed all, to the execution of justice on the wicked, and protection of the godly.

Ver. 21.

This verse is a confirmation and further illustration of what is said in the 20th, and being almost word for word the same with the 20th, needs no distinct paraphrase. I shall only note how God doth fully assert his over-ruling and ever-ruling wise providence in the affairs of his church and the world, both against,

1. The profane thoughts of atheists and epicures, which ever abound in those times, when sinners of the world and church are ripe for harvest.
2. Against the distrust and fears of his own suffering people.

Ver. 22.

The likeness; the appearance or resemblance; of which word before, **#Eze 1:13,16.**

The firmament: the living creatures, the wheels, and these upon the earth, our prophet had seen and mentioned; now he speaks of the firmament, which must be supposed to be stretched forth above the earth; as the prophet saw the one, so he saw the other. This firmament was not that we behold, it was emblematical and representative. It appeared, but much more august and wonderful than the natural.

Upon; not resting upon, but over their heads stretched out, and the Hebrew were better read, over, in this place and on this occasion.

The colour, Heb. *eye*, a word twice already here used, and in the same sense; the aspect, and shape or form, as **#Eze 1:8,16.**

Of the terrible crystal, for splendour, purity, and solidity: all that was above these creatures and wheels was beautiful and very majestic, as indeed it was meet it should be; and it is therefore called terrible, because it impresseth a veneration upon the mind of the beholders, it dazzleth the eye, and overpowereth it: the same word is used concerning the name of God, holy and reverend, #Ps 99:3 111:9.

Ver. 23.

Under; below at a great, which is but due, distance of angels, and creatures and servants to their God, Creator, and Lord, stood these living creatures, i.e. two of each living creature, as appeareth by the phrase, one toward the other.

Straight; stretched forth, ready for motion if commanded, and with equal straightness and height, in close and affectionate union, joining in the work appointed them.

Every one had two, which covered on this side, and every one had two, which covered on that side, their bodies; each of the four living creatures had two other wings with which they covered their bodies; the two living creatures on the one side of the chariot, and two living creatures on the other side; so that in what position soever the prophet looked towards them, their lower wings covered them.

Bodies, here ascribed to them representatively, and, as all the rest, visionally.

Ver. 24.

And when they went; so soon and as often as they, i.e. the living creatures, moved, were on their work, executing God's commands.

I heard, and attended to know what it was.

The noise of their wings: though some of God's judgments are executed with silence, and are in the dark, yet here is an alarm, and they may be heard.

Like the noise of great waters: when the sea rageth and swells as though it would overwhelm the earth, so when the just and dreadful judgments of God are executed, they threaten the overflowing of all.

As the voice of the Almighty; thunder, called God's voice, #Ps 29:3. *The voice of speech;* the prophet heard the voice in an

articulate manner declaring the will of God, as if the wings had tongues to speak as well as power to fly.

As the noise of an host: this voice was not of friends saluting each other, or comforting, but it was the voice and noise of a host, a tumultuous voice of men, a confused noise of warlike weapons and instruments; some suppose it is meant of the army of the Chaldeans, which those winged living creatures had now fetched in to spoil the Jews, which they did with terrible outcries, as enraged, merciless adversaries use to do.

When they stood, they let down their wings; having done their office, they present themselves before God, and let down their wings, not out of weariness, but out of a sense that they must never act but by commission. And now with wings let down and covering their bodies, they do humbly watch as servants for the commands of their lord.

Ver. 25.

And; or, *for*; so the Latin. Two senses may be of these words in this verse. Either,

1. These living creatures thus let down their wings and ceased from acting, because they were commanded so to do by the voice from above the firmament, which they readily obey. Or,
2. That they stood, let down their wings, and hushed the noise, that the prophet might hear what was spoken from above. The former comes nearest the sense of the Latin, the latter nearer to our English, and either may well enough suit the text and context.

Ver. 26.

Above the firmament; the crystalline firmament which appeared in the vision, not the vast expanse or firmament in which are sun, moon, and stars.

That was over their heads; heads of the living creatures which moved the wheels, and stood by the chariot.

Was the likeness of a throne, as the appearance of a sapphire stone; in view appeared a sapphire stone, like or in likeness of a throne; so the Hebrew, though we transpose the words somewhat in our version: the sapphire speaks splendour and preciousness; the throne speaks the authority and power of him who sitteth thereon.

As the appearance of a man; Christ, God-man, who here appears as King and Judge to vindicate his own honour, to punish rebels, and to give warning by his prophet ere he execute his just but severe indignation.

Ver. 27.

I saw as the colour of amber: see #Eze 1:4, and what is said there to this phrase. In this colour does Christ now appear against the rebellious Jews; he that would have been a Saviour to them, clothed with the garments of salvation, now puts on the garments of vengeance, and is clad with that zeal which is best, but not fully, expressed by such metaphors.

As the appearance of fire round about within it; of most intense degree; as that fire which is shut up in oven or furnace, so this was the appearance of a fire which had a house to it round about (as the Hebrew). The just indignation of Christ, and his glorious majesty, are hereby set forth to us also, which appear within the amber.

From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire; as was his upward part, so the lower parts also, they appeared as fire. Provoked to wrath, and proceeding to judge, he comes in flames of fire taking vengeance, #2Th 1:8.

And it had brightness round about: see #Eze 1:4, where the phrase is explained. Majesty, justice, and unstained holiness shine round about Christ, though he comes in greatest wrath against enemies.

Ver. 28.

Here more particularly is described the brightness before mentioned. A rainbow, the fire being resplendent and clear, cast its rays on the thick cloud below. And this is mentioned, no doubt, to assure the prophet, and those among the Jews that did tremble and wait for God, that God would not forget his covenant, though he came to execute severest judgments, #Ge 9:13. A like appearance of Christ in a surrounding brightness, as of the rainbow, you have #Re 4:3. Mercy and truth, and both according to covenant and promise, are about the throne of Christ; this a brightness of mercy and grace that enlightens, that comforts.

This, the conclusion of the vision,

was the appearance of the likeness of the glory of the Lord; it was not the full glory of God, it was not the splendour of unveiled majesty, it was the likeness of his glory, such as the prophet might bear and tell to us: the fulness of his glory is inaccessible light, the prophet could not see it; and unspeakable majesty, and the prophet could not tell it to us.

When I saw it, I fell upon my face:

1. Astonished at such a sight, as **#Ge 17:3 Da 7:15,28**.
2. With deep humility and reverence he cast himself down,
3. It is a posture of prayer, and possibly the prophet might sue to know the meaning of all this. *And I heard a voice of one that spake;* such was the voice and such the things spoken, that the prophet seems to confess he could not say whose voice it was; but it was Divine, powerful, astonishing, as being such as is described **#Eze 1:25**, such the voice he hears.

EZEKIEL CHAPTER 2

Ezekiel's commission, **#Eze 2:1-5**; his instructions, **#Eze 2:6-8**. The roll of heavy judgments spread before him, **#Eze 2:9,10**.

Ver. 1.

And he that sat upon the throne, Jesus Christ, whose messenger Ezekiel must be to the Jewish captives, now gone into captivity to Babylon.

Son of man; a phrase very familiar with Ezekiel in this prophecy, and he useth it for distinction, being now among angels, perhaps to keep him humble, who had such great revelations, which might occasion him to think of himself above what was meet, as prophecy. **#2Co 12:7**.

Stand upon thy feet; arise, resume thy wonted strength of soul and body, which seem lost by thy fall to the ground. Fear not my coming to punish thee, I come to send thee forth a prophet; arise, therefore, and be as other prophets, ready to receive the Divine

oracles, which usually came to prophets standing: and with this command God sent forth a power enabling him to arise and stand. **And I will speak unto thee;** get thyself into a fit posture and readiness, and I will speak: what that was appears in what followeth, #Eze 2:3.

Ver. 2.

And; so soon as the encouraging command went forth, immediately.

The spirit; the vital spirit or soul of the prophet, say some; but these suppose the vision had struck Ezekiel dead, which neither can be supposed, other prophetic visions did not prove deadly, nor did this; others will have it the spirit of courage, some an angel; but it is indeed the Spirit of God, the Holy Ghost, #Eze 3:24. The same Spirit which actuated the living creatures and wheels enters the heart of the prophet.

Entered into me; gave the prophet special and suitable qualifications for his office. The Spirit entered that he might abide with the prophet as a constant assister and guide to him.

When he spake unto me; while the words were speaking, or so soon as they were spoken. The efficacy of the Spirit, and his accompanying the word of Christ, here appears.

He; either Christ, who from the throne spake to the prophet, or the Holy Spirit, newly entered into the prophet.

And set me upon my feet, that I heard him; opened his ear, that he heard what was spoken. It is the Spirit which is the fountain of all our abilities, and which also actuates them; without it there is neither life, strength, or motion.

Ver. 3.

And he: see #Eze 2:2.

Said unto me; either vocally, or by impression upon his mind.

Son of man: the prophet had seen, #Eze 1:26 of the former chapter, a very glorious person on a throne above the firmament, and now the prophet is called son of man, perhaps, as the Jews conjecture, to encourage the prophet in his prophetic work, and to assure him he should be owned by that glorious One, who

appeared as a man, and calls Ezekiel son of man: it is certain he would never forget what he had seen, and it is likely this Mda Ng as oft as it was spoken, would mind the prophet what relation it might have to the vision.

I send thee; I am sending, or he that sendeth thee is whom thou sawest on the throne advanced above angels, who directs them in their course of ministry subserving the will of God, and who will give them charge of thee in thy way.

Children, Heb. *sons*; God gives them still the name of sons and children, he is not hasty to abdicate, to disinherit, and cast off.

To the children of Israel, now in the low estate of captives: the lessening name of Jacob had been too great, one might think; but God tells the prophet they were the children of Israel, that prince who wrestled with God, and prevailed, **#Ho 12:3-5**. It is very likely they had some that feared and sought the God of Jacob, and did wrestle as he had done before them: it insinuateth some hope, however, that God would redeem them, **#Ps 25:22**, would be good unto them, **#Ps 73:1**; his dominion was over them, **#Ps 114:2**, and they were a peculiar people, **#Ps 135:4,12**.

To a rebellious nation, Heb. *nations that are rebellious*, very disobedient: as rebellion is the highest crime against the supreme magistrate, so were Israel's sins against God. Hence some will have Ezekiel to be commissioned a prophet to denounce God's judgments against the heathen, who are in Scripture called by the word here used. But though Ezekiel did prophesy against the nations, as against Egypt, Babylon, Gog, and Magog, yet here these nations in this third verse are the Jews, who were like the nations in their idolatry and manners; they had degenerated from their father Israel, and rebelled against Israel's God. If the title

Israel be comfort to the best, the appellation given to the rest, they were a

rebellious nation, is terror and menace as well as rebuke to the worst, and God intimates they were what they accounted the Gentiles to be, polluted, profane, and hated of God.

That hath rebelled against me: this was implied in the former word, but thus expressly added to ascertain the charge, and to aggravate the crime of this people, who were from their fathers'

days to this very day rebelling against God. It was the glory of St. Paul, he served God with pure conscience; it is the shame of this nation, they have rebelled from their fathers.

They and their fathers have transgressed against me, even unto this very day; their fathers before them, and they with their fathers, and all successively; God was provoked at once with two generations of rebels, fathers who gave example, and children which took it.

Ver. 4.

Impudent children; shameless, who cannot blush, else they could never have transgressed so highly, constantly, and obstinately. Sodom in her day did not hide her sin, nor blush; so did the Jews in Isaiah's times, so they did to the days of their captivity, and under the captivity.

Stiffhearted; hard-hearted, resolute, and strongly bent to do whatever liked them. Of disposition that relenteth not, but rather more confidently going on in evil.

I, who appeared in so much glory, and on the throne,

send thee unto them; give thee authority that thou mayst, and I give thee charge that thou must, go to them, and say unto them what I shall say unto thee. They will scoff and persecute, but I command; and remember whom thou hast seen, who is with thee.

Thou shalt say unto them, Thus saith the Lord God; be sure to tell them who sends thee, read the commission,

Thus saith, &c.

Ver. 5.

Though the omniscient God knows which they will do, yet he lets not the prophet know, but enjoins him his duty, affords these sinners the mercy of warnings and calls, and expects that they act like men, hear and obey.

Hear; they only hear that comply with God's counsel, and as for others, they hearing hear not.

Forbear; either forbear their ways of sinning, and cease to do evil, or forbear to hear thee: be not too much dejected about it:

some perhaps may hear and forbear to sin, others will forbear to hear thee but not forbear to sin, the greatest part will show themselves a rebellious house.

For they are a rebellious house; family, house put for the whole nation; yet wait the event, do thy duty.

Shall know that there hath been a prophet among them; all of them shall know; they that hear and obey shall know by the good that I will do to them, I will bless them and bring them back; those that will neither hear what they should do, nor forbear doing what they should not do, shall know by the evil which I will bring upon them. Thy truth and name will I vindicate, and prove thee a prophet, to the comfort of thyself and others who are obedient, but to the shame and confusion of the evil and wicked.

Ver. 6.

Thou, son of man; thou a prophet, sent by him whose throne is highest, whom thou sawest as the appearance of a man in glory, and provided with power to protect thee.

Be not afraid of them; cast away discouraging fear, be not dismayed at their persons; rulers, priests, and pretended prophets will oppose, but yet in the delivery of thy message fear none of them.

Words, Heb. will bear counsels, or words, misreports, accusations, threats, flouts, or whatever else an envious and malicious heart can suggest to the tongue.

Briers: here two words in the Hebrew are used, the first used only in this place, though frequently used in the Chaldee paraphrase, where it expresseth contumacy, as **#Ex 7:14**, of Pharaoh refusing to let Israel go, and **#Jer 5:3**, obstinate refusing to learn. But our translators, guided by the proper signification of the other word, have rendered it

briers, which usually run up among thorns, and are a very fit emblem of the frowardness and keenness of sinners against God and his prophet, and of the sure destruction which will befall these briers and thorns when God shall send his judgments like fire amongst them.

With thee; against thee.

Scorpions: some say this is an herb which, because it is every way armed with sharp, pricking stings, hath this name given it; but if we retain the more common interpretation, it speaks the rage and heat, the poisonous malice, and the sly lurking craft and irreconcilableness, of these apostate Jews, and of all other contemners of God and religion. These men, like scorpions, undiscerned, wound, torment, and kill.

Be not afraid; the admonition against sinful fear is repeated; lest Ezekiel should forget, or we in like case should fail of our duty, it is four times given in charge.

Ver. 7.

Thou shalt speak my words unto them; declaring what I shall show thee, and in words which I will put into thy mouth.

Whether they will hear, or whether they will forbear: see #Eze 2:5.

For they are most rebellious; Heb. *rebellion* in the abstract, by which the Hebrew (as some other languages do) expresseth the superlative degree, as we have it rightly translated.

Ver. 8.

Hear what I say unto thee; obey when thou hearest. Harden not thyself in a seeming modest declining the office of a prophet, wed not thine own resolution herein.

Rebellious house; house of rebellion, as #Eze 2:7.

Open thy mouth, and eat that I give thee: some take this figuratively, as if here the prophet had been called to open the powers of his soul and mind, to receive, retain all that God speaks; but I rather think that the prophet is required to open his mouth to eat what was put into his hand, i.e. the book, insinuating his Divine call and inspiration, and the bitterness of the Jews' calamity. A visionary book and a visionary eating is here spoken of.

Ver. 9.

The prophet, newly come out of that astonishing trance wherein he lay, and gotten upon his feet, hearing what was spoken, and

possibly looking if he might see who spake, he discovers *a hand*; either of one of those angels which ministered before the Lord, or the hand of God, or of Christ. This might fortify the prophet; when he saw a hand so soon with him as he was ready to hear and obey, power and skill to defend and guide him will ever be as ready.

Behold, an hand was sent unto me; an Eastern idiom of speech.

A roll of a book; their books were not of that fashion and make as ours now are, but written in parchment, and in the length of it, and so one piece fastened to other, till the whole would contain what was to be written, and then was it wrapped or rolled about a round piece of wood, fashioned for that purpose: hence books are called volumes.

Ver. 10.

He: Eze 2:9 it was the hand, here it is the person, he who held out his hand.

Spread it before me; unrolled it within that distance the prophet might read what was written therein.

Written within and without; on both sides, on that side which was inward when rolled upon its rundle, and on that side also that was outward, and as it were the back side: a long roll, and full on both sides; so would the sorrows of the Jews be.

Lamentations, and mourning, and woe; such things as would make the stoutest heart lament, inwardly grieve; and mourn, express it in visible tokens; and woe, sad thoughts and guesses at worse to come: so this prophet's message would be a most heavy burden to the Jews and other nations against which he prophesied.

EZEKIEL CHAPTER 3

Ezekiel is made to eat the roll, **#Eze 3:1-3**. God encourageth him in the discharge of his office **#Eze 3:4-14**: he is carried by the Spirit to Tel-abib; and is there admonished of his duty as a watchman to Israel, **#Eze 3:15-21**. God further instructeth him

concerning his typical bands, and the shutting and opening of his mouth, #Eze 3:22-27.

Ver. 1.

He who sat on the throne and directed the chariot or cherubims, the Lord Jesus Christ, who also spake to him in the chapter before.

Eat: this was done in a vision.

That thou findest, in the hand which was sent to him, #Eze 2:9: this explains the former, and being ingeminated, doth require the prophet's greatest resolution and diligence.

Eat this roll; read attentively, meditate thoroughly, impress the things upon thy soul deeply, for thou must declare them with very great affection and tenderness, with exact faithfulness and fearless courage.

And go, for then art thou fitted for and commissioned to undertake the prophetic function, speak unto the house of Israel; publish to them of the captivity in Babylon what I have declared to them, tell them what they should do, and what I will do.

Ver. 2.

So, Heb. *And*; so soon as he had heard he must eat it. *I opened my mouth*; not to discuss points, but to obey, to show my readiness indeed, and to do what lay on me to do.

He caused me to eat that roll; not by a force compelling me, but by a concurrent help in what the prophet was ready to do.

Ver. 3.

In this verse is confirmed and explained what was spoken #Eze 3:1, which see.

Cause thy belly to eat; the mouth is the proper instrument of eating, but when meat is eaten and digested, the belly is said to eat; the prophet must not just taste, but he must chew, swallow down, retain, and fill his belly with God's word.

And fill thy bowels: this is the same repeated, unless it add to the other the measure, the fulness of the measure wherewith we should read, meditate, and digest the word of God and his works. And since bowels are the seat of compassion, it is likely the Lord would have his prophet be affected with pity toward that captive people, whose miseries he must foretell, and he foresees they must suffer.

This roll that I give thee: the roll and all that was in it came from God, and Ezekiel must remember this.

Then did I eat it, Heb. *And I did eat it.*

It was in my mouth as honey for sweetness; upon the palate it was sweet (this done in vision still) as honey. If you wonder that such bitter tidings could be sweet to the prophet, if it be doubted how this could be, since, **#Eze 2:10**, it was full of lamentation, &c..

Answ. It was sweet to receive such things by revelation from God, and so to converse with God; it is sweet to foresee future events, and to foretell God's just judgments against sinners, and to have prospect of a vindication of the honour of God and credit of the prophet, who seeing all these things with a well-composed mind, and just zeal for God, could not but approve and be pleased therewith. Or, it was sweet, as usually the first part of the ministerial work is pleasant, but at last wicked men's opposition and persecution make it bitter, as **#Eze 3:14 Jer 15:16-18 Re 10:10**.

Ver. 4.

Son of man: see **#Eze 3:1**, and **#Eze 2:1**. *Go*; either the first word, go, intimates the awakening and rousing him, and the latter, **get thee**, directs him whither to go when on his legs, or else it is an idiom of the Hebrew language, or a hendyadis, an ingemination of the same command.

The house of Israel: see **#Eze 2:3**.

Speak with my words; see **#Eze 3:1**; in my name and authority, so some, but then it would have been in the singular number, not plural. Better and fuller it is by others thus, What things I shall show thee, and in what words I shall declare them to thee, these declare to the captives in Babylon. They perhaps do expect to hear somewhat else, and their flattering false prophets suggest other matters; but look to it, thou goest on my errand, speak therefore in my words, as the Hebrew.

Ver. 5.

Though the Divine command is reason enough why we should obey readily, yet God is pleased to give the prophet arguments to persuade, and ushers them in here.

A people of a strange speech; who cannot skill of thy speech, nor thou speak (without gift of tongues) to them. Shift not off thy work as if, with Jonah, sent to a people of barbarous tongue, in which are dark and profound idioms, but as horrid to thy ear as deep and dark precipices and gulfs to the eye, as the Hebrew, *deep of lip*, intimates.

Of an hard language; the same repeated in other words; they will need no interpreter to tell them what thou sayest to them, nor wilt thou need an interpreter to tell thee what answer they give. Thy work will be the easier, neither difficult, as things that lie deep to be digged out, nor as things of great weight and heaviness to be lifted, as both metaphors imply: this is his first argument. Next, implied in it, I send thee to thine own countrymen, whose welfare thou shouldst readily seek, and in their own tongue thou mayst express thy care for them.

To the house of Israel; they still are a family that God owneth he hath not broke up housekeeping, there is further encouragement; and they are Israel's seed, the posterity of Jacob, and under covenant mercy; go therefore readily, for Israel shall be gathered.

Ver. 6.

This verse is much what the former, yet strengthens and illustrates what is laid down there.

Many people here may be, according to the comprehensiveness of the Hebrew word, either numerous, whose multitudes would be their pride, and tempt them to deride thee; or, mighty in valour and feats of war and policy, whose might would harden them; or, far off, who would wonder a stranger should come to tell them their destiny; or, divers nations, that thou shouldst need divers tongues, to speak to them all in their own language. This difficult work is reserved to those whom Shiloh will send, it is kept to the times when the Spirit poured forth shall enrich with the gift of tongues in gospel days.

Strange speech; deep lip, &c.: see #Eze 3:5.

Whose words thou canst not understand: words are articulate and significant, and when understood they are words to the hearer, but whilst not understood they are but empty and barbarous sounds, as the apostle observes in #1Co 14.

Surely: in the Hebrew the words occasion difficulty and variety of translations, but all of no great moment. Some would refer it to the Jews, and make this sense, Hadst thou gone in any name but mine they would have heard; so parallel it with #Joh 5:43; but it is better, and more agreeable with the text, to refer it to many nations mentioned, who would have heard what the house of Israel refused to hear, (of which Jonah's Ninevites are pregnant proofs,) and to them I would have sent thee, (say some,) but that they did not understand thee: this is but a very slender guess, and ill consists with the power of God, which can give the tongue, if he would have sent the message, as he intimated to Moses, unwilling to go. Our version hath well read and referred the words; with that asseveration,

surely, they have expressed what some will have the Hebrew אֵלֵּי מֵאָה to be, a form of an oath. God assures the prophet the message is such that any men in their wits would hear; go therefore to thy people, try whether they will act like men and hear, especially when their condition is quite otherwise than that I now suggest of the nations, for the Jews are few, weak, reduced to this by neglecting to hear; in reason, they should now hear, repent, seek me, do my word, and live.

Ver. 7.

But, Heb. *And*, put adversatively, is rightly rendered *but*.

Will not hearken unto thee; have no mind or will. The original is not here, as mostly it is elsewhere, content to express it by the word in the tense which connoteth the event. But the original first points out their want of a will and inclination, they have no propensity to hear, they are obstinate in their refusal; next adds what it was their wills were obstinately averse to, i.e. hearing and obeying.

For they will not hearken unto me: this passage confirms the prediction, and withal forearms the prophet that he stumble not at their scandalous refusal and abusing of him; so they have used their God and his, and no wonder if they consent as little to him as they have to God.

All the house of Israel, i.e. the far greater part, not every particular person; there were of the captives some few like good figs, &c.

Are impudent; have hardened their faces, they are not ashamed, nor can they blush now, as **#Jer 3:3**. Brazenfaced is no new phrase or Anglicism, but as old as **#Isa 48:4**, nay, as old as habitual sin.

Hard-hearted: this the root whence the other springs; and what hope from such whose hearts are as far from relenting as their faces from blushing? How can it be expected they will hear, whose hearts are deafer than their ear?

Ver. 8.

This may be to remove the objection of the prophet, who might plead the softness of his own metal, and pretend shameless sinners will scoff a young prophet out of countenance. Behold, says God, consider.

I have made; given. They have given themselves this impudent countenance; I have given thee true courage, constancy, and manly carriage.

Thy forehead strong; the same answer in words very little varying. God will qualify and gift him for this work among this people, and edge his own tools to cut into the hardest metal. So **#Isa 1:7 Jer 1:18 Mic 3:8**.

Ver. 9.

If their foreheads be hard and cutting as the flint, if they wound the soft and tender, if they sparkle with fire against those of harder metal; yet be not afraid, I have made thee as the adamant, harder than flint, able to cut and to break it. But what if there should be allusion to the Talmudic rabbinical tradition about their supposed worm

shamir, the word here used; if the tradition be as old as Ezekiel's time, it will carry some probability with it. This

schamir they say was a worm, which by secret virtue would, when applied, cut or form hard stones, and divide the greatest; that Moses used it to prepare the precious stones for the breastplate, and Solomon, they say, used it to fit the stones without hammer for the temple. Well then, Ezekiel, fear not, thou shalt be a

schamir to the Jews in captivity, and fit some of them to be either rich ornaments in the breastplate, or beautiful stones in the temple; go about thy work, it shall not be, though it seem, successful.

Fear them not; let no prevailing fear take thee quite off from thy work; let not any lesser surprises and sudden discomposures of mind, when thou appearest before them, unfit thee for this work I set thee about.

A rebellious house; as a house that is rebellion itself.

Ver. 10.

This verse is a repetition of the charge given to the prophet, to deal faithfully and undauntedly in the delivering his message, to deliver always what God should speak, to speak nothing else, and to speak all that. These repetitions in the abundance of the same words, are from the usage and custom of the people of those countries in which the Jews were now captive.

Receive in thine heart: this explains the visionary eating, of which **#Eze 3:3**. Hearing is first, and receiving into the heart follows; but with the Jews such transpositions are very usual.

Ver. 11.

See **#Eze 3:4**.

To them of the captivity; of the first captivity under Jeconiah's reign, who succeeded his father Jehoiakim, slain for his conspiracy with Egypt against Nebuchadnezzar, as **#2Ki 24:1,6,7**. These are those good figs, **#Jer 24:5-7**, of whom such good is spoken, and to whom those promises are made.

Thy people; Heb. *the sons of thy people*. Some will have God speaking here of this people as no more his, but I think it rather is to be interpreted of some that were amidst them who were disowned of God, and were now but children or sons of the people, the apostate idolaters and debauched sinners, which might possibly have embraced the conqueror's religion and manners.

Speak unto them: here again the command is repeated and doubled.

Thus saith the Lord: see **#Eze 2:4,5**.

Ver. 12.

The spirit; the Spirit of God, which governed the wheels and the living creatures, #Eze 8:3.

Took me up; either raised him up to nearer approaches, to see and discern, to hear and learn; or carried him to his countrymen, to whom he was to speak.

Behind me; his face toward the north while he saw the vision, now that he is carried south to his people the voice is behind him. *A voice of a great rushing;* an articulate sound, and intelligible, but with great commotion, for it was the voice of angels, attended with the rushing noise of the wheels added to the noise of their wings, and a mighty wind which might likely accompany all this.

Blessed be the glory of the Lord; praised and magnified be the gloriously holy and just God, riding on the glorious chariot of his sovereignty in prescribing laws, appointing ordinances, threatening sin, and punishing sinners.

From his place; either coming down from heaven, or departing from his temple. In brief, the glorious angels, and all the saints of God, bless, i.e. praise, admire, and justify God in all the ways of his judgments among the sons of men.

Ver. 13.

I heard, added to connect the verses and to make the reading full, hath I think somewhat perplexed the words, and occasioned inquiry after two different sounds or voices; whereas if we read them as in the Hebrew and as the Latin,

And the noise was of the wings, &c., so the 13th verse will explain the 12th, and tell you what was that great rushing which Ezekiel heard behind him.

Touched one another: see #Eze 1:9. *Over against them:* see #Eze 1:19,20.

Ver. 14.

So, Heb. *And,* or then, at that very time.

The spirit, the Spirit of God, as #Eze 3:12, which see.

Lifted me up, either from that prostration which the terrible vision had caused when he fell to the ground; or rather, caught him, who before was on his legs and well come to himself, up into the air.

Took me away; carried me, (as was Philip when carried away from the eunuch,) and brought me to the place where I was to deliver my message, the place where the captive Jews were crowded together.

I went: hitherto nothing appears of the prophet's concurrence, but the verse seems to speak constraint and force, but now you have his voluntary concurrence with the motion of the Spirit. He went when so moved and assisted.

In bitterness, in the heat of my spirit; Heb. *bitter in the heat of my spirit*; grieved, sad, and my spirit within me was as all in a heat of anger: either,

1. Enkindled within by the sympathy he had with his countrymen in their sufferings and calamities; or,
2. Because of those wickednesses he saw and reprov'd in them; or,
3. Because he must be the unwelcome messenger of such unwelcome news; or,
4. Because of the danger he was exposed to among enraged desperadoes: which way soever you explain it, Ezekiel's weakness and distempered humour will appear in it; Jonas-like, he will be angry. *But; for*, as some others; and, as the Hebrew. *The hand of the Lord was strong upon me*; either in general the power of God, which cannot be resisted; or the Spirit of prophecy, which, as a fire shut up, will break forth, as in **#Jer 20:7-9**; indeed both concur.

Ver. 15.

See **#Eze 3:11**.

Tel-abib; the name of a place in that part of Mesopotamia, which was shut up within Chebar westward, and Saocora eastward. This was divided into superior, called Gozan, and inferior, called here Tel-abib, a low country, and unprofitable, because spoiled by waters, and secure to keep captives in, and so it afforded matter of labour and toil to the captive Jews, and was as a prison to them lest they should escape, and in both pleased the Babylonians.

By the river; on or near to that part of the river Chebar which runs westward of this Tel-abib. Here then is no more contradiction than is in this, if I should name a place between two rivers, and say the place is near one of those rivers.

I sat where they sat; sat sad and astonished, where I found and saw them sitting astonished; for sitting sometimes is a posture of mourning and sadness, as in **#La 1:1**, and Job's friends, and **#Ps 137:1**.

Remained there astonished; either at the sight of that woeful change of the Jews from freedom and honour to servitude and shame; or astonished at foresight of that which the roll contained, or at the Jews' impenitence and unreformed manner of living under all these afflictions.

Seven days; mourning no doubt all that while, and waiting till the Spirit of prophecy should open his mouth, and till he might know persons, their inclinations, vices, and temper in them, and till he might speak somewhat of personal knowledge against their wickednesses.

Ver. 16.

This verse gives us sufficient account why the prophet staid these seven days; it was because the particular word he was to speak to them was not yet declared to him. He had a call and commission to be a prophet, and comes in this character to these Jews, but till seven days are ended he receives no particular word, when by his carriage among the Jews it appeared he was more than a common man, that he was full of matter more than ordinary; then came the word of the Lord, saying,

Ver. 17.

See **#Eze 2:1**.

I; the person that appeared to him, **#Eze 1:26**. It is the great and glorious One.

Made thee; appointed by commission; I have qualified by gifts, I have actually sent thee forth, &c.

Watchman; night and day to observe whether the enemy approach, and to give notice on pain of death.

Hear the word at my mouth: see #Eze 2:8.

Give them warning; I will give thee notice, thou art then to give warning unto them, and let them know it comes from me, and in mercy, to prevent their final ruin. Be not as a prognosticator, as one that consults the stars, and foretells from the conjunction of them, but own the things thou art to warn them of as from my mouth.

Ver. 18.

When I say, either by the, menaces of my law, or by motion of my Spirit stirring thee up to reprove and warn.

The wicked; any wicked one whatever, rich or poor, mean or mighty.

Thou shalt surely die; such courses will certainly end in death, and in damnation if not left.

Givest him not warning; frequently, and with repeated monitions, as the word signifies, and as the apostle, #Ac 20:31. This to those that will hearken.

Nor speakest; some will profanely scoff and deride, yet speak to warn them, till it do appear they are such as will turn again and rent you. Or else it is the same thing repeated.

From his way; men must be told of their own sins; these are their dangers. To save his life; that thou mayst preserve his life, his soul, and recall him at once from sin and death.

Shall die in his iniquity; the man who is not warned by thee will certainly die in his sin, the sinner's ignorance will not be sufficient to prevent his death, but thy not admonishing him will involve thee also in guilt and death. I will punish thee, who possibly mightest have saved by warning, however oughtest to have warned.

Ver. 19.

His wickedness: this may denote the sinfulness of his mind and heart, which is the spring of all.

His wicked way; his actual sinful courses; the practices of sin and the habits of sin must be left.

He shall die in his iniquity; the punishment of his unrepented sins shall be death, but there is no danger unto the watchman, the prophet and minister, who did his duty, and warned the sinner.

Ver. 20.

What must be done to sinners is said, now for those that have been righteous take thy directions.

A righteous man; either one that hath for some continuance of time professed the way of righteousness, but is now overcome of vices; or who is righteous only in appearance, as **#Pr 18:17 Eze 18:24,26 33:13 Mt 9:13.**

Doth turn from his righteousness; gives just cause to fear he not only hath committed some particular sin, but that he hath changed the course of life, the thoughts and purposes from good to evil, hath forsaken the way of righteousness.

Commit iniquity; gives himself up to a sinful life, wallows in sin.

I lay a stumbling-block; dispose affairs so by a just and punishing providence that what did restrain is taken away, or what will be occasion of greater sinning is not removed, or any other way I give such a one up to his own heart's lust, so that he continue in sin.

He shall die; shall perish in his sin.

His righteousness; either external, and seeming; or his partial and temporary righteousness, which he himself or others ascribed to him, and thought to be in him; shall not be profitable to him: he that apostatizeth is the worst of men, because he falls from known ways of goodness and holiness. Yet such must be warned, else their blood will be required at the hand of those who were to warn them.

Ver. 21.

If thou warn; as often as need. The righteous man; the truly and really pious, the regenerate man.

Sin not; deliberately, customarily, habitually.

And he doth not sin; takes warning, and departs further from sin, and keeps better to the ways of God.

Live; be accepted with God and happy; and both warners and warned have delivered their souls.

Ver. 22.

See #Eze 3:14 Eze 1:3.

There; at Tel-abib.

Go forth into the plain; withdraw from the multitude, and retire into the open place. Likely it was some spacious level in that low country which lay between the rivers.

Talk with thee; to comfort, encourage, direct, and communicate further of the Divine will and counsels to the prophet.

Ver. 23.

Then; so soon as commanded.

The glory of the Lord: see #Eze 1:28, with foregoing verses.

Stood there; in the plain whither he is now come.

As the glory which I saw by the river; it overpowered him now as then, and he could bear it no more now than before he could.

Ver. 24.

The spirit: see #Eze 2:2.

Shut thyself within thy house: some say this is to be an interrogation, wilt thou, &c.? others add it is an irony, upbraiding him; but I see no ground for either. It is, as we read it, a plain

command, which appears, in that with the command God giveth strength to do what is commanded; and he is to shut up himself, to learn of God what he must foretell, to foresignify the shutting up of Jews in Jerusalem.

Ver. 25.

Son of man: see #Eze 2:1. It is not said who shall do this, therefore interpreters guess variously at it. Some say it is figurative, noting the malice of the Jews, who would not suffer him quietly to converse with them, their malice was like bonds. Others understand the words as they sound, and refer,

1. To angels, as if they bound him.
2. To his friends and domestics, who would take his intensesness and earnestness in continued, retired thoughtfulness to be madness; so prophets were mistaken and misreported, #2Ki 9 Mr 3:21. To the ruder and more violent of the Jews, who on all occasions were ready thus to confine their prophets, when they foretold unwelcome tidings, and to stir up their governors hereto, as #1Ki 22:27 Jer 32:2 37:15 38:6,7. It is not improbable that the rabble should incense the *αἰχμαγοτάρχαι*, presidents of the captivity, to do this.

Put bands upon thee; signifying the bonds and chains of their future captivity who were yet at Jerusalem.

Shall bind thee with them: this I suppose denotes the severity with which the conqueror would treat them, he would bind their bonds fast, close, and this will be pain and grief to the bounden.

Thou shalt not go out among them; a Hebraism, thou shalt be denied a free converse.

Ver. 26.

Either by forbidding thee to speak, I will make thee as dumb as if thy tongue did cleave to the roof of thy mouth; or possibly God did suspend his influence, and leave the prophet dumb, as one who could not move his tongue, the use whereof is taken away.

A reprover; a man to reprove (as Heb.); shalt tell them as little of their faults and danger as a dumb man can do. God hereby giving the prophet some respite, signifying the future state of the Jews would be such they should no more dare to mutter or whisper; and punishing the refractory deafness of the Jews with taking away their reprover, &c.

A rebellious house: see #Eze 2:5,7.

Ver. 27.

When I speak with thee; whenever I shall reveal any thing to thee; or, when I shall have discovered all to thee which thy people should be informed in; then I will open thy lips, and loose thy tongue, and give thee power to speak.

Thou shalt say unto them; in point of duty thou must tell them what I speak, and tell them as from me, who am eternal and sovereign Lord of heaven and earth: and in this style the Lord speaks above eighty times in this prophecy.

Let him hear; it is his duty and safety, and I propose it to his consideration, let him think what he hath to do herein.

Let him forbear; it is at his own peril, thou hast warned him, and now trouble not thyself, neither be grieved much at it. They, a rebellious house, act like themselves in sinning, and thou hast acted like thyself, a faithful admonisher; I will act like myself in punishing and giving them up into the hands of cruel, ravenous, and devouring enemies, who shall destroy them.

EZEKIEL CHAPTER 4

The prophet is directed to represent a mock siege of Jerusalem for a sign to the Jews, #Eze 4:1-3; and to lie before it in one posture for a set number of days, in order to denote the time of their sins for which God did visit, #Eze 4:4-8. His allotted provisions, with design to prefigure the people's defilement among the Gentiles, #Eze 4:9-15, and the scarcity they should be reduced to by the siege, #Eze 4:16,17.

Ver. 1.

Hitherto the preface, containing the call and commission of the prophet; now he begins. This is the first prophecy, and it is against Jerusalem.

A tile, or *brick*, or any square tablet on which he might engrave or carve.

Lay it before thee, as carvers use to do, as engravers and painters do.

Portray upon it the city; draw a map of Jerusalem, delineate or describe the city Jerusalem, whence they were come, who now are in Babylon, and probably repented that they had left Judea and Jerusalem, and murmured against them that advised to it: but let them know by this sign that Jerusalem should suffer much more than ever they suffered, that those who remained there sinning against God should bear a long siege, a very grievous famine, and cruel slaughters.

Ver. 2.

Draw the figure of a siege about the city; raise a tower and bulwarks which may annoy the besieged, and defend the besiegers, from which may be shot either darts against men, or mighty stones against the walls and towers of the city.

Cast a mount; which made large, high, and strong, and near as they can, might thence by help of galleries get over the walls and enter the city. Lay out the ground also for the army of the Chaldeans to pitch their tents in, and to form their camp.

Rams; the Chaldee paraphrast understands the captains and chief leaders among the soldiers, but it is better understood of those engines wherewith besiegers did batter the walls and towers of a besieged city; an engine of great use in days of old among all warlike nations, invented, say some, in the siege of Troy.

Ver. 3.

An iron pan, to signify the hardness and obstinacy of the besiegers; probably a frying-pan, on the plain part of which the the bearing the portrait of Jerusalem lying, the iron edges or brims compassed it round about, as a line drawn round a besieged city, out of which the distressed could not flee, into which no relief could be brought. It plainly noted the cruelty of the Chaldeans and future tortures of the Jews, who were like to be fried or broiled in this iron pan, as **#Jer 29:22;** /APC 2Mac 7:5.

Set it for a wall of iron; that it may resemble a wall of iron; for as impregnable as such a wall should the courage, resolution, and patience of the Chaldeans be attacking it.

Set thy face against it; fix thy displeased countenance against it, in token of my displeasure.

Thou shalt lay siege: if the prophet do represent him that sent him, then it speaks God's appearing against these wicked ones.

This shall be a sign; all these things are signs and emblems usual with all, most usual with this prophet, who in this hieroglyphic foreshows the state of those that lived at Jerusalem.

Ver. 4.

Lie thou also; a posture which was to signify the settled resolution of the besiegers, who had taken up their abode till the siege were finished in taking Jerusalem.

Upon thy left side, to note the less worthy part, the ten tribes, or Samaria, which was from Jerusalem toward the left hand, and was head of the ten tribes.

Lay the iniquity; take upon thee in the representation thereof both guilt and punishment; bear both, not to expiate, but to exemplify what they should suffer.

The house of Israel, distinguished from Judah; it is the ten tribes.

According to the number of the days; by that proportion of time thou shalt know and intimate to them how long I have borne patiently with their sins, and how long they shall bear their own punishment.

Thou shalt bear their iniquity; signifying that as the prophet in the sign, so God in very deed, had patiently borne with them.

Ver. 5.

This verse explains the former. I have pointed out the number of years wherein apostate Israel sinned against me, and I did bear with them according to the number of days, wherein thou must lie on thy left side. Three hundred and ninety days. See **#Eze 4:4**. There is some difference, though of no great moment, in fixing the periods of beginning and ending these prophetic days. These years some begin at Solomon's falling to idolatry, in the twenty-seventh year of his reign, and end them in the fifth of Zedekiah's captivity. Others begin at the fourth year of Rehoboam, and end them in the twenty-first year of the captivity. Others begin them in the first of Rehoboam and Jeroboam, when the kingdom was divided, and then they must end about the seventeenth year of the captivity. The first supputation to me is much the likeliest, and agrees

nearest with the year wherein this prophet begins his prophecy. It is not altogether unlikely that the prophet may intimate, though obscurely, the continuance of the siege of Jerusalem, which the Chaldeans began on the tenth day of the tenth month of the ninth year of Zedekiah, and lasted the remaining two months of the ninth year, and the whole tenth year except some five months, wherein the Babylonians retired to fight the Egyptians, beat them, spoiled them, and returned to the siege of Jerusalem, which lasted to the ninth day of the fourth month of Zedekiah's eleventh year. So that one whole year, and three weeks, and four days, or thirteen months, at thirty days in each month, taking up three hundred and ninety days, and discounting the five months and odd days in the Egyptian expedition, you come to the continuance of three hundred and ninety days in the threatened siege, and possibly this may be the intent of the prophecy.

Ver. 6.

When thou hast almost accomplished, or when about to accomplish them, i.e. forty days, before the three hundred and ninety do expire, at the end of three hundred and fifty days turn thou to thy right side, and bear the iniquity of the house of Judah; and that this is the true account appears from this verse, compared with **#Eze 1:1,2 8:1**, say some, and those very learned men. Others will have the forty days distinct from the three hundred and ninety, and reckon them by themselves, and so the better and grammatical construction in the Hebrew seems to carry it, for it speaks in the perfect tense, and lying. a second time. But be these numbers distinct or but one, is no great concern; either way they do plainly speak God's wonderful patience with Israel and Judah, and point out the time of the miseries of both for their sinfulness.

Again, Heb. *a second time. Thou shalt bear the iniquity*: see **#Eze 4:4**.

Of the house of Judah; of the two tribes, say some; of the royal family, say others, and countenance it with **#Isa 22:21**; and then Israel distinguished is the whole body of the two tribes, and the remnant of the ten tribes that escaped, and embodied with the two tribes; as some did at the first division, others afterward in Asa's, Jehoshaphat's, Hezekiah's, and Josiah's time, leave their places and came to Jerusalem.

Forty days; it is plain they are so many years, but not so plain where to begin them, whether from Manasseh, or more probably from Josiah's renewing covenant, until the destruction of the temple, which is forty years; during which time God deferred to punish, expecting whether they would keep covenant and walk with God, or retain their idolatries and wicked ways, which latter they did for thirteen years of Josiah's reign, for eleven of Jehoiakim, and eleven of Zedekiah's reign, and five of his captivity, which amount to just forty years; and they are mentioned, say some, apart from the three hundred and ninety, because they were more wickedly abused to promote sin.

Ver. 7.

Therefore, Heb. *And*, while thou liest on thy side, thou shalt fix thy countenance on the portrait of besieged Jerusalem, with angry and menacing looks.

Jerusalem; not which was in the land of Judah, but that described in the tile, the emblem of the other.

Thine arm, thy right arm, the stronger and more ready to act, shall be uncovered, naked and stretched out, as being ready to strike and slay.

Thou shalt prophesy against it: this very emblem doth threaten, which is a visional prediction, and no doubt Ezekiel unfolded these riddles on just occasions, and this was a prophesying to them, sometimes by signs, and sometimes by words.

Ver. 8.

Whoever were the persons that laid bonds on Ezekiel, in **#Eze 3:25**, here it is plain that the Lord doth it. If the prophet represent the besieged citizens who must be captives in bonds, then it is likely these bonds were visible and material, that they might be a teaching sign and admonition, that as they saw the prophet in them, so certainly he should see that come to pass which was signified by them. If he represent the Chaldeans, as those who were by Divine power as fast bound to this siege, till the city be taken, as he was tied to the place whence he could not stir a foot, then invisible bonds, which none feel or see but the prophet, may suffice these, assuring him that those could move no more from the siege than he from that side he lay on. And though the

Egyptian army make some diversion, yet it is very like the siege was not quite raised, but they kept the city blocked up, whilst the gross of the army drew off to fight Pharaoh's army, according to that **#Jer 37:9**, the Chaldeans shall not depart.

Thy siege, Heb. plural, *sieges*, either because it was like two sieges by that little interruption of three or four months, or else because of the length and soreness thereof.

Ver. 9.

Provide thee corn enough; for a grievous famine will accompany the siege. And whereas all sorts of grain are to be provided, it assures us all would be little enough; wheat and barley would not outlast the siege, coarser and meaner must be provided, though less fit for bread. Mix the worst with the best to lengthen out the best, that the mixture may render them useful in such necessity.

Three hundred and ninety days; he mentions only three hundred and ninety; the forty days either concur with them, or else because they refer to the time after the city was taken, whereby such as revived and got some liberty to go abroad found food for themselves; if they escaped the sword of the enemy, and were got into the country, they wanted not bread.

Ver. 10.

Thy meat; the mean and coarse bread which thou must eat and be content with.

By weight; not full, as once; not as much as you will, but a small pittance delivered by weight to all; which bespeaks the extreme penury the city should be brought to.

Twenty shekels; some say five ounces, others say ten ounces, the greater of the two scarce enough to maintain life, and yet, it is probable enough, it was but five ounces of bread which was his allowance. A hard case, when the law of the twelve tables allowed a pound of bread to prisoners daily for their diet. But here the prophet hath but half that allowance, if the twenty shekels were shekels of the sanctuary; and he hath but a quarter of that allowance, if they were common shekels by which his allowance was weighed.

From time to time; at set hours this was weighed out, and no more could be had at any other time, whether morning or evening; once in four and twenty hours, or once in twelve hours, still at the appointed hour; and possibly there might be different hours appointed to different persons, and every one must observe his own time.

Ver. 11.

Water; not wine or cordial drinks, but cold and thin water, nor a bellyful of this.

The sixth part of an hin; about six ounces of water, and that measured out by others to him that drinks it, scarce enough to keep the man alive. Such proportions of bread and water rather fed death than the man, yet more could not be had when the besiegers were masters of both fields and fountains, and cut off all from the city.

Ver. 12.

As barley cakes: these were delicacies with them when they could temper and make them right, but now these pitiful things should be to these half-starved bodies as delicates, Or rather, because they were greedy, and could not stay till they were baked. Or, lest any should take it from them. Or, because they never had enough to make a loaf with, they eat them as barley cakes.

With dung; there would be no wood left for such necessary uses, nor yet dung of other creatures, they would be all consumed by the length of the siege too. What loathsome food was this! yet in this straitness of the siege they are brought to it.

In their sight; openly, that any might see it. From this passage some conclude this was actually done, and not only represented in a vision.

Ver. 13.

This verse is a key to the former.

Even thus; scanty, mean, ill-dressed, and polluted in the very dressing, loathsome to any but starved bellies.

The children of Israel; not only the house of Judah, but all the rest of the children of Israel; not in the siege only, but this misery should pursue them.

Among the Gentiles; who would be ready enough to upbraid them, and twit them, as breaking the rules of their religion to fill their bellies: thus their sins would bring them to extremest want and shame.

Ver. 14.

Ah Lord God he deprecateth this, and entreats it may not be enjoined him. He proposeth his legal purity, as one argument; in obedience to ceremonial precepts, he had kept himself clean, and now prays that he may not have his obedience tried by enjoining to eat what is abominable.

From my youth up; he took early care of this, and had persevered to this age; therefore prays mitigation, and some change in his diet or dressing of it.

That which dieth of itself; forbidden as polluted, #Ex 22:31 Le 17:15 Eze 44:31.

Torn in pieces; forbidden by the law also, as #Ex 22:31.

Ver. 15.

So soon as he prayed God answered, and condescends to Ezekiel that he should use what was less abominable than man's dung; but it was not granted to the Jews, who in the siege at Jerusalem did much worse things, and more detestable, reduced to it by straits, as #Eze 5:10 La 1:11 2:11,12,20.

Ver. 16.

Here the Lord confirms his threat of famine by a solemn protestation that he would break the staff of bread; either take their, harvests away, and deny them bread, or withhold his blessing, the strength of bread, that it should not nourish and refresh, as #Le 26:26.

In Jerusalem, that sinful city.

By weight: see #Eze 4:10.

With care; afraid and doubtful whether or where they shall have any more.

By measure: #Eze 4:11.

With astonishment; amazed at the strangeness of their condition, and the wounds and death of many that fell by the enemies' hand, attempting to fetch a little water; or astonished, their very eyes failing for thirst.

Ver. 17.

The Lord will take away their provision, that they may die with want, punished for all their sins, and disappointed of all that their false prophets promised them; and under strangest disappointments, be filled with strangest amazements and horrors, at the woeful miseries of one another, and falling dead in each other's helpless sight.

EZEKIEL CHAPTER 5

Under the type of the prophet's hair, **#Eze 5:1-4**, is showed God's judgment upon Jerusalem, **#Eze 5:5-11**, by pestilence, by famine, by the sword, and by dispersion, **#Eze 5:12-17**.

Ver. 1.

It is not unlikely that this command was given to the prophet so soon as he had understood the former chapter's vision.

Son of man: see **#Eze 2:1**.

Take thee; procure it by any means.

A sharp knife; a sword or knife very sharp, as the Hebrew; so the grievous judgment is expressed **#Eze 21:9-11,14-16**, and here the speedy, irresistible, and sweeping judgment against this people is aptly set forth.

A barber's razor: this in different words is the same thing, and explains the former, and makes the emblem more exact, for by hair shaved and destroyed is the destruction of Jerusalem and its people represented to us, Now, that this may appear in the certainty of it, both a sword for strength, and sharp for cutting, nay, a razor much sharper, that shaves close, leaves nothing behind it, and cannot be resisted by the weak hair, so shall it be here with this people.

Cause it to pass; a Hebraism, shave close with it.

Thy head; the chief, as king and rulers, the city.

Thy beard; the common citizens; or, the towns round about.

Balances; just and exact scales, an emblem of Divine justice and equity.

To weigh; the prophet's weighing represents God weighing these men and their ways.

The hair; these light, vain, and worthless ones, inhabitants of this sinful city, #2Sa 10:4,5 Jer 41:5 48:37. Thus foretell them their mourning, reproach, and deformity that is coming, for all this is signified by this shaving head and beard.

Ver. 2.

This verse tells you into how many parts the hair was to be divided, and how to be disposed of, and so plain it needs little explication.

With fire; so either pestilence, or famine, with the displeasure of God, and the burning of the city and of the citizens, is noted.

The city, described on the tile, #Eze 4:1, a type of what should be done in Jerusalem.

When the days of the siege are fulfilled; when the three hundred and ninety days of thy lying against the portrayed city shall be ended; for when Jerusalem shall be taken at the end of the siege, the city shall be burnt; and who can say that none of the inhabitants were burnt, as the two false prophets Ahab and Zedekiah? #Jer 29:22. To be sure many that hid themselves under ground, in vaults and cellars, were burnt with the burning of the city.

A third part; it is not necessary this part should be equal to the former, if it be proportional it is enough; perhaps it might be somewhat less then the first third.

Smite about it with a knife; for these were such as fell, in either defending the walls, or sallying out during the siege, or were found in arms when the city was taken, or were overtaken in their flight with their most unhappy king or by law martial were adjudged to die by the conqueror. These many, yet weak ones, women and children, which died in the siege by famine and pestilence, might be a greater third.

A third part; those that fell to the Chaldeans, or fled to Egypt, or other countries, though they escape somewhat longer, yet carrying like sins are at last overtaken with like evils.

Thou shalt scatter; though these disposed of themselves, yet there was God's hand also in it; he scattered those that of their own accord did flee.

In the wind; violent, uncertain, and troublesome should their enemies prove to them.

I will draw out; God will pursue them.

A sword; figuratively it is wasting punishment, literally it was fulfilled, #Jer 42:16,17,22 43:10,11 44:27. Thereof, i.e. of the last third which were to be dispersed. A few, or small quantity. In number; or, by number, as it may be read; tell out a small parcel of the hair. Bind them in thy skirts; as men tie up in a handkerchief, or in the skirt of their garment, what they would not lose. So some few shall be kept, God will not cut off the whole house of Israel, but reserves a remnant.

Ver. 3.

Thereof, i.e. of the last third which were to be dispersed.

A few, or small quantity.

In number; or, by number, as

them in thy skirts; as men tie up in a handkerchief, or in the skirt of their garment, what they would not lose. So some few shall be kept, God will not cut off the whole house of Israel, but reserves a remnant.

Ver. 4.

Then take of them again; another division make of that little number, the preserved remnant. Throw some of them into the fire; they are not all to be saved who are delivered at the end of the siege.

Burn them; literally burn the hair, but signify the burning them that are meant by it.

In the fire of God's displeasure, and of civil war, or private conspiracy, as in Ishmael against Gedaliah, #Jer 41.

Thereof, from their sin against God, their discontents at their state, and conspiracies against their governor, appointed by Nebuchadnezzar, evil like another fire shall break out, which shall devour the most, and be near consuming all the house of Israel, as happened to them after Gedaliah's death, and their going down to Egypt, as #Jer 40:1-Jer 44:30 Jer 46, under Johanan's revolt, which the Chaldean did revenge at last.

Ver. 5.

Thus saith the Lord God: this solemn declaration in God's name the prophet useth by express order, #Eze 3:11.

This portrayed city's typically Jerusalem, and her inhabitants.

I have placed her in a most delightful situation, chosen out the best part of the known world for her; in a neighbourhood to most rich and plenteous countries, with whom she might have conversed and spread forth my name, and which are round about her, either as servants about a mistress, or as meaner houses about the palace or manor of a lord, or as traders about an emporium, much to advantage of Jerusalem.

Ver. 6.

She; Jerusalem, the metropolis, where the temple and the solemn feasts and sacrifices were, which in likelihood was forwardest, fullest, and most expensive on other invented modes of worship; she who was most obliged to me.

Hath changed: the Hebrew includes a rebellion and contumacy; and these were cause of her changing, as rebels change the laws of a kingdom.

My judgments; the laws of holy, righteous, and sober living; the exact rules of manners. Into wickedness; improbity and injustice toward each other, and impiety and irreligion against God himself.

More than the nations; there is more honesty, truth, and righteousness among the nations than among the Jews.

My statutes; the precepts and rules of religious observances which I gave them they have less valued, been less constant to, than the nations have been to theirs, received from men, and invented by man. So #Jer 2:9-11.

They, the Jews, have refused, with scorn and abhorrence, as what their mind abominated. So vile were they grown, that they loathed the excellent law of God, and were weary of it, as the Hebrew implieth.

My statutes; as for my statutes in matters of religion, they have refused to walk in them, and have modelled religion to their own fancy, built altars, adopted new gods, and appointed new worship, more gay or easy, as their humour was.

Ver. 7.

Ye multiplied: there is some difficulty in assigning what it is they multiplied in, either numbers of people, benefits received from God, luxury, pride, tumultuousness, with increase of your riches; or in idols, superstitions, and appendant wickednesses. This last seems most agreeable with the text; the rest may not be excluded.

According to the judgments of the nations; while you have exceeded the nations in superstition and idolatry, you have fallen short of them in the moralities of their life, and done less good than they, taught by a far more imperfect law than-you, **#Ro 2:21-24.**

Ver. 8.

Therefore; it is very just what God doth, he hath cause more than enough given him to do so.

Behold; take notice, and consider me, not as now for you, but against you. You look to the instruments, to the rod, but, behold, I am, even I am, against you, against thee, O Jerusalem.

Will execute judgments; I will act in severities that shall convince you it is my hand that wields the sword. You despised my holy law, my judgments as a rule of life, but you shall now feel my judgments that you shall die under. The Chaldeans will kill you, but I condemn you. They will be cruel, but I will be just in the execution; and who can be for thee, when I will be against thee in this dreadful manner?

In the sight of the nations; as notorious as thy sins, so shall thy punishment be. The very heathen shall see my hand in it, and own my justice.

Ver. 9.

Though the old world perished by water, and the judgment was greater in its extent, and Sodom was destroyed by fire, yet neither one or other was so lingering a death. These poor Jews were long dying, and felt themselves dying. Read the Lamentations as commentary on this text, or Josephus's Wars of the Jews. Though in the siege of Samaria women ate their children, yet the city was not taken, sacked, and burnt as Jerusalem was after a long siege.

Whereunto I will not do any more the like: no doubt God keeps his word, though we should not be able to show how. And though the siege of Jerusalem under Vespasian was grievous, yet not in every thing equal with this, the Romans were not so cruel to the Jews.

Thine abominations; their sins were abominations, and God delivers them into the hands of men that did hate, loathe, and abhor the Jews, so much that they thought they could not be cruel enough against them.

Ver. 10.

And this explains what is above threatened. No history I know of that does mention any thing like this; barbarous Indians sell one another, and some report (as I take it) that children among them unnaturally murder aged parents, but they eat them not.

In the midst of thee; it may intimate their doing this publicly.

The whole remnant will I scatter: this was verified when they were fetched away who were left at the departure of the besiegers, and when the very small remnant with Johanan fled into Egypt.

Ver. 11.

As I live; a form of an oath becoming none but the living God, used often in Scripture and in this prophet.

Defiled; violated and profaned.

My sanctuary; my temple.

With all thy detestable things; not that all they did abominably was done in the temple; but either because they never heeded how they were polluted, but with legal pollutions on them came to the temple; or rather, brought in their idols, all their detestable

counterfeit gods, as **#Jer 7:30**, and, in **#2Ki 16:10 23:12,13**, their own altars, as Ahaz and Manasseh. All their idolatry and wickednesses, expressed by two words of like emphasis.

Diminish; lessen, break to pieces, cut up by the roots such stinking weeds.

Neither shall mine eye spare; there shall not be the least sign of pity in my eye, though I see all their misery.

Neither will I have pity; nor yet will I retain any affection of kindness for them; my heart, as my eye, shall be far from all pity and commiseration towards them.

Ver. 12.

From this to the end of the chapter we have a particular and more express declaration how God would execute these severe judgments upon this people.

With pestilence; no doubt, though it were not mentioned or threatened, as **#Jer 34:17**, we might conclude it could not but be in such a besieged city, where blood, putrifying carcasses, &c. annoy.

With famine; signified by fire, for it parcheth and withereth men.

Shall fall by the sword round about thee; as they did in their assailing the besiegers round about the walls, and as they did fall under the assault, when the enemy attempted to take the city, &c. See further **#Eze 5:12**. of this chapter.

I will draw out a sword after them; when the Babylonians' sword hath cut off all about Jerusalem, I will draw out my sword, and pursue the rest which Nebuchadnezzar could not reach.

Ver. 13.

Thus; in this terrible and relentless manner already declared.

Mine anger; my provoked justice, not passion, shall be executed to the full of that I intend and have spoken.

My fury; after the manner of man is this spoken, and implies the great and hot displeasure of the Lord.

To rest; my bowels were troubled how to spare, and yet to punish, but now I will rest from such strugglings between my mercy and my justice; this shall be glorified, and I will be at ease.

I will be comforted; I did what in reason they could expect, and more than I was bound to, for their preservation; but nothing would prevail. O Israel, thou art destroyed, but it is my satisfaction thou hast destroyed thyself, and canst not charge it on me.

They shall know; these ruined ones by sad experience shall know.

In my zeal; in that indignation against your sins which the love of my own glory stirred up within me. In my provoked jealousy I spake, and will act against a persisting, perfidious, and adulterous wife, and it shall be known when I have finished my work.

Ver. 14.

Judgments should empty the land of men that might till and manure it, and so your fruitful land shall be turned and continued a waste and desolate land.

A reproach, #Jer 24:9 29:18,22; a reproach or curse; men should taunt at them, and, in wishing the worst they can, wish their enemies like the Jews. So it was **#La 2:15,16.**

Ver. 15.

A reproach: see **#Eze 5:14.**

A taunt; a very proverb among men.

An instruction; sinners like thee shall learn by thy miseries what they may expect from me, and they shall acknowledge Divine justice in all.

When I shall execute judgments, in highest degrees of severity.

I the Lord; I, who can do it, because almighty; who may do it, because provoked; who will do it, because they repented not; I have spoken, and will do it, as **#Jer 25:9.**

Ver. 16.

I shall send; it is a messenger that goes not till God sends, and ever goes when he sendeth; he sends cleanness of teeth.

The evil arrows; either because thunder, tempests, locusts, blastings, &c., which cause famine, are sent by him, and fly like arrows; or because, like arrows shot forth, they pierce deep and kill.

Shall be for their destruction; is mortal and destructive in its nature.

To destroy you; that it may be sure to destroy and attain that effect, I design it for that very end. To make sure work against such,

I will increase the famine, either by sweeping away the little supplies expected, or continuing it longer than ordinary. Or, I will summon in penury as an army against you.

Break your staff of bread; withdraw the strengthening property of your' bread. See **#Eze 4:16**.

Ver. 17.

Evil beasts; Heb. *evil beast*: either the king of Babylon, which, like a ravenous and insatiable beast, tore and devoured all. Or, literally, lions, bears, &c., which are one of his four sore judgments, **#Eze 14:21**.

Bereave thee, of your children, friends, and your own life; when you flee to mountains and caves, for fear of the Chaldees, where you seek your safety you shall find your death, and be torn to pieces. Thy land shall be the common road and highway for pestilence and blood, as the Hebrew denotes, and they shall lodge in thy cities, in Jerusalem, as if they were the appointed receptacles for these guests. Here are the four sore plagues which God wastes nations with, all sent out against the Jews, and their commission signed from heaven with a witness, Ourselves. I have spoken it, saith the Lord.

EZEKIEL CHAPTER 6

The judgement of Israel for their idolatry, **#Eze 6:1-7**. A remnant shall be saved, **#Eze 6:8-10**. The prophet is directed to lament their abominations and calamities, **#Eze 6:11-14**.

Ver. 1.

The word of the Lord, this revelation or prophecy, came in the sixth year of Jeconiah's captivity, on the twenty-first day (being the sabbath day) of the fifth month, a twelvemonth and fortnight after the first vision, **#Eze 1:2**, and probably it came so soon as three hundred and ninety days were ended.

Ver. 2.

Son of man; see **#Eze 2:1**; put thyself towards the mountains, in a posture of one who is going to speak, look toward them; hereby (as Isaiah did, **#Isa 12**) upbraiding the deafness of the Jews, whom he now left to speak to mountains. Or rather, to the inhabitants of the mountains, who were secure in their fastnesses; and great idolaters, who chose the high hills, &c. for places of idolatrous worship. Israel; the common name to all that now remained since the ten tribes were captivated by Shalmaneser.

Prophecy against them; declare my judgments against them.

Ver. 3.

Ye mountains; ye that dwell in the mountains, ye secure, fearless, and rude mountaineers, hear and consider what God speaks against you, for thus saith the Lord God to you, on mountains and hills of Israel ye dwell and commit idolatry.

To the rivers; to those who either by rivers' sides worshipped idols, or who accounted rivers among their gods.

To the valleys; to those that worshipped their idols in low and shadowy valleys. In all these places the Jews had either their several gods, or performed a several kind of worship, or, contrary to command, worshipped their God and set up altars to him there.

A sword upon you; that shall slay you inhabitants, waste your mountains and valleys, destroy your altars, and abolish your worship.

I, by the enemy, will destroy your high places; places of your idolatrous or superstitious worship; by the sword of those that serve idols your idols shall be destroyed, and you with them, unless ye repent.

Ver. 4.

Your altars; God's altar was only at Jerusalem, these were their altars.

Desolate; no priest to attend, no sacrifice offered, nor a votary come to them.

Images; statues, and perhaps the particular images made to the sun, as the Hebrew word including heat may signify. Or the open places on the tops of your houses, where you worshipped the sun, **#2Ki 23:5**; and **#Isa 27:9**, mentions this piece of idolatry.

Broken; either torn down from their places to be carried captives, which was a part of heathen conquerors' insolence, or torn in pieces in contempt, and to be destroyed.

I will cast down; my hand shall guide the pursuing enemy, who shall slay your men before the altars of those idols they worshipped formerly, and to whom, as senseless as the idols, they flee for refuge, as perhaps Sennacherib did, **#Isa 37:38**.

Ver. 5.

Lay before their idols; expose to open shame, while the carcasses of idolaters recall to mind their shameful folly and sin.

Carcasses; either of such as are newly slain, or such as the Chaldeans did dig out of their graves, in spite, contempt, or covetousness, hoping to find some costly ornaments buried with them. So God fulfills that of **#Le 26:30**.

I will scatter your bones, as unworthy to be laid up in earth, who had so highly provoked the God of heaven; they are made dung who served dunghill gods. You shall thus be a defilement to your supposed sacred altars and worship, and an abhorrence to beholders.

Ver. 6.

Mountains and hills with their altars were doomed, now the cities that were of less note than Jerusalem seem particularly to be threatened, because they were idolatrous; according to the number of cities were there gods, **#Jer 11:13**. High places and altars set up to the honour of those idols shall be laid waste, and the idols of those lesser cities shall be utterly destroyed. The images or statues that were usually fastened on some pedestal, somewhat high, shall be cut down; and all your costly works for idols, and your pompous preparation for them, shall, with your cities, be abolished for ever, as your sins and abominations deserve.

Ver. 7.

When the slain shall fall thus in your sight, you shall know two things you would not regard before.

1. That idols are vanity and snares.

2. That I am the Lord, who do avenge the quarrel of my covenant. Or, may it not be turned, And the profane shall fall, i.e. the idols, and altars; and other implements of idol-worship, made holy by unholy men, shall be profaned and east down, defiled and trod under foot in the sight of the Jews, as God threatens; then they shall know God is the only Lord and God. I conjecture at this by Ezekiel's being among the Chaldeans some years, who had gotten somewhat of their tongue; and the word here used, which is rendered slain, and I render profane, doth in the Chaldee signify profane, and is so rendered, #Eze 21:25. If so rendered here, it will better suit with the foregoing verse, and more fitly sum up that discourse and close it. See #Eze 6:10,12.

Ver. 8.

It is the Lord that preserves a remnant, the enemies' rage would destroy all; and it is an act of deliberate and voluntary resolution, not by chance, but by choice.

A remnant; some few in comparison with the great multitudes that are cut off. Though he promiseth a handful shall remain, yet it shall be in that condition that they are little more than escaped, a poor and small remnant left, as #Zep 3:12.

Ye shall be scattered; either by your own choice, shifting from country to country; or else, dissipated by the order of the proud oppressing conqueror, who will scatter families, lest they should be a little comfort to one another, and great jealousy to him; he will scatter to prevent conspiracies.

Ver. 9.

They that escape; some of them, not every one of them, for several of the escaped did not bethink themselves, as appears, #Jer 47\$ 48\$ 49\$.

Shall remember me; my precepts which they violated, my mercies which they abused, my threats which they despised, my promises which they refused, my prophets whom they persecuted,

my judgments which have executed; and shall consider and return, and seek me in their affliction.

Among the nations: in their own land they forgot and sinned, in a strange land they shall remember and weep; so the remnant is bettered by afflictions. At liberty they were captives to sin and idols; when in captivity they shall shake off that bondage, and become my servants.

Because I am broken, &c. Here we meet very different reading. The Chaldee paraphrase and Syriac version read it actively, so does the Latin Vulgate, because, or when, I have broken, &c.; and if this vary from the grammatical construction, yet it carrieth very good sense, and agreeable to the foregoing words. Their whorish hearts would still have forgotten God, if he had not broken their hearts with judgments; but they remembered when broken, and this breaking was the occasion or cause of their remembering God. Others read this passively, as our version, and as the Hebrew form most usually beareth, I am broken. It is an allusion to a misused husband whom a treacherous wife hath broken; either,

1. His peace and content.
2. His love and tenderness.
3. His patience and forbearance.
4. His purposes.
5. His offers and promises. So that, as overcome with grief and anger, he doth, contrary to his natural disposition, lay aside his courting her love, and in his jealousy takes revenge, and then she bethinks herself. So here.

Their whorish heart; their heart of whoredom, i.e. idolatrous heart, which was full of that sin, addicted to it, delighted in it, and wedded to it.

Hath departed from me: idolatrous hearts do actually depart from God, as an adulterous wife actually departs from her husband.

With their eyes: as it vexeth a husband to see his wife fixing her eyes with delight on the adulterer, and turning them with scorn from him, as this breaks the husband's patience; so in this case,

Israel's eyes were to idols, and delighted in them, expected help from them, were ready to serve them; all which broke their Husband's, i.e. God's, patience, and provoked his severe revenges.

Loathe themselves; with a mixture of grief towards God offended, of indignation against themselves offending, of abhorrence of the offence, and shame before all for it, shall they show their repentance.

For the evils; wickednesses, or, as #Ps 32:5,

iniquities of sin; the deepest and darkest part of sin, the complicated evils that were in each act.

In all their abominations: it is a hypocrite's repentance which is but for some; this of the reserved remnant shall be sound, it is for all abominations, for all kinds of their abominations.

Ver. 10.

They shall know; see, acknowledge, and believe it too.

The Lord; the only one whom they should worship or depend on, who can claim their hearts, their fear, love, and trust, as rightfully due; just in my ways, true both to threats and promises.

In vain; either,

1. Without cause; the sufferers gave him just cause to pronounce all that evil. Or,

2. Without effect, and to no purpose; I told them that the evils I would bring should make them know that I am the Lord, and these sufferers at last find this effect wrought in them. Their sins were the cause, and their instruction is the effects of their sufferings.

Ver. 11.

Here are two actions commanded, and both signify a mixture of affection in the person, as wonder and amazement, indignation and displeasure, grief and sorrow, pity and commiseration, all which are required in the prophet, to show both the evil of sin he did see, and the evil of sufferings which he did foresee, on Israel.

Say, Alas; tell them what thou meanest by such unusual gestures, speak with grief; Alas!

Evil abominations; sins in full growth, ripe to the harvest, make him cry out.

By the sword, &c.; grievous miseries coming on his people and on his kindred. The house of Israel must fall, be ruined, laid desolate, and carried captive.

Ver. 12.

Far off; either by his early and voluntary flight from his own country; or, he that is carried away captive, and sent by the enemy into a far country.

Pestilence; the arrow I will shoot after them.

He that is near; who stays in his own country, or dwells near to Jerusalem, or would retire to it when the Babylonians approach, but is taken before he can get thither.

He that remaineth; that surviveth those slain, but is shut up and besieged where he sought safety.

I will accomplish my fury; I will satisfy my just displeasure, and give them full measures of punishment; I will fulfil my threats.

Ver. 13.

Then shall ye know: see **#Eze 6:3-7,10**.

Upon every high hill, &c.; each of which was accounted a fit place for such superstitious rites, and in all which some or other of you did commit idolatry, and, shame to speak it, burnt sweets, rich spices, which God had given them, to dunghill gods, stinking idols, which the devil had commended to them, **#De 32:17**.

Ver. 14.

Stretch out my hand: this noteth the greatness of the blow, God striketh hard when he stretcheth out his hand, and therefore you find a mighty hand joined with outstretched arm.

Desolate; a desolation, (a Hebraism,) for most desolate.

Yea, more desolate; and a desolation greater or above the desolation of that most horrid wilderness of Moab, which is here called

Diblah, mentioned in a dual form, **#Nu 33:46 Jer 48:22**, as some think; and described by Moses, **#De 8:15**. It was that wherein the

fiery serpents so much annoyed Israel. Or, I will lay their habitations waste and desolate, from Jerusalem unto Diblath, the borders of Moab, and the land all along shall be as desolate as that very wilderness. So the Lord will turn a most fruitful land into barrenness for the sins of the people.

They shall have; some instructed and bettered shall own me and fear me, the rest convinced and astonished shall confess that God hath done this great thing against them.

EZEKIEL CHAPTER 7

The final desolation of Israel, #Eze 7:1-15. The mournful repentance of them that escape, #Eze 7:16-19. The enemies are permitted to defile the sanctuary, because of the abominations practised in it, #Eze 7:20-22. Under the type of a chain is showed the miserable captivity of all orders of men, #Eze 7:23-27.

Ver. 1.

This introduceth a continuation and confirmation, with some illustration of what judgments were denounced in the former chapter.

Ver. 2.

Unto the land; the inhabitants who had sinned, and also to the land wherein they sinned.

An end, end of God's patience, of the peace and welfare of the people, and of the plenty, beauty, and desirableness of the land itself, is come, or is near at hand.

The end; that dreadful end I threatened against you, and which you will find in the execution of the menaces pronounced against you by the former and latter prophets.

Upon the four corners; it is an overflowing misery, that spreads over all the land.

Ver. 3.

There shall be no more delays, mine anger is upon thee. It is I who send the Chaldeans, the pestilence, famine, &c.; these are commissioned by me.

Will judge, punish,

thee according to thy way, as thou deservest.

Recompense, Heb. *give*, unto thee as the wages of thy iniquities, or lay all the guilt and all the punishment of all thy sins upon thee.

Ver. 4.

Mine eye: see **#Eze 5:11**.

Thine abominations, not only the punishment and smart, but the vileness, loathsomeness, and hatefulness of thy sins, shall be,

in the midst of thee; ever before thee, and openly known to others also, or shall reach thy very heart. See **#Eze 6:10,13**.

Ver. 5.

An evil and sore affliction, one misery enough to ruin the whole, so that there will be no need of another. Or, as the Chaldee paraphrase, one evil after another; and this bespeaks the extreme sadness of their condition who suffer under this evil. Open your eyes, you will see it is at the doors and breaking in upon you.

Ver. 6.

Thus frequently is it repeated to show the certainty of the thing, the heaviness of the judgment, the great apprehensions they should have of it, and yet the great security they are under. God's vengeance seems to slumber, and sinners dream it will never awake, but here the prophet assureth the sinners of Jerusalem, and its people, that God hath awakened his vengeance, which now watcheth to take the first opportunity, or rather to hasten it.

Ver. 7.

The morning; the word is variously rendered, and accordingly variously applied. It is, say some, of a Chaldee original, and signifies to cry out, to encompass, and to rise betimes in the morning, very fitly applicable here. With the morning star, which ushers in the light, thine enemies and thy sorrows are risen, have compassed thee about, and the cry of their shoutings, and the cry of thy distressed people, is raised; a long day of sorrows threatens thee, is upon thee, upon every one that dwelleth in the land. The day of trouble is near; as the day near to the morning, so near are thy troubles, thy great perplexed, and tumultuous troubles, as the word implies, like that **#Isa 22:5 Zep 1:14-17**.

The sounding again; either it means the echo, which mountains make, and is an empty sound, makes great noise, and only startles

children; the noise and report of your calamities are real, yea dreadful. Or else thus; on the mountains were your vineyards, and in vintage time your grape gatherers were wont to shout for joy, and fill the neighbourhood with their joys, but no such soundings shall you hear now. Or it may allude to the music with which their idol worship was celebrated in mountains, high places, in valleys, & C, whence the sound was heard and echoed from hill to hill. Those soundings from the mountains shall cease, it is a long day of vengeance for those sins.

Ver. 8.

Shortly; or from a near distance, as well as in a short time, that the flood of my wrath may bear all down before it.

Pour out my fury; my wrath shall not be poured out as water from a cloud at mighty distance, but like the breaking out of the sea on the neighbouring villages, which swallows up houses, cattle, and men without remedy. See **#Eze 5:13**, and **#Eze 7:3**.

Ver. 9.

See **#Eze 5:11**.

According to thy ways, worse than the ways of heathens, and thy punishments shall be worse.

That are in the midst of thee; still thou retainest the old, and addest new abominations; these to this day are in thee, not hidden, but openly.

I am the Lord that smiteth; you look only to the hand and sword of the Chaldeans, but I will not cease till you feel and acknowledge my hand smiting, that you may accept punishment, repent, and return to me.

Ver. 10.

If you will open your eyes, you may see the lowering day of vengeance: see **#Eze 7:7**.

The rod hath blossomed: this and what follows may refer either,

1. To Nebuchadnezzar and his Chaldeans, the rod of God's anger; they flourish, are strong and heavy, like to last too long in their strength to break Israel. Pride hath budded; as they flourish in strength, they exceed in pride and arrogance, which buddeth forth

in the haughty designs they lay of raising themselves on the ruins of all countries.

Ver. 11.

Violence; with fierceness, which is their natural temper, a bitter and hasty nation, #Hab 1:6; with eagerness and impetuous vigour executing, and with injustice and violence oppressing all.

Is risen up; is grown up to be, though a rod to punish bad men, yet to be worse than those it punisheth; in brief, you may expect the very worst from the power, pride, and violence of those I am now letting in upon you. Or,

2. It may refer to Israel; thus your tribe (or rod, the same word) blossometh, but it is in sin, and that in pride and violence, so grown that it is a most wicked rod of injustice and oppression to your neighbours, brethren, servants, &c., as Jeremiah, Moses, and other prophets as well as Ezekiel complained; and now, your sins thus ripe, your sorrows must be very near, as it is not many months between the budding of the tree, and the ripening and gathering of the fruit.

None of them: this also is fairly applicable to both Chaldeans and Jews; the Jews should be utterly wasted first for their sins, which God will punish by this violent, proud, mighty enemy, and afterwards he will destroy root and branch of that mighty oppressor; and so sad shall the sufferings of both be, that the living shall not bewail their dead friends, because they shall judge the dead in better case than the living. And though the words may have this double aspect, yet I take them to refer principally and first to the Jews, and their near approaching sorrows.

Ver. 12.

The time is come: see #Eze 7:2,3,6,7. Though the buyer honestly possess what his money purchased, yet let him not hug himself in the thought of his riches.

Nor the seller mourn: men usually part with their estates grieving that they must transmit their right to others, but let sellers now think how little a while they could have kept them, and how little time they shall keep them who have bought them. Wrath; such wrath from God, an offended Judge, and from insolent enemies, that buyer and seller shall find their state much alike.

Ver. 13.

He that now selleth is of that age that can scarce promise himself to live till the seventy years' captivity expire.

Shall not return; either out of captivity, or at the year of jubilee; he shall never with grief behold another in possession of that he was forced to sell. Nor doth this contradict Jeremiah, who promiseth a return, for he foretelleth the return to children and posterity, Ezekiel denies the present generation shall return; Jeremiah speaks of a return to the land of Canaan, Ezekiel denieth a return to ancient particular rights, estates, and possessions.

Although they were yet alive; for if any should survive the captivity, yet the conqueror wasting and destroying all would confound all distinct titles and ancient boundaries.

The evils foreseen and threatened are designed against all the multitude of Israel, whose sin and impenitence have involved them in these judgments and miseries, as I am assured by vision, which cannot fail of accomplishment, which shall not return vain and not performed. Nor shall any one man of them all be able to fortify himself and secure his state against these threats by his obstinacy and sin, or by any sinful contrivances.

Ver. 14.

The house of Israel have published their resolution for war, and summoned in all fit for arms, if the words be read as here. Or if in the imperative mood, Blow ye, &c., they are a smart irony against the preparations the Jews can possibly make for repelling the enemy, and defending their city.

To make all ready; persons fit for the war and all warlike provisions, a thing necessary in case of invasions, but in their case a vain attempt. There is not a man going to the war, (as the Hebrew,) all are backward in this danger.

My wrath; that displeasure which takes away their prudence and courage, that these men of might sleep, and none finds his hands or weapons, **#Isa 29:14.**

Ver. 15.

Without; in the countries.

Within; in the besieged city.

With the sword of the Chaldean soldier. Shall devour him; shall eat him up; you, O Jews! shall be food for unsatiable pestilence and famine. Heavy tidings to sinful Jerusalem!

Ver. 16.

As we read the words they are a prediction, some shall escape, and a promise of some mercy in the escape. But if we read them as we may, And

flee ye that are escaped of them, in the imperative, they are a command to, or direction for, such as would escape, like that **#Jer 21:9**.

On the mountains; wandering out of their proper place, and uneasy, like doves that are frightened out of their nests, and fly among the wilder sort of doves, which give them trouble and danger, such will be the state of escaped ones among savage idolaters.

Mourning; bemoaning themselves, and making a mournful noise, **#Na 2:7**.

For his iniquity; either for the punishment of their iniquity, so the worst of those that escape; or for their iniquity, cause of their punishment, so the best among them; or for both together: the mourning, though on different motives, yet should be universal, every one weeping.

Ver. 17.

All hands with which they should hold the instruments of fortification, the weapons of war, the tools of working, and that should carry away their goods, that they shall not be able to work at the ramparts, nor fight in the battle, nor earn-their bread, or carry away their substance on which they might subsist. All knees, which bowed to idols, shall now fall under the punishments of idolatry, shall be neither strong to stand in battle, or to flee from the drawn sword: and this weakness was on all, as it is twice repeated.

Ver. 18.

It is a very general usage in the Eastern parts in deepest sorrows and distresses to put sackcloth on, and to gird it close to their bodies.

Horror; either dreadful apprehensions of growing evils, or continued shakings from impressions of what formerly they felt, according to **#Le 26:16,36**.

Cover them; be on every side, no side safety, or quiet, and confidence. *Shame* of disappointment, which breeds consternation; and shame of conscious guilt and unbecoming deportment, which fills the countenance as much with blushing as it fills the conscience with guilt and sin.

Baldness; either by pulling off the hair amidst their sorrows, or cutting off their hair in token of greatest mourning, **#Isa 15:2 Jer 7:29 48:37 Am 8:10**.

Ver. 19.

They shall cast their silver; either,

1. The Jews themselves, that they be the lighter to flee, and might stop the pursuer, whom they hope silver may stop a while, and give them some space to get away; or, might occasion quarrels among soldiers of fortune, which might set them one against another till the distressed Jews could get away from them all. Or,

2. The Chaldeans, who in this day of their own rage and God's wrath against the Jews did (as the Medes and Persians shall, **#Isa 13:17**) not regard silver or gold, **#Pr 11:4**. Or, 3. Because Nebuchadnezzar might possibly reserve it all to himself, having those vast thoughts of enlarging his empire by arms; which could not be done without great treasures.

Removed; carried away into Babylon, to the royal treasury; or laid aside as despised, when offered a ransom of their life; or hid by the Jews in polluted places, which perhaps the Jew might think would be securest from searching, forasmuch as the Chaldean knew their law forbade them to touch any unclean tiring.

Silver and gold shall not be able to deliver them: this is the sum of it, these treasures shall stand them in no stead. If the self-flattering Jews should think much silver and gold might ransom their life when the city is taken, the prophet removes this confidence, and tells them they should not have enough to buy bread to fill their own bellies.

It is the stumbling-block of their iniquity; this silver and gold they valued too much, coveted immeasurably, abused to pride, luxury, idolatry, and oppression; this that they stumbled at and fell into sin, this now they stumble at and fall into deepest misery and danger.

Ver. 20.

The beauty of his ornament; their riches, the ornament of a nation, their silver, gold, &c. Or rather the temple and ark, and all that pertained to it, which was the beauty and glory of that nation, and they accounted it so.

He set it in majesty; God commanded it should be stately, beautiful, and rich; very magnificent, said Solomon, great, #2Ch 2:5, and God gave the riches with which it was built, #1Ch 29:11-16.

They made the images; either set up their idols which God so much abhorred in his temple, and provoked him with spiritual adulteries to his face, as if a wife should commit adultery before the eye of her husband; or, made their idols, those abominable images, those detestable things, of the silver and gold which I adorned them with.

I have set it far from them; I have parted between them; sent them from the temple, and their gold and silver from them.

Ver. 21.

I will give it, my temple,

into the hands, power and possession,

of the strangers, foreigners, who by direction of my law were excluded coming to it, they now shall enter into it, and take the riches of it as lawful prey.

To the wicked: this description of these men, strangers by their distance of place, and the worst of men on earth, by their proud, cruel, and fierce disposition.

Pollute it; enter, spoil, tear down, and use the temple as a vile place, and make no difference between this and other places. This I think the proper sense; some say the text speaks of the rich idols which the idolaters accounted most holy, and on which they laid

out their treasure, and which now the Chaldeans should plunder and pollute.

Ver. 22.

My face will I turn; either from the Jews, who cry under such violence and profaneness; or, from the Chaldeans who act it, neither relieving the one nor restraining the other.

My secret place; either,

1. My enclosed land of Judea. Or,

2. My city Jerusalem. Or,

3. The temple. And,

4. The holy of holies: all which the Babylonian conquerors trampled under their conquering feet. The robbers; the soldiers, who in truth robbed the temple and here have their true style given them, are robbers that used the temple and its consecrated gifts without any reverence or respect. They should break all open, and rush into the places which Jews, Levites, and priests might not enter.

Ver. 23.

A chain; either to signify that like criminals they should be brought in chains before God their Judge; or, as guilty and condemned, should be led away in chains; or else, as captives in chains, carried away in triumph, because murders and oppressions abounded in them, or because the

crimes which deserved death abounded among them.

Ver. 24.

The worst; the most violent, proud, and bloody men; such the Chaldeans showed themselves.

Possess; not only dwell in their houses, but by right of conquest account them their own, and descending to theirs after them.

The pomp; the excellency, magnificence, and glory, whatever they boasted of; either literally, the pride, or figuratively, the temple that the Jews gloried in.

Of the strong; of the Jews, who thought Jerusalem too well fortified by art and nature, and the Divine presence, it being the city of God, ever to be overthrown.

Their holy places; all that pertains to their religion, and exercise of it, persons, places, things, which now by their abuse of them are theirs, not mine, shall be polluted.

Ver. 25.

Destruction; such as an angry, provoked power makes when it cuts off all root and branch.

They shall seek peace; either by inquiring of prophets; or rather, suing to Nebuchadnezzar, whom, after so many affronts, they will attempt to pacify.

There shall be none; no such thing can be had: they should seek it elsewhere, and appease their God, who could give them peace; as for the Chaldean, he will not, because God doth not.

Ver. 26.

Mischief upon mischief; loss upon loss, one sorrow on the neck of another.

Rumour upon rumour; dreadful news one post after another of the enemies' threats, preparations, marches, successes, and cruelties, wounding the heart of the stoutest. In this multiplied perplexity they will inquire, it is likely, of their false prophets, hating the true, whom if they consult, they will not like their answer. Or rather, there shall be no prophet, as **#Ps 74:9**; no revelation from heaven for them.

But the law shall perish; Heb.

and, rather than

but. When they consult the priest, their ordinary director by the law, alas! if any remain, they are ignorant of the law, nor have they sacrifices to bring to them to offer unto God. Religious men can afford them no comfort, nor shall their senators know what to advise.

Ver. 27.

The king, Zedekiah, shall mourn, droop and despair, and every magistrate shall despond. The hands of the people: see **#Eze 7:17**.

Shall be troubled; hang down, and melt away. I will no more forbear what they have deserved, I will repay, and they shall know my vengeance.

EZEKIEL CHAPTER 8

Ezekiel is brought in a vision of God to Jerusalem, **#Eze 8:1-4**, and showed the image of jealousy set up in the temple, **#Eze 8:5,6**, the worship of the ancients in their chambers of imagery, **#Eze 8:7-12**, the mourners for Tammuz, **#Eze 8:13,14**, and the worshippers of the sun, **#Eze 8:15,16**. God's wrath for their idolatry, **#Eze 8:17,18**.

Ver. 1.

In the sixth year of Jeconiah's captivity. In the sixth month; they had been almost seven years in captivity, it was Elul, or our August.

In the fifth day of the month; the sabbath day, as **#Eze 1:2**.

As I sat in my house; abode in my house, probably he lay on his side, the three hundred and ninety days not yet expired.

The elders of Judah, the chief of those that were now in captivity, sat before me; they were come either to spend the sabbath in religious exercises, such as the present state of affairs permitted, to hear somewhat from the prophet's mouth, expounding the law or declaring their duty, or to inquire what would become of their brethren in Jerusalem, whether they should be subdued and captivated, or whether there were any good news for them from heaven, and how they should behave themselves in these sad times.

The hand of the Lord; the Spirit of prophecy exerted itself with a mighty Divine power, which enlightened me at that very time, and in that very place: see **#Eze 1:8**.

Ver. 2.

A likeness of a man; that man whom he had seen upon the throne, i.e. of Christ.

The appearance of fire: see **#Eze 1:26-28**. This fire denotes the wrath of God against Jerusalem, and it is observed it was fire downward, wrath already coming down upon the Jews.

The appearance of brightness, to signify the majesty and glory of Christ. See more **#Eze 1:27**.

Ver. 3.

He put forth a hand; Christ. This was acted visionally, not corporally or actually, and so all that is here spoken of to the end of the 16th verse.

The spirit; which indeed is the hand which took him by the head, gently, but with mighty strength.

Lifted me up; very probably in the sight of the elders who were with him.

Between the earth and the heaven; he seemed to fly as a swift bird through the air.

Brought me in the visions of God to Jerusalem; carried me to see Jerusalem, where in visions strange and glorious I beheld what was done there. This was no delusion, but a revelation from heaven; though all was done in an ecstasy, yet he was fully assured of every particular he saw done in the temple, whither he was carried in his spirit, not body, by the hand or Spirit of Christ.

To the door of the inner gate; to the door of the gate of the inner court, or court of the priests, **#2Ch 4:9**. The temple courts had four gates towards the four quarters of the world, and this was the north gate, which opened into the great court, where Ahaz had set up his Damascene altar, **#2Ki 16:11**, and where the idols were set up too.

The image, Baal, which Manasseh had set up, **#2Ki 21:7**, and Josiah had destroyed, and succeeding kings had again set up.

Of jealousy; because it was so notorious an affront to God, who had married Israel to himself, that above all other it provoked him to anger against this people.

Ver. 4.

The glory of God: see **#Eze 1:28 3:23**.

Was there; whither he carried me, and there it showed me what I saw.

According to the vision that I saw; like that; which gave further confirmation to the prophet, and encouraged him in his work and call.

Ver. 5.

Then; when he had in vision brought me hither.

Lift up thine eyes; observe diligently and exactly every thing which thou mayst see northward first.

The gate of the altar; so called, because Ahaz had removed it from the middle of the court, where by God's command it was placed by Solomon; but now Ahaz setting it near this north gate, it gave name to the gate or possibly because of an altar erected there to some idol by Manasseh.

Image of jealousy: see #Eze 8:3, &c.

In the entry; in the very midst of the court, in the very passage to the temple, to affront the worship of God.

Ver. 6.

Seest thou? dost thou observe?

What they do; the inhabitants, the generality of the Jews.

The great abominations; the notorious idolatries.

Here; in this court, in view of my temple, and where all that come, as most did, this way to worship me see it, so shameless is it!

That I should go; not that they designed this, but eventually it was so, and in all reason could be no otherwise expected.

From my sanctuary; that I chose, but am not confined to. That I shall leave not by local distance, but by rejecting and casting it off, and laying it desolate.

Ver. 7.

The door; the second door, for there were two in the north side.

The court; #Eze 8:3. Some say it was the court into which the Levites only, not the people, might enter, and round about which were the chambers of the priests.

When I looked; probably being at the door of the court, he might espy such a hole in the opposite wall that was toward the temple, whereon were built the treasury chamber, and chambers for tithes, and for other necessities about the temple worship, and for the priests' lodgings, in which these abominations were acted.

A hole in the wall, or little blind window, through which he might see somewhat, though not much, of what was done within.

Ver. 8.

The hole he saw in the wall was not quite through, it was not great enough for him to go through, therefore he is commanded to dig one large enough to come at the door mentioned in this verse.

A door; some very private door by which the idolatrous priests entered into the chamber of their imagery, to perform idolatrous worship to their images; the door of the treasury.

Ver. 9.

Go in: this was to secure him; he need fear neither the violence which idolaters usually show against those that discover them, nor yet any legal impurity by coming so near these abominable things.

Behold; look diligently, that thou mayst particularly reprove these, and denounce my just judgments against them.

The wicked abominations; the most abominable wickednesses; these are loathsome in their nature, and multiplied in number before me.

Do here, Heb. *are doing here:* before the evil day appeared so near, they did, and under the approach of judgments they are still doing at this day, in this very place, under the walls of my temple.

Ver. 10.

So I went in, according to the vision.

Of creeping things; of such creatures as the Egyptians, or any others with whom the Jews had acquaintance, did worship.

Abominable beasts; the beasts are here called abominable, because idolaters had abused them to unlawful uses, making idols of them.

The idols of the house of Israel; the Jews had multiplied to themselves idols of their own, besides those borrowed from their neighbours. Or they are called

the idols of the house of Israel, because they had adopted them, and because Israel's idolatry was so much more brutish and provoking than that of the other nations, who had not the law of God given to them as to the Jews.

Portrayed upon the wall: possibly they did thus picture their idols on the wall, vainly thinking this was not a breach of the law, which forbade graven images, and molten images; but every likeness of any thing made for to worship is forbidden, and such pictures are to be destroyed, #Nu 33:52. Possibly they had the same set of idols, by different givers, and by different painters, drawn on the walls of the chamber or house of idols.

Ver. 11.

There stood, offering incense before the idols.

Seventy men; either the sanhedrim, or council of seventy, who should have preserved religion pure and untainted, to which their office bound them; or else seventy of the more aged heads of the tribes or families, who should have been examples by their pure and constant affection to true religion; but these are ringleaders in this idolatry.

Ancients, by age or office, or both.

In the midst of them; either accompanying them in their idolatry, or rather as chief of the council or sanhedrim; in the chair, the seat of the chief, prefect, or principal next to the high priest.

Shaphan, mentioned #2Ki 22:9, as most likely; a person that seems forward in reforming under Josiah, and his son as forward now in corrupting the worship of God.

Every man; all were actors in this idolatry, and either priests to these idols, or very bigots in the service.

A thick cloud; or abundance of a cloud, or rich (as the word among rabbinical senses) cloud; or, since the word whence this comes signifies to pray or supplicate, a cloud of incense offered

with the prayers of these deluded idolaters, who were used to put both together.

Incense; whether simple and uncompounded, or compound, it was always of sweets, and very costly too; indeed idolatry, as adultery, will be lavish.

Ver. 12.

Hast thou seen? observed and thoroughly considered.

The ancients: see #Eze 8:11.

Do in the dark; whether ashamed to act openly what was most absurd, or whether out of blindness doting in secret on what heathens secretly derided, though for interest they acted it openly; owning that religion which awed the people among them, and deriding it at home. But idolatrous Jews blush in public, and retire into corners to be idolaters, as thou seest in this chamber.

Every man; every one of those ancients, for still God had his remnant that kept close to God.

In the chambers; secret closet, or bed-chamber.

They say; the most shameless would give a reason for their unreasonable practices.

The Lord, Jehovah, the everlasting and almighty God,

seeth us not: either they deny his providence, and act what they durst not if they thought the Lord knew and noted it, as if they accounted Jehovah no better than idols, that have eyes but see not; or else they deny God's care of them and their affairs, traduce him, as if he minded them not, and therefore they must choose some or other god for patron who would better help them than he had done.

The Lord hath forsaken the earth: this seems to explain the meaning of that,

he seeth us not; and so with atheism more than ordinary they would cast the blame of choosing other gods on God himself.

Ver. 13.

Thou shalt see, represented in this vision,

greater abominations; either because added to all the rest, or because some circumstances in these make them more abominable than what before was represented. Or it may be taken for very great, as when the word is applied to cities, #De 1:28 6 10 9:1; to stones, #Jos 10:11,27 1Ki 7:10; David's wars, #1Ch 22:8; kingdoms, #Jer 28:8; and to the marvellous works of God, #Job 5:9 9:10 Ps 136:4; and generally our version keeps to the positive degree, though here they render it by the comparative, and in the 6th verse of this chapter the very selfsame expression is rendered great (not greater) abominations. We need not then perplex our reader with a long discourse, to show wherein these latter sins are greater than the former mentioned; they are all very great.

They do; now they are doing these things; instead of worshipping the true God on the sabbath, as he required all his people, the leaders of the people are on the sabbath of the Lord offering incense to their detestable idols.

Ver. 14.

He brought me, not by real and corporal change of place, but in vision and by representation.

Of the gate of the outer court, or court of the women, so called because they were allowed to come into it, as were all the laity of the Jews: but it is more likely the gate of the inner court, the court of the priests, next to the house of God, whither none save priests might come; but in this very great corruption of the state others were admitted into it, which makes this sin the greater.

Towards the north; he enters at first by the north gate, and so passeth on to what places were next to the temple on that side.

There sat women: contrary to the law were they come thither, led by their blindest, because the vilest and most impudent, superstition, and waiting (expressed by

sitting) ready to commit most lewd wickednesses, as part of their obscene and beastly rites. Weeping: this is the only part which is specified of their irreligious religion, commemorating with tears an infamously lustful and unclean whoremonger, or votary of Venus, snatched from her by an unhappy wound of a boar, say some; this weeping implieth all the beastly rites of that idol.

Tammuz; a magician, say some; a handsome young man, but notorious for love of women, say others; an adulterer (say some) slain by his brother, king of Egypt, and mangled in pieces, whose torn members were thrown into the river, but gathered up by the fond adulteresses, and rites of worship fitted to so lewd an idol; whose adulteries, lascivious practices, and immodest gestures these she priests acted over before the idol with men of like lewdness, of whom what they received, as rewards of their prostituting themselves, was offered to Venus. By this means God's temple was turned into a lewd stew.

Ver. 15.

Besides these thou hast seen, thou shalt again see great abominations. Or if the expression be strictly comparative, then these latter wickednesses may be accounted greater, because acted in a more sacred place.

Ver. 16.

The inner court; the inmost, that which was next to the temple, called here the Lord's house.

At the door of the temple: before he saw abominations in the gates of the courts, now he is come to the very house itself.

The porch; that stately, large porch, beautified with the high, curious, and mighty brass pillars, Jachin and Boaz, of which see #1Ki 6:3 7:15,21.

The altar; the brazen altar for burnt-offerings, which was placed in the court before the front of the temple, and is here represented in its proper place, #2Ki 16:14. This is not contradictory to #Eze 8:5, which speaks of the place where Ahaz had wickedly placed the altar, but this, #Eze 8:16, speaks of the same altar, as supposing it to be where it ought, as God commanded it should be, and Solomon placed it, #2Ch 8:12.

About five and twenty; an indefinite and undetermined number.

Five and twenty men; either some principal men, or else some priests. If these, the greater sin in them to turn idolaters; if the other, the idolatry committed by them in a place they should not have entered appears presumptuous and greatly wicked.

With their backs toward the temple; in contempt of God, with an open and designed abrenunciation of God and his worship.

Worshipped the sun: though God had prohibited this, **#De 17:3**, with **#De 4:17-19**; yet, in imitation of the Chaldees, Persians, Egyptians, Phoenicians, and the Eastern idolaters, these Jews turn their back on God, who created the sun, and worship the creature in contempt of the Creator.

Ver. 17.

Then; after the prophet had seen all, and had time to consider all he saw.

He said unto me; God appeals to the prophet. Doth the house of Judah think these no sins, or but little sins, or that I account not those provocations to anger? Do they so sottishly undervalue me and my law and ordinances, &c.? These idolaters, as others of the same stamp, are great oppressors; every where their oppressions may be found in great and high degrees.

Violence; all injustice is here meant towards all sorts of men, whom they first despise, and next destroy.

Have returned; from injustice against man, they return to impiety against God.

They put the branch to their nose; consecrate first these branches in the sun, and then next prize them, as what had touched the idol, and was bettered by it. Or, perhaps, took some branches out of the garland, wherewith they decked the idol, the altar, the victim, or themselves; and as the Orgyasts, i.e. worshippers of Bacchus, did wave their Thyrsus, the stalk or stem wreathed with ivy about it, carrying it in their hands whilst they danced, bowed their bodies, and often kissed the branches, so did these idolatrous Jews.

Ver. 18.

What I will do is greater than to be expressed; they with a furious heat for their idols provoked me, and I will with a just indignation provoke them, nay, destroy them.

Mine eye shall not spare: see **#Eze 7:4,8,9**.

Though they cry: the prophet doth not give it the name of praying, but it is a cry, a loud cry, after the manner of other idolaters, who think to be heard for the noise they make.

I will not hear them; yet doth not this at all prejudice the truth or the mercy of God to those that pray, nor may it discourage from the duty, but it should awaken us that we pray with heart, and not only cry loud with voice.

EZEKIEL CHAPTER 9

The prophet in the vision seeth a mark set upon some, #Eze 9:1-4, and the destruction of all the rest, #Eze 9:5-7. God rejecteth his intercession, #Eze 9:8-11.

Ver. 1.

He cried; the man whom he had seen upon the throne, Christ, who is Lord and Sovereign. Or, the glory of God, or the God of glory, or an angel by order from God.

In mine ears; either a Hebraism, he cried so that I distinctly heard; or rather to intimate that Ezekiel only heard what was spoken; the elders who were now with him hearing nothing of what was spoken.

Cause them to draw near; Approach, ye visitations, i.e. ye sore, wasting, unparalleled judgments; so the concrete in the superlative degree is sometimes expressed in the abstract, as it is here: or, these judgments are already near at hand. It may point, at the chief commanders in the Babylonish army,

them that have charge; not those that were now officers under Zedekiah, and commissioned by him, but those whom God hath appointed to destroy the city; angels, say some; the Chaldean commanders, think others.

With his destroying weapon; each of these had a weapon proper for that kind of destruction which he was to effect; and so, some to slay with sword, another with the pestilence, another with famine; each had his proper work herein, and it is called his destruction. *In his hand*, denoting both readiness unto, expedition in, and strength for the work.

Ver. 2.

So soon as command was given out, these ministers of God's just displeasure appear ready to execute.

Six; that was the precise number, neither more nor fewer.

Men. In appearance and vision they were men, and the prophet calls them as he saw them; whether angels in the shape of men, or whether really men, needs not much inquiry; they came without delay.

From the way of the higher gate; either because, being more inward, it is higher than the outward, as in all buildings upon ascents, where you go up by steps from the outward parts towards the inmost building; or because it was built more lofty than the other, enlarged likely by Jotham, **#2Ch 27:3**.

Toward the north; insinuating whence their destruction should come; from Babylon came that whirlwind, **#Eze 1:4**, which was to overthrow Jerusalem. And this north gate was the weakest, both by their sins there committed, and by its situation, which invited Antiochus and Titus to pitch their tents on that side when they besieged it, and on this side the Chaldeans did first enter.

A slaughter weapon: see **#Eze 9:1**.

One man; not companion, but as one of great authority over them, who are as officers waiting on him on every side.

Linens; a garment proper to the priesthood, whether ordinary priest or high priest, **#Ex 28:42,43 Le 6:10**: in this habit appeared the angel, **#Da 10:5 12:6,7**; and a very fit resemblance of Christ, who is the only Saviour of his elect, whose names he knows as if written by him.

They went in; all the seven, both the six executioners, and the single man clothed in linen, went into the inner court, where they stand waiting till the word be given for execution.

Stood beside the brazen altar; either showing that they were ready to offer up many sacrifices to the just revenge of God; or to show their value, zeal, and constancy to God's appointment, for they are not where Ahaz's altar was in the middle of the court, but near the brazen altar of God's own direction.

Ver. 3.

The glory; either a glorious brightness, such as some times appeared above the cherubims in the most, holy place, or the glorious God of Israel, who is the Lord that speaks, #Eze 9:4, or that glory which the prophet saw, #Eze 1:28 3:23 8:4, which see, and which brought him into the temple.

Gone up; withdrawn in part, departing from the place he had so long dwelt in. The cherub, or cherubims; for it is here singular instead of plural.

Whereupon he was either went to sit and appear, or else on which he was when he appeared unto Ezekiel, as #Eze 8:4.

The threshold of the house; of the holy of holies, or of the temple, towards the brazen altar; in token either of his sudden departure from the Jews because of their sins; or that he might come nearer to those seven, to give them orders about wasting the city.

He called with a plain and loud voice, declaring his purpose to proceed to judge and execute his righteous judgment; but yet first providing for the safety of the good.

Ver. 4.

The Lord said, spake from the midst of that glory, #Eze 9:3.

Unto him, the man clothed in linen, i.e. to Christ.

Go through; pass through as men use to go who keep an even, steady pace.

The midst of the city; the chief street of the city.

Set a mark: it is too curious, and as useless, to inquire what mark this was. It is groundless to confine it to the sign of the cross, whatever some discourse of the antique form of the letter Thau. It is sufficient that, after the manner of man's speaking, the Lord assures us his remnant are safe, as what is under a seal, which none can or dare break open.

Upon the foreheads, as the faithful servants of God, in allusion perhaps to the custom in the East, that servants wore their master's name in their foreheads, or to let us know that now this

deliverance would be not as in Egypt by whole families, but by single and selected persons.

That sigh, out of inward grief for other men's sins and sorrows.

That cry; express their grief by vocal lamentations, who dare openly bewail the abominations of this wicked city, and so bear their testimony against it.

For all the abominations; not as if these mourners knew every particular abomination, but they mourned for all the kinds of wickedness which they knew of.

Ver. 5.

The others; the six slaughtermen.

He said; the God of glory, or Christ, who appeared in great glory.

In my hearing; a note of certainty of the thing.

Go ye after him; linger not ere you set forward against the wicked, yet still go after, that you destroy none that are to be sealed; so also **#Re 7:3**.

Through the city; this order must be observed through the whole city, and through the whole execution. Smite; strike each with his weapon of perdition, so let every one fall by the sword, or famine, &c.

Let not your eye spare; do all with severity, act the Chaldeans' part indeed, and without remorse execute my just displeasure by your cruelty.

Ver. 6.

Slay utterly; my purpose is to exterminate and make desolate, therefore slay all that are designed to destruction. *Old;* whose venerable age, if innocent, might have awed you, whose wisdom might preserve some and themselves.

Young; who should be a seed-plot, or nursery, for posterity, cut them off too. Regard no state or sex, neither the loveliness of the virgin, nor the prettiness of the infant, nor the comeliness and gravity of the matron; spare none: yet in your fervours of revenge look you come not near to any sealed forehead; you may see them; though they blush for their own sins, and for the sins of

others, yet they look up to me and wait for me in the way of my judgments, they will lift up their heads, and look you in the faces.

And begin, both the execution and the distinction, at my sanctuary; there are the great sinners, and the abominable sins which have brought this on them; and that all Israel may know nothing but repentance can secure them.

The ancient men; the seventy, or sanhedrim, #Eze 8:10,11. Which were before the house; who were governors in the temple and house of God by office, but idolaters by practice and principles.

Ver. 7.

Defile the house; regard not the holiness of the temple: idolaters, whom you are to slay, have defiled it with the blood of idols, sacrifices, do you defile it with the blood of the idolatrous sacrificers; slay them where you find them, for there they sinned against me.

Fill the courts with the slain; make a great slaughter, let every place be stained with their blood. There were the priests', the Levites', and the women's courts, and there will be found persons of a different character; but unless my mark be upon them, forbear none of them.

Go ye forth; make haste, do not ye, for I do not, delay, nor will I.

They went forth: here, as before, they show their ready obedience.

Slew in the city: this slaughter was visional in the eye of the prophet, and a preface to the saddest butcheries Israel ever bled and groaned under.

Ver. 8.

And it came to pass: this is a most usual transition, and Scripture phrase.

While; there was some space of time taken up in the execution.

They were slaying; the six slaughtermen; not bodily and actually, but visionally, and in prophetic representation.

Slaying them; those about the sanctuary, and in the city.

I was left; either survived the slaughter, or left alone, now both the sealer and the slayers were gone; or alone sealed of all the priests, the rest being exposed to destruction.

I fell on my face, in most humble and earnest manner addressing to God, as one that would entreat mercy for a ruined state; and **cried,** importunately prayed; and the prayer follows.

Ah! an expression of the greatest compounded affection of pity, desire, and zeal for the afflicted; and what follows is a complex of arguments for pity and sparing mercy; from God himself, from his peculiar hand in this, from his people, the remnant of them, and from the sad and mournful state Jerusalem was already in. Must all Israel drink thus of the cup of thine indignation?

The residue of Israel; so called, because many were already in captivity with Jeconiah, and had been so about six or seven years; or else in respect to the electing love of God, who ever reserved a remnant to himself.

Ver. 9.

Then said he; God gives him a speedy answer.

Of the house of Israel; of those who either joined themselves to the house of David when the ten tribes fell off, or those that escaped when Shalmaneser carried them captive.

Judah; the two tribes; though only one is expressed the other is included.

Exceeding great; grown beyond all measure, that my justice cannot, and my mercy must not, longer forbear. Full of blood; very much innocent blood is spilt, or there are many bloodshedders among them.

Full of perverseness; all judgment is perverted; in judges, to injustice; in priests, to idolatry; in all, to scepticism, or atheism.

They say; they argue and dispute against my concerning myself in the government of the world and the church.

The Lord hath cast off the care of his people, and so they spoil him of his dominion, deny his omniscience, and make him as idols for ignorance, just as **#Ps 10:11 94:7.**

Ver. 10.

As for me, my resolution is fixed.

Mine eye, that eye they thought did not see to govern, shall see to punish.

I will recompense; they shall find me a Sovereign to vindicate myself, and do justice against their injustice. See **#Eze 5:11 7:4**.

Ver. 11.

While God gave the prophet the account of the people's sins, and of his own resolutions, Christ,

clothed with linen, the innocent one, and our Priest,

reported the matter, as it were came in, or returned from doing that work most delightful to him.

As thou hast commanded me; the Hebrew text is according, or as; but the reading is with all added, according to

all that which thou, O my Father, hast commanded me; as **#Joh 14:31**.

EZEKIEL CHAPTER 10

The vision, of the coals of fire, which are ordered to be taken from between the cherubims, and scattered over the city, **#Eze 10:1-7**. The vision of the cherubims and the glory of God removing from the temple, **#Eze 10:8-22**.

Ver. 1.

Then, or *And*, which connecting this with the ninth chapter, will connote the time wherein he thus saw.

I looked, in spirit or vision; and this vision is the same of **#Eze 1**., repeated, or very little differing from it, and with some particular design, which that of **#Eze 1** did not express, viz. a design of leaving the temple and city desolate. *In the firmament*: see **#Eze 1:22,26**.

The cherubims; called living creatures **#Eze 1:5**, which see.

A sapphire stone: see **#Eze 1:26,27**, where these things are spoken to.

Ver. 2.

He spake that sat on the throne, i.e. God, who rules the world and church.

Unto the man; to Christ, as before, **#Eze 9:2**.

Go in: it is said, **#Eze 1:18**, that the rings of the wheels were dreadful, but here is a Divine command which encourageth, and insureth, and lessens the dread and terror.

Between the wheels; whether between the four, or between the two foremost, or hindermost, or either, between the wheels that made up one wheel, is not material to inquire.

Fill thine hand: this expresseth the fairness of vengeance which would overtake them, and the certainty and speediness of judgments; for such a quantity of coals in the hand ready to be scattered abroad will very soon set all in a flame.

From between the cherubims; either to intimate to us that this fire was the vengeance of God upon them; for he sits between the cherubims, and is consuming fire to sin; or to intimate that the vengeance was for sins against the grace of God, who sat between the cherubims, and thence gave out his grace toward Israel, **#Ex 25:20-22 Heb 9:5**. But abused grace will kindle into fire.

Scatter them over the city, that it may take fire in all parts, and none may escape; so cast the fire, that the coals may fall on every part.

He went in in my sight; which assured the prophet of the certainty, and intimated too the speed of the effect, which will be within five years' space.

Ver. 3.

Stood, as servants, and ready, waiting for orders.

On the right side; the north side, i.e. say some, the side toward Babylon, from whence the desolation, that fire, came which consumed the city.

The man; Christ, the Lord of angels, who now attend his coming and commands.

The cloud; as the sign of God's presence, so an emblem of the troubles and darkness of afflictions coming upon Jerusalem.

The inner court; the court of the priests, who were, as it appears, chief in the apostacy and idolatry, and shall now be chief in the misery and ruin which overwhelmed them about five years after.

Ver. 4.

The glory of the Lord; either the visible token of the presence of the God of glory; as #Eze 1:28 3:23 8:4; or Christ, who is the glory of the temple, and of his people, nay, is the brightness of his Father's glory. Went up, in displeasure, and in token of his departure from the temple.

Stood over the threshold of the house; showing both his unwillingness to leave, and giving them time to bethink themselves, and return by repentance; and he stands where he might be seen both by priests and people, that both might be moved to repentance.

The house; the temple, the most venerable and privileged place.

Was filled; there had been a fulness of sin, there is now a fulness of sufferings.

With the cloud; a very great darkness followed upon Christ's departure from the house.

The court was full of the brightness; not to reside there, but when Christ did turn his back upon the temple, and was coming through the court, a light of majesty shines before him, #Ps 18:12,13.

Ver. 5.

There was a great and dreadful noise to awaken, or stop the mouths of sinners; whether this was an applause of Christ's righteous procedure, or any sound of alarm, or both, let your own judgment determine. See #Eze 1:24.

Was heard; such as might well be heard; and as the vision represented such a great sound to the prophet, he reports it to the Jews; not that the elders now with Ezekiel did hear this, or that such an audible sound was heard in Jerusalem, but it is all represented to the prophet, and by him to them.

The outer court; this was the court of the women.

As the voice of the Almighty; as a mighty and terrible thunder, which is, #Ps 29:3-5, the voice of the Lord.

When he speaketh; as when he spake on Mount Sinai, which made them all fear, and the sight so terrible, that Moses himself trembled, #Heb 12.

Ver. 6.

See #Eze 10:2, which is the same in effect with this. What is said to be between the wheels is said also to be between the cherubims; which represent angels, the ministers of God's providence; and so what now is observed to be among the wheels, in the effects or order of God's providence, is among or between the angels, the ministerial causes thereof.

Then he went in, readily obeyed,

and stood beside the wheels; either as one that deferred execution, to try whether the city would repent, or as one that was to give some further order to angels, that were to be the ministers of his just displeasure; and whereas, #Eze 10:3, the cherubims stood as servants waiting, here Christ stands as a Lord commanding; they obey him, he obeys his Father.

Ver. 7.

One cherub; one of the four.

Stretched forth his hand; which was under his wing, as #Eze 1:8, which see.

From between the cherubims; this that reached the fire to Christ stood among the cherubims, and putting forth his hand, or exerting his strength and power, serveth Christ, our Lord and his.

Unto the fire: see #Eze 10:2, and #Eze 1:13.

Took thereof; as a servant that reacheth what his master would have and use.

The hands; both hands, for it is in the plural number.

Who took it; received it of the angel, as one who might employ it when he would.

Went out, from amidst the angels, and out of the temple; or from the threshold, where all this vision appeared as on its stage; and he goes into the city to prepare all, that nothing be done too soon, or too late.

Ver. 8.

There appeared to the prophet.

The cherubims; the ministering spirits.

The form of a man's hand; shaped to speedy, accurate working; it is therefore a man's hand. One hand was put forth to reach the fire, and that one is mentioned, though the angels had hands under their wings.

Under their wings; the manner of angels' working is hereby insinuated, for it is secret and speedy; secret, as hidden under wings; and speedy, as effected by the swiftest motion; the very speed hideth it.

Ver. 9.

Looked; attentively viewed.

The four wheels; mentioned #Eze 1:15,16, and there explained.

By the cherubims; one wheel by one cherub, so four cherubims and four wheels.

The appearance of the wheels; the revolutions and effects among worldly and sublunary affairs; as wheels unstable, yet governed by a sure wisdom.

As the colour of a beryl stone; of sea-green, to note the instability in a more pregnant simile.

Ver. 10.

Though there might be various aspects and faces of things, yet in this great variety there was great harmony; all of one likeness; see #Eze 1:16; and move to one great end.

They four; wheels.

Ver. 11.

When they went; whensoever they did go, what occasion soever they had to go.

They went; the wheels, moved by the cherubims, or that spirit of life which moved the living creatures. These wheels were so framed, that they could move on all four sides without the difficulty and delay of turning. See #Eze 1:17. *The head* of the living creatures; the Spirit, as #Eze 1:12,20: an admirable wisdom did guide and manage all.

They followed it; the wheels do certainly and orderly follow.

They turned not; divert not from the designed course and work till finished.

Ver. 12.

Now he describes both cherubims and wheels as full of wisdom, and as governed by an excellent wisdom.

Their whole body: angels have not bodies of flesh, but

body here is figurative, as also

back, and

wings, and

hands. The two latter are expressly ascribed to the cherubims, #Eze 10:8; the two former not mentioned before, (as I think,) but all full of eyes, i.e. wisdom, foresight, watchfulness, and diligence.

That they four had; the four cherubims had to move, govern, and direct.

Ver. 13.

As to their frame and motion, however it was, still there was one who guided as by vocal direction.

Unto them; to each of them, as appears by that,

O wheel, and the prophet is ear-witness of it.

Ver. 14.

Every one, of the living creatures, #Eze 1:6, the cherubims in this chapter.

The first face, which each had.

The face of a cherub: in Babylon, at the river Chebar, he saw somewhat a different face; in the temple he seeth a cherub, one of

the faces, which leads us to look on angels employed in those revolutions.

The second face, the second which each cherubim had, was a man's face, &c.: see **#Eze 1:6,10**.

Ver. 15.

Were lifted up; or lifted up themselves, ready to attend on the Lord of glory, who was now departing from his polluted and impenitent people.

The living creature: see **#Eze 1:13-15,19-22**.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

These two verses are explained, **#Eze 1:20**, which see. A perfect harmony between second causes in their dependence on and subjection to the one infinite, wise, good, holy, and just God.

Ver. 18.

The Jews dreamed that God could not depart from his temple; indeed, whilst it was his, and used as his, he did not, nor would he depart, but he will abandon it when profaned, and thereby made not his.

The house; the temple; he had withdrawn out of the sanctuary, and stood awhile at the door.

Over the cherubims; on the right side of the house, where the cherubims were in the inner court, **#Eze 10:3**.

Ver. 19.

The glory of the Lord, **#Eze 10:18**, is said to have stood above the cherubims, and here the cherubims mount, get farther from the earth, and by nearer access declare their readiness to attend the Lord of glory.

In my sight; that he might assure the Jews of the danger of their losing God's presence.

Every one stood; the glory, the cherubims, the wheels all stood, respiting execution, and giving opportunity of preventing the approaching misery.

The door of the east gate; the last court, the court of the people, or laity of Israel.

Ver. 20.

The living creature; though four in number, but one in form, mind, and work.

The God of Israel; appearing as he did, **#Eze 1:26-28**, in form of a man, it leads us to conclude it meant of Christ.

I knew; either by special assurance as a prophet, or by comparing them with those which he had often, as priest about the temple, seen there.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

See **#Eze 10:14**, and **#Eze 1:10**. These two verses are a full repeated attestation of the prophet's that God had appeared to him, foreshowed fiery judgments coming and it is so repeated to awaken a stupid and senseless people. They have been already explained.

EZEKIEL CHAPTER 11

Ezekiel is showed the presumption of the princes of Judah, **#Eze 11:1-3**. He declareth their sin, and the manner of their punishment, **#Eze 11:4-12**. He is terrified at the sudden death of Pelatiah, **#Eze 11:13**. God showeth him his purpose of restoring the captives with favour, and of punishing the idolaters, **#Eze 11:14-21**. The glory of God leaveth the city, **#Eze 11:22,23**. Ezekiel, carried back by the Spirit, prophesieth to them of the captivity, **#Eze 11:24,25**.

Ver. 1.

The spirit; the Spirit of God, as **#Eze 2 2**.

Lifted me up; as at first, so still it supports him, and removes him from place to place.

The east gate: either of the east gates, whether that which leads into the first court, or into the second court, or into the house of the Lord, may be here understood, though probably this last. For

this number you find, **#Eze 8:16**. If you will suppose the prophet was brought to the east gate, where the glory of the Lord, now departing, was gone up from the temple, it is much the same.

Which looketh eastward: a pleonasm, or redundance of expression.

Five and twenty men: some inquire whether these were the same with those twenty-five **#Eze 8:16**. To me it is most likely they were, for in that same place we find them, and likely about the same work, worshipping eastward. Nor are the two arguments urged by some conclusive against it, nay, one of the two is plain for it, viz. that quoted from **#Eze 8:16**.

Among whom; as forward ringleaders and chief among them.

Jaazaniah: this man by his father's name added appears to be another, not he that is mentioned **#Eze 8:11**.

Pelatiah, named here for no good quality, but for that dreadful sudden death whereby he became a warning to others.

Princes of the people; either as public officers, or as heads of their families.

Ver. 2.

So soon as the prophet had seen and observed how many and who they were, the Lord, sitting on the cherub, spoke unto him, **#Eze 10:4**.

The men; not the only men, but indeed the most notorious.

Devise; frame and contrive with craft and false reasonings.

Mischief; vanity; so the thing was, and mischief the fruit of it. They persuade the people that the city shall not be burnt, but that they may safely build, and long dwell in their houses; this vain hope exhausts that money with which they might have provided for themselves, and this proves a mischief.

Give wicked counsel: this may be an explication of that he last spake. Or possibly it may note their activity and diligence, going about the city and counselling their acquaintance to put off the evil day. Or perhaps they teach a compliance and coalition with the Chaldean superstitions to save themselves; it is not impossible

they might give counsel to unhappy Zedekiah. The Chaldee paraphrast here useth a word whose first notation is to reign or be a king, the second sense to give counsel: whose counsellors soever they were, their counsel tended to shame and loss.

Ver. 3.

What counsel was by these men given appears by their words.

It is not near; either the threatened danger and ruin by the Chaldeans; or else, build, but not in the suburbs, not near, but in the city, that your houses may not shelter the enemy.

This city is the caldron: this is an impious scoff, yet mixed with some fear, of the prophets, **#Jer 1:13 Eze 24:6**. They deride the prophets, yet secretly dread the thing. Jerusalem is the pot, we the flesh that are to be boiled therein; but this will take up some time however, we were better be so destroyed than to fall by the hands of the Chaldeans, who perhaps may roast what is not boiled here.

Ver. 4.

For this their atheistical temper and words, tell them beforehand what they shall suffer. The charge and command is doubled, both to engage the prophet, and to intimate a doubled misery coming upon them, a misery they shall not have courage to laugh under, though they now dare contemptuously laugh at.

Ver. 5.

The Spirit of prophecy again moved him, which is here called the Spirit of the Lord, or, the Spirit the Lord, as the Hebrew will bear.

Fell upon me; descended, by its own act powerfully, sweetly, and prevailingly entered the man.

Said unto me; inclined me, that I could not but speak.

Thus saith the Lord; as thou goest by my appointment, so be sure to use my name and authority.

Thus have ye said; profanely, with scoffs, as hath been reported, **#Eze 11:3**.

I know the things that come into your mind; ye may be assured all that ariseth up in your mind is known to me. I see each one of the imaginations of your mind so soon as ever they peep up in your heart. Your thoughts I know afar off, **#Ps 139:2**.

Ver. 6.

Many murders, and great ones, (for the Hebrew includeth both,) have you committed, either with frauds or violence, and sometimes with colour and pretence of law.

Your slain; so called because they were such as God had not commanded to be cut off, but the Jews did it without warrant from God.

Filled the streets; either left them murdered in the streets; or rather, by an hyperbole, the streets are full, every where some or other in every street you have condemned and killed. It is an expression the Scripture much useth to set forth the bloody effects of the Jewish rage, and of others.

Ver. 7.

Therefore; your murders are the cause of my severity, and such sins first or last are surely punished.

Your slain: see #Eze 11:6. Or, *your slain*, because when they might and would have saved their life by a seasonable submission, you persuaded them to an obstinate opposition against the Chaldeans to their destruction.

Whom ye have laid, or placed (as the word bears); it is not unlike that they who persuaded all to stay did provide, or at least help, as many as did stay, to habitations, and placed them in houses or lodgings.

The flesh; the pieces which are to be east into the caldron, and here be punished.

But I, that is, the mighty, eternal, and just God, *will bring you forth*, not in mercy, but in wrath, by the conquering hand of Babylon; I will draw you out to greater torment.

Ver. 8.

Sinfully, and forgetting God, you would have escaped the sword of the Babylonians, and attempted it by an idolatrous compliance: for this very cause will I send that sword upon you, and it shall slay your wives, children, and fellow citizens.

Ver. 9.

Though the Chaldeans are the means or instruments by which it is done, yet I will so appear against you that it shall be confessed that I did it rather than the Chaldeans.

And deliver you; defeating all your projects for escape; so was Zedekiah when he secretly fled, and his company with him, delivered unto enemies and strangers.

Into the hands; it denoteth a full power over them.

Strangers; Babylonians and others who assisted in this war.

Will execute judgments among you; strangers will use you hardly; but the most severe part of the judgment will be from a provoked God, who would have pardoned, but impenitence refused the pardon.

Ver. 10.

The enemies' sword shall slay you; my just judgments shall pursue you whithersoever you flee, and overtake some of you; and ye shall know, Zedekiah and others who were judged at Riblah, **#2Ki 25:20,**

that I am the Lord.

Ver. 11.

This city, Jerusalem, though it suffered unparalleled hardships,

shall not be your caldron; shall not be the place of your sufferings; greater are reserved for you, you shall be tortured in a strange land.

I will judge you; do more against you, as at Riblah, **#2Ki 25:6,7,** where the captive king had his children and others with them first murdered before his eyes, and then his own eyes put out; and Riblah is called here the

border of Israel, for that Syria was adjoining to Israel on the north, and Riblah or Antioch was a pleasant city towards the frontiers of Syria, upon the river Orontes, which arising in Antilibanus runs through part of Syria, and for the delicacy of the seats it had many cities built on it. And here Nebuchadnezzar in his royal state, and amidst the pleasures of the place, expects the issue of the siege.

Ver. 12.

Ye shall know; though you would not believe my threats, nor fear them, you shall feel them, and then you shall know: thus the wicked learn.

I am the Lord, whom you should have obeyed, feared, and returned to, and who now convinceth you of his and his prophet's truth in all that was foretold you.

Walked; a Scripture phrase expressive of the course of man's life.

My statutes; the rules for religious observances.

My judgments refer to the political and civil state, where equity and justice should have been ministered.

After the manners of the heathen; in matters of religion you have turned downright idolaters, and with the greatest contempt of your God, the only true God, you have changed him for gods of the heathen round about, and taken in their modes and abominations. And as to civil matters, you have been as unjust, oppressive, and perfidious as these nations that know not my law.

Ver. 13.

Either this refers to some particular prediction of the death of this man; as Jeremiah did of Hananiah's death, **#Jer 28:17**; though I do not remember that Ezekiel had spoken of it before, and therefore I take the words for a usual transition. If you suppose the first guess at the meaning of,

it came to pass, then this will be best interpreted by

according to, or

even as; if you adhere to the latter, then this when is

whilst, or

as, I was prophesying.

Died; and so was a pledge or presage of the following death of the other twenty-four.

Then; immediately, in the most humble manner, as that people were used to do, **#Jos 7:10 2Ch 20:18**. He fell down upon his face, in order to pray.

Cried; with intense and earnest mind he prayed, as well as with a loud voice: see #Eze 9:8. Much like phrase is that in #Es 4:1.

Ah Lord God! an expression of his tender compassions for them.

Wilt thou make, &c.? a very usual way of interceding, and so common in Scripture, that it is a wonder any should find fault with it who know the Scripture.

Make a full end, by slaying all as this man is cut off. This man's name implieth one that escaped, or was delivered by God's good hand; and perhaps the prophet alludes to it; however, he is very solicitous, as others were, for the remnant, which was ever least, #2Ki 19:30,31 Isa 10:21,22 Jer 23:3 31:7; and in this manner does #Eze 9:8, intercede for the Jews.

Ver. 14.

It was a seasonable word to stop the mouths of the insulting Jerusalemites, and to encourage the captives at Babylon.

Ver. 15.

Son of man: see #Eze 2:1.

Thy brethren; thy nearest kindred, which it seems were left in Jerusalem, and were grown as bad as the rest, though theirs were of a priestly lineage. Their degeneracy and unjust censure is more noted in the repetition of the word brethren.

Of thy kindred; of the same parentage, to whom thou hadst right of redemption, if either their person or estate was to be sold; men who should have been as tender in affection as they were near in blood.

All the house of Israel; all that are now in captivity, be they more or less, of whatsoever condition and rank, these are the men of whom the Jerusalemites speak.

Have said; that is, censure and condemn as greatest sinners, and unworthy longer to dwell in the holy land, and tacitly infer that they were better, and should be safer now they were rid of them.

Get you far from the Lord; ye, or they, are gone far from the Lord; you are apostates, or irreligious, a company of backsliders: much as the heathens accused the Christians of atheism.

Unto us; who keep to the temple and holy city, and have not yielded to the Babylonish tyranny, who stand for our ancient privileges, are not, as you, betrayers of our country: thus you may suppose they boast.

This land; promised, holy, blest land, Canaan, where our fathers dwelt. This land is ours.

Given in possession; we shall never be put out of possession, but still it shall be our inheritance.

Ver. 16.

Therefore; in apology and vindication of them, backed with excellent promises in the following verses.

Say; say to them, and of them in Babylon.

Although I have cast them far off: the obstinate Jews at Jerusalem will call them apostates and renegades; but let such false accusers know that they were sent thither, and that I the Lord sent them thither, and will own them there too.

Far off; not from myself, but from you, your polluted land, and dreadful approaching judgments.

Among the heathen; the Chaldeans, or such as the Chaldeans placed them among.

Scattered them; dispersed and separated them from one another in many countries which were under the king of Babylon. Yet they are dear to me, and my purposes are for them more gracious than yours are for them, or than mine are for you.

As a little sanctuary; for a little while, i.e. during the seventy years' captivity; or for a few of them, the remnant was ever little: or, as it refers to the sanctuary, a little one in opposition to that great, rich, splendid, and admired temple at Jerusalem, which when they need most, shall help least; but I, saith God, will be really to my captives what the proud self-deceiving Jews promise their temple shall be to them, both for glory, defence, and for worship, which shall with heart and love be given by these I have sent away; and wherever they are, their prayers, synagogue worship, and obedience shall be to me as well-pleasing as they shall desire. They at a distance weep on Chebar banks; you, O

rebellious! pollute the temple by your idolatries. I will comfort the mourners; I will punish you polluters of my temple and worship.

Ver. 17.

Say; add to the former apology this promise.

The Lord God; the faithful and eternal God, the supreme and sovereign Lord.

I will gather; by my advice and hand they were scattered, and by my hand they shall be gathered.

Assemble you; and to confirm them, it is added in different words, and the promise is repeated, and thus it was punctually performed, **#Ezr 1:1-4**, with **#Eze 8:15**.

I will give you the land of Israel; though your brethren do say you are not to dwell at Jerusalem, nor inherit the land, yet my purpose is otherwise, and I do promise you, that you who followed my counsel, and now are in Babylon, you, or your seed, shall return and inherit Canaan. All this was so worded, that some have thought it no groundless inquiry whether any of those that went with Zedekiah into captivity, or only such as went with Jeconiah, did return out of captivity; and though it is most probable some did, yet of the returners the far greater part were of those that with Jeconiah were gone into captivity.

Ver. 18.

They; the gathered, who assembled upon Cyrus's proclamation first, and then again upon Darius's proclamation; of which **#Ezr 1** and **#Ezr 8**: they met together some where in the land of their captivity, and had a long journey to Jerusalem. Shall come thither; they shall overcome all difficulties, and escape dangers, and despatch the long journey, and come safely to their own land.

They shall take away; abolish superstition and idolatry from the temple, Jerusalem, and from the priests.

The detestable things: see **#Eze 11:18**.

Thereof; of the land and city; and who reads Ezra, Nehemiah, and the prophets Zechariah and Haggai, will see this reformation carried on with SUCCESS.

Ver. 19.

And: this may be understood causally, and so gives an account how the reformation, mentioned **#Eze 11:18**, should be effected.

I; the Lord himself, and he assumeth it to himself thrice in this verse.

Will give: of free grace it is that this renewed heart is in any one; length, soreness, and multiplicity of troubles will not, cannot work it, unless God frame and renew it.

Will give them one heart: they were scattered abroad through the Babylonish kingdoms, were under various circumstances which might divide them, and keep them from each other, and from centering in a return; but I will stir up their heart, and with one heart they shall gather together, when the return shall be proclaimed. Cyrus shall first give them leave, and I will next give them a heart to return; and on their way shall there be great unity; and when come to Jerusalem, they shall own me, and my laws, &c.; they shall with one consent build Jerusalem, the temple, and restore true religion; as **#Jer 32:39 Eze 36:26**.

One heart; that is, judgment and understanding, mind and will, affections and conscience; all fixed only on God, and their obedience to him, as **#Eze 11:20**. This one heart is called a new spirit. A new spirit; an excellent, regenerate, holy, and sincere soul; they were of a base, corrupt, and hypocritical spirit, dividing between God and idols; but when God brings them back, they shall be of another frame, quite changed, and made new.

The stony heart; that hard, inflexible, undutiful, incorrigible disposition which was in their fathers, who refused to be amended; I will take that away.

Out of their flesh: flesh in Scripture sometimes speaks an unrenewed, carnal, sinful state, as **#Ro 7:18**, sometimes for the body, as **#Ps 38:3**, sometimes for the whole man; so **#Lu 3:6 Ro 3:20**; and thus in this place speaks the persons and whole man.

An heart of flesh; not like the old, hard and stony, but counsellable, tractable, that will hear, consider, obey, do commanded good, and forbear forbidden evils, submit to my law, and reform on admonitions. All which in part, and so far as

concerned those times, was fulfilled in the Jews that did return from Babylon, and is more fully made good to us in these gospel days.

Ver. 20.

This is the end grace aimeth at, converting us to God, that we may walk with God.

Walk: see #Eze 11:12.

My statutes; the rule of religious worship. Mine ordinances; standards in civil affairs and matters of right and wrong with men.

They shall be my people; they shall give themselves up to me for to be my people, to love me, trust me, and to worship and obey me, and I will take them to be mine; I will approve, encourage, bless, guide, and protect them, that it shall be seen they are my peculiar people. This contains all duty and privilege, as including both, and is again inculcated in the other part of the promise.

I will be their God, to pardon sin, give grace, supply wants, guide their ways, accept their duties, defend their persons, and lead them to glory. See #Eze 36:25-28 Jer 31:33, where Jeremiah, contemporary to Ezekiel, proposeth the same promise to this people.

Ver. 21.

For all those promises, and in the best times, some there will be who will refuse to own God and obey him, whose state shall as much differ as their practices did from the people of God.

As for them, whoever they be.

Heart, soul and affections, whose choice and love,

walketh after; either secretly adhereth to or provideth for the service of idols, called here detestable things, as #Eze 11:18,eze 5:11; and to express the obstinacy of this idolatry, it is called a

heart walking after a heart: idolatry is a bewitching sin, and steals away the heart and the promoters of idolatry propose the plausiblest arguments, as if idols had hearts and affections toward their worshippers to do them good; the expression in the Hebrew

is somewhat unusual and harsh to our ear, but this I take to be the meaning.

Their abominations; their idols, and idol worship, and dependencies.

Recompense; pay them in their own coin: they forsake me, I will forsake them; they profane my name and temple, I will give them up as common to be profaned by the Chaldeans. Their way tends to this, and shall end in this, and nothing more just.

Upon their heads, i.e. on each man, and in such manner as shall destroy the contumacious. Or, on those that are as heads of the people and ringleaders in obstinacy of sinning, such as the twenty-five, **#Eze 11:1**, and who shall be examples of my speedy and irresistible vengeance, as Pelatiah was.

Ver. 22.

The whole 22nd verse is in almost the same words you have in **#Eze 10:19**, which see.

Ver. 23.

See **#Eze 3:23 8:4 9:3 10:18,19**. The glory of the Lord removes now out of the city, over which it had stood some space of time waiting for their repentance; but no fruits of this, and God now departed from them.

Upon the mountain; above it. It was Mount Olivet, as the description of it in this place and elsewhere doth clearly show.

Ver. 24.

After all this, the same Spirit of God which carried him to Jerusalem, and to the temple, now brings him back in like manner to his captive brethren in Chaldea; not corporally, but in an ecstasy or rapture of his spirit, by the power of the Spirit of God. It was a vision from heaven, all that was represented to the prophet was as it were let down from heaven, and he having fully viewed it, it is taken up again to heaven.

Ver. 25.

When the ecstasy was past,

I spake unto them; either the elders who came to him, **#Eze 8:1**, or to the body of the people, who were in those parts where Ezekiel was; for many were scattered into other parts of Chaldea.

All the things that the Lord had showed me: here is his faithfulness, both to God and the people, who were concerned to know, for God had showed them to the prophet that he might show them to the people, and, that this might surely be done, God had commanded him to speak to them plainly and fully.

EZEKIEL CHAPTER 12

Under the type of Ezekiel's removing of his household stuff it showed the captivity of Zedekiah and his people, **#Eze 12:1-16**. Under another type of his eating and drinking with trembling and anxiety is signified the consternation of the people and desolation of the land, **#Eze 12:17-20**. The prophet reproveth the presumptuous proverb of the Jews, **#Eze 12:21-25**. He repeateth the reproof, **#Eze 12:26-28**.

Ver. 1.

A Divine prediction of what was both sure and near to come to pass.

Came unto me, in the sixth and seventh years of Jeconiah's captivity, and of Zedekiah's reign; in the latter end of the three hundred and eighty-seven of Ezekiel's lying on his side, three years before the fatal siege began.

Ver. 2.

Thou dwellest; the prophet knowing the captivity would be long, had settled his habitation, and probably found some favour with the enemy, that he might be accommodated for his abode. The Jews who gave up to the Chaldeans found that kindness mentioned **#Jer 29:4-7**, with **#Eze 24:5,6**, and so were indifferently well placed together, and the prophet dwells among them, in the land of Chaldea.

A rebellious house; in their captivity too many of them retained their stubborn murmuring and rebellious humour, and blamed, quarrelled, and condemned them who gave them counsel to yield, and themselves for yielding, and it is likely stirred up them at

Jerusalem to hold out, and save themselves, and rescue their brethren. These will ridicule thy words, yet speak them; for they are mine, and shall be accomplished.

Eyes to see; they have wit enough, they are of a capacity well enough fitted, if they would, to understand and consider what thou speakest; expressed by a double phrase, which signifies one and the same thing; eyes and ears.

See not; they contemptuously refuse to see and hear, they will not consider, lay to heart, repent, and reform. *They are a rebellious house;* they have conspired together, and all they will resolve or design is to do whatever is good in their own eyes, and whatever their wild imaginations, raised by false prophets, suggest.

Ver. 3.

Therefore; and.

Prepare thee; make ready in the sight of some of those which live about thee, that they may tell others.

Stuff for removing; vessels or instruments, wherein thou mayst put what is portable, and you, with leave from the conqueror, may carry for your conveniencies; pack up what thou canst that may be of use in thy captivity.

Remove; go thy way, leave that place wherein thou now art, and go to another, with thy pack upon thy back, not on horses or asses.

By day; at noon-tide, when the most may see what thou doest, and be instructed.

It may be; it is not impossible that some may inquire what is the import and meaning of all this uncouth and obscure matter.

Ver. 4.

Having made all ready, as **#Eze 12:3**, thou shalt proceed to bear it away; not employ servants and labourers to do it. but thou thyself shalt do it.

By day: see **#Eze 12:3**.

As stuff for removing: see **#Eze 12:3**.

At even: this circumstance, added to what was **#Eze 12:3**, speaks the secrecy and shame, with the danger of their coming out; in the evening, in the dark, when night may soon conceal them, and they gain a night's journey before the enemy hath notice to pursue. In their sight; before it is quite night, that they, who should learn by this sign, may see it and consider it.

Ver. 5.

Come not through the door, but, as one who knows there is a watch and guard upon the door, get to some back part of thy house, and dig there, **#Eze 12:7**, thyself, either to make the greater haste, or to keep all secret; for all will be little enough for them that must act what thou dost represent.

Thereby; through the hole thou hast dug.

Ver. 6.

Upon thy shoulders; in testimony of the servitude they shall be reduced to, who then must do what servants or beasts were wont to be employed in.

Carry it forth; either the stuff or thyself; thou shalt go forth in the twilight, when there is a little light to guide thy way, but more darkness to conceal thy person and thy flight.

Cover thy face; as full of shame, and exceeding unwilling to be seen or known.

For I have set thee: there is good reason why thou shouldst do this, how strange, unmanly, or ridiculous soever this may seem; the moral concerns the house of Israel and its king; I have set thee for a sign to them, and thou shalt tell them the meaning of these hieroglyphics in due time.

Ver. 7.

Forth; either out of the house into some court or yard, through the wall whereof he digged; or else here is a transposing of his actions, and rehearsal of that in the first place which was acted in the second place.

Digged through the wall: see **#Eze 12:5**.

Ver. 8.

In the evening he packed, digged through the wall, and removed in the sight of the people; next morning inquiry is made how the people resent it.

Ver. 9.

What! are none come to thee, are they all so stupid, and regardless of my word and judgments? Do none inquire that they may know and do what is necessary in their circumstances? Do not thy fellow captives think these actions are significative? Do they not ask whether they in Babylon, or their fellow citizens at Jerusalem, are concerned in what thou doest?

Ver. 10.

Though they regard not to inquire, yet give them to know what I mean hereby.

Thus saith the Lord God: this to add weight and authority to the word.

This burden; this dreadful prognostic; this prophecy is a burden which the kingdom shall groan under, and your king and the inhabitants of Jerusalem with him.

The prince; Zedekiah.

All the house; none may be excepted.

Ver. 11.

My person is the emblem of yours, and my actions in these cases are signs of that you shall do; and where you do not actively the like, yet the like shall be done to you, O inhabitants of Jerusalem.

Remove; change their habitations, and carry away their goods, such as the clemency of a conqueror will permit.

Go into captivity; you to whom I tell these things shall see them come from Jerusalem unto Babylon, as dejected, spoiled, and naked captives.

Ver. 12.

The prince; Zedekiah.

Among them; in Jerusalem.

Shall bear upon his shoulder; disguised no doubt as a common ordinary servant, in hope so to escape; but to conceal himself he flees in a disguise, and chooseth the twilight as the time that would best favour his design; so **#2Ki 25:4**.

They shall dig through the wall; fulfilled when they broke down the wall to flee, as **#Jer 39:4**: probably they had built up some slight wall to blind the enemy, which now they break to flee through.

He shall cover his face; partly out of grief, partly out of shame, partly prefiguring Zedekiah's future loss of his eyes, and his blindness which the insolency of Nebuchadnezzar afflicted him with; but Zedekiah did by this chiefly aim at concealing himself in disguise and covering his face.

Ver. 13.

In the disguise this fugitive might possibly escape from the net of Nebuchadnezzar, and of his captains. But, poor Zedekiah, dost thou not at last see that the Babylonians are employed of God, and that God will bring thee into his own and into Nebuchadnezzar's net.

Will I spread upon him; in allusion to those that take birds or fish in nets, they spread it to its full extent, so will God spread his net that it shall cover Zedekiah and his followers.

He shall be taken; mentioned as the principal, though he was not taken alone, many were taken with him.

I will bring him; the Chaldeans carried him, and God brought him to Babylon, so second causes co-work with the first.

To Babylon; which was the metropolis of the kingdom.

The land of the Chaldeans; that strange land where they were captives whom God sent before, and whither obstinate Jerusalemites must now go.

Yet shall he not see it; neither the land nor the city, though he shall spend the rest of his days there, and there die, but the Babylonish tyrant will put out his eyes at Riblah, **#2Ki 25:6 Jer 39:5**.

Ver. 14.

All that are about him; either the Egyptians who came to help him; or rather, those that did flee with him, as the choice and flower of his valiant and trusty servants, who would guard him through all dangers in the flight, till he might rest some where in safety. This was verified, #2Ki 25:4,5 Jer 39:5.

All his bands; whether auxiliaries or his own trained soldiers.

Draw out the sword after them; send the enemy after them with drawn swords, wherewith they shall be slain, #Jer 42:22 43:10,11.

Ver. 15.

They shall know; they shall see, confess, and be sensible of my power, justice, and truth, who make good my threats against obdurate sinners as well as my promises to believers.

Scatter and distress; two expressions of the same thing, which is frequent in Scripture; and as it usually magnifieth the good or evil, so insures either.

Ver. 16.

But I will restrain the rage of the Chaldeans, and move them to some compassion towards some of the Jews, so that some, yet but few, shall remain; the sword shall not slay them, for 1 commission it, and it will not exceed its commission. I send the famine, but some I will feed; and the pestilence is my arrow, and hits but where I direct it.

A few men; including the women also.

That they may declare; either by relating those sins which were committed among them in Jerusalem, for which God was justly angry, and for which he punished them, though they were his own people. Or else, that though they should be silent, yet the very thing should speak itself, and their miseries should proclaim the wickednesses they had acted against God in their own land. Or, by their wicked practices which in captivity, and under the eye of the heathen, they commit, they will manifestly show to the heathen that God was just in all his severity.

They shall know; either the Jews, or rather here the Chaldean heathens.

Ver. 17.

He was a sign to them in digging and bearing his stuff, now he must be a sign to them in another manner.

Ver. 18.

With quaking; with commotion or shakings, as one whose apprehension of danger brings as it were an earthquake upon him; and this trembling is the same thing, but in other words. *Thy water:* here is no mention of delicious and generous wines, but water; so low should they be reduced, and yet not enjoy this very little, because of the great inward fears that shake them.

Ver. 19.

Explain the meaning of this unusual and uncomfortable manner of eating and drinking

unto the people; the common sort of people, distinguished from rulers, of the land of Chaldea, in which the Jews were captives. Tell thy fellow captives who grudge and repent their coming hither, where they have much sorrow, yet some safety, plenty, and rest.

Of the inhabitants of Jerusalem, who are not yet captivated; their sorrows are coming, and their state will be worse than yours.

Of the land of Israel; nor will it be better with, those that dwell in the countries round about Jerusalem, they will flee for refuge into Jerusalem, and there perish. Eat their bread with carefulness; their very comforts shall be uncomfortable to them.

Her land; Jerusalem's land, so called because it was the head city thereof.

May be desolate; because that it is already, or shortly shall be, waste, emptied, though it was full of inhabitants, wealth, and plenty.

Violence; injustice, oppression, and tyranny of the Jews toward one another, #Jer 6:7 20:8 Eze 7:23; and this grown an epidemical sin, #Eze 22:9,12, from highest to lowest.

Ver. 20.

The cities, the lesser cities up and down the land, which now are and will be inhabited when Jerusalem is destroyed,

shall be wasted with the sword, as the word seems to imply. Then shall you, who are now in Chaldea, know how the goodness of God brought you hither, that you had no real cause to complain that your condition was worse than your brethren's in Judea. You shall know the truth and severity of God against sinners.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

After the manner of man God speaks with man,

What is? or it is a comely transition to a new subject of discourse.

That proverb; that short saying taken up as undoubted truth, and in a very common manner used by all.

That ye have: he seems to include the prophet, as being one of the body of the people, though he used it not, nay, showed the falsehood and impiety of it.

In the land of Israel; in, so the prophet and those with him are reckoned as if they were in the land of Israel, for that is their country. Or rather, concerning, as the Hebrew $\text{ל}u$ here used.

The days of severe punishments, of wrath and vengeance, are to come a great while hence; let them fear who are like to feel them, these prophecies cannot be imagined to look to our times: thus atheists, and contemners of the prophets, hardened one another into sin and security.

Every vision, threatening vision, which Jeremiah at Jerusalem, and Ezekiel here in Chaldea, do dream of and would fright us with, comes to nothing, it is perished or dead in the nest.

Ver. 23.

Tell them; either who use the proverb, or are stumbled at it; tell the one to convince, the other to instruct them.

I will make this proverb to cease: thus they abuse my patience, and affront my truth, and deride my justice; but when my patience at its period calls in my justice to vindicate it, and when calamities felt prove my truth and the presence of these sorrows, there can be no more place for such a proverb, the groundlessness of it being discovered to all.

Say unto them; assure them.

The days are at hand: see #Eze 12:22: they draw near indeed, when within some three years Jerusalem shall see the enemy besieging it, and feel his sword cutting down her chosen men. All that which the vision contained shall, ere few years are over, clearly appear accomplished, according to what my prophets foretold.

Ver. 24.

These proverbializing scoffers compared the true prophets with the false. These predict prosperity and return of the captives from Babylon within few years, and before Jerusalem be destroyed; so they flattered the people. The true prophets foretell long captivity, bloody slaughters, strait siege, a burnt city and temple. Now these scoffers bear up themselves on these flatteries, and argue against the Divine menaces, and are ready to inquire, Why may not Ezekiel's vision be as vain as he saith theirs is? and if one, why not both? Well, these fools are capable of no better answer than that which will destroy at once their doubts and their hopes. Judgment executed shall convince the false prophets of their lying divination, and these atheists of their illogical inferences.

No more; for this many years, for seventy years to come, and till wickedness shall again take root with the prosperity of the returned captivity.

Ver. 25.

I can discover the vanity of flattering prophets, and will do it, by making good what my true prophets have foretold. No length of time shall make me forget it, no pretences of self-flattering prophets or people shall divert it, no power can hinder me, nor counsel defeat me. What Jeremiah and Ezekiel have foretold, I will now accomplish in these days, and defer no longer. I will not preach to you by my prophets the fatal sorrows of your children's children, who should cry out of calamities when you are past feeling them, but the same age that hears the threat shall feel the execution; the enemy I raise against you shall burn your city and temple, spoil your goods, famish you in the siege, and lead you captives after the siege, and all this and a thousand times more shall come upon you in your days, O rebellious house! When all

this comes to pass, your proverb will be sure to cease indeed. Hitherto he answers the ungodly users and abettors of this proverb.

Ver. 26.

Again; for instructing some that were seduced by those scoffers forementioned.

Ver. 27.

Some of the less judicious and the more credulous are abused by these sort of men.

Say; think, and hope, and so discourse it, that the prophet is a good man and true prophet, but surely his visions look to after-times; we do not think his visions vain, but we hope they are not to come on us, and in our days. Now these God will have his prophet to instruct in this matter, which he doth in the next verse.

Ver. 28.

Since it is an erroneous opinion they are brought into, it is not from contempt of my truth, but from weakness, warn them mildly, tell them the days are very near indeed, and there will be no adjournment. Now it will be done as soon as spoken almost, and God will make a short work with them in righteousness, and a very few days will bring his judgments to light.

EZEKIEL CHAPTER 13

False prophets reprov'd, and their daubing with untemper'd mortar, #Eze 13:1-16. The prophetesses also reprov'd with their impostures under the title of pillows and kerchiefs, #Eze 13:17-23.

Ver. 1.

This first verse is the commission, by virtue whereof Ezekiel acteth as a prophet, and it is in the usual style near forty times in Ezekiel.

Ver. 2.

Prophecy; declare aforehand what I will do.

Against the prophets; against prince and people first, next against prophets and prophetesses; against the former in the foregoing chapters, against the latter in this chapter.

Of Israel, because approved of Israel, encouraged by Israel, and followed; but not prophets of the Lord, he sent them not. Whether these were in Babylon, or in Jerusalem, some inquiry is made; probably these false prophets were in both places.

That prophesy; foretell what is pleasing to the Jews, a sudden return out of captivity, with the vessels of the Lord's house, and prosperity in their own land.

Out of their own hearts; but all their promising words are of themselves, out of their own deceiving hearts, not from God, and so all will be lies.

Hear ye the word of the Lord; cease to deceive my people, and attend now to what God speaks of you.

Ver. 3.

They shall be doubly miserable, suffering with the deceived, and suffering by the enraged, when their lies are detected.

Foolish prophets; either in a moral sense, i. e. wicked; or in a literal sense, unwise. It is both foolishly wicked and imprudent to pretend revelations, and yet have none from God.

Their own spirit; in contradistinction to the Spirit of God, the true Spirit of prophecy, they strongly fancy what they would have, and then presumptuously prophesy that it shall come to pass.

Have seen nothing; God hath showed them no vision, nothing of all they pretend to is from God.

Ver. 4.

O Israel; a pathetic exclamation to awake Israel, both the dwellers at Jerusalem and those at Babylon.

Thy prophets, not mine, as **#Eze 13:2**.

Like the foxes; hungry and ravening, crafty and guileful, and living by their wits, but not one whit helpful to those they deceive. Such are false prophets. In the deserts, where want of prey makes them more eager of their prey, and where other devouring beasts endanger travellers, but no defence to them from foxes; these flee into their holes betimes, and leave the endangered ones. Or thus, O Israel, thou art like the desert, spoiled and robbed, and thy false prophets, like foxes hungry and hunting for some prey, live upon what they can catch, but will be no more profitable to thee than foxes are to the wilderness.

Ver. 5.

Ye, vulpine prophets. As in a besieged city whose wall is broken down and the enemy ready to enter, a valiant, faithful, and vigilant soldier would run up into the breach to repel the enemy; so true prophets do partly by prayer, and partly by doctrine, and partly by personal reformation, labour to preserve God's people. But, fox-like, they have shifted out of harm's way.

Neither made up the hedge: the house of Israel is the Lord's vineyard, through the hedge whereof many breaches are made, through which wild and wasting beasts come in and devour the grapes, and spoil the vines; but you have not stopped those breaches, but, fox-like, come in and pulled off the tender grapes, and done the most mischief; you have increased sin and danger thereby. And when the Lord's wrath shall give up the city, you will not stand to oppose the enemy breaking in; so useless will these be at last.

To stand; not with arms, but with fasting, prayers, repentance, laying hold on the arm of the Lord, and interceding for his people.

In the battle, which God will by the Chaldeans fight against the house of Israel. In that day of the Lord the weapons of war will not prevail against the Chaldeans, unless prayers, tears, and amendment prevail with the Lord to withdraw the battle, and be at peace with Israel.

Ver. 6.

They have seen; they pretend to have seen, but still they see nothing, as **#Eze 13:2**. The prophet speaks as if indeed they had seen, but the very censure of the things they said they saw clears it, that all was but pretence.

Vanity and lying divination; things that have no ground or foundation, and which will never be, and are therefore called vanity and lying divinations.

The Lord saith; foretelleth and promiseth.

Hath not sent them; never revealed any such thing to them, or bade them tell the Jews any such thing.

They have made others; by their pretences and arguments they have wheedled some into a belief of their word, and into a hope of

that they promise; and so the credulous Jew is undone by his prophet, who tells him all is well, and needs no alteration, and all will be well, and they need fear no desolation.

Ver. 7.

Consider with your own consciences; do they not tell you that all is vain pretence which you make? Can you think Jerusalem can escape, or the first captives be returned, and all this so soon? Is not this vain to be imagined, and they vainer that imagine and believe it? If it should come to pass, which it never shall, yet herein you are convicted liars; you say the Lord saith, whereas he hath said no such thing, nay, the contrary hath God spoken to what you speak, and the event shall be as contrary to your expectation, which is of good; but behold evil cometh out of the north, and great destruction.

Ver. 8.

The whole verse speaks the dreadful anger of God against those false prophets. It is unspeakable wrath, and we are left to guess at it by the manner of speech here used, which is minatory, **#Eze 21:3 26:3**, concealing the greater part intended; an aposiopesis.

I am against you: this is more particularly exemplified in the next verse.

Ver. 9.

Mine hand; my power striking them; so that it shall be evident they fall under Divine revenge, as Pelatiah, **#Eze 11:13**, and Hananiah, **#Jer 28:15,16**. Or if they escape this stroke,

they shall not be in the assembly of my people; have no seat among the rulers, nor voice among the counsellors, nor credit among the judges of my people; but, as false fellows, teachers of lies, be branded with infamy after the return from captivity. Or, they shall not be among those that return, dead before, or rejected as dangerous seducers and blasphemous abusers of the name of God. It may also refer to the excluding them out of the assembly of glorified ones in heaven.

Neither shall they be written; registered among those that return, of which registry **#Ezr 2:1,2**, but blotted out for their impiety; this literally: mystically, it may be an obliterating or blotting them out of the book of life; they shall not be written with

such as shall escape spiritually, they shall not be found among the elect that shall live for ever.

Neither shall they ever more come into the land of Israel, not survive the captivity. Or, with disgrace cast off, shall die in strange lands. In brief, the approaching prosperity which they promise the people none shall see, **#Jer 29:21,32**; but the prosperity after seventy years' captivity, which I promise, my people shall see, but these false prophets never shall see, my hand shall be so against them. They shall not be written in the book of eternal life, which is written for the just ones of the house of Israel, saith the Chaldee paraphrast. See **#Eze 12:15**.

Ver. 10.

The verse is a transition to a new subject, or rather to a new manner of discovering and condemning the sin of the false prophets.

They have seduced my people; made my people to err, both in their apprehension of their sin and danger, and of my displeasure and threats, as if all were less than it was, and there needed no repentance, or submission to the Babylonish king.

Peace; all will be well; no war, or else victory; no more going into captivity, but a speedy return of those that are in captivity: when nothing of all this, but the contrary, was to be told them; universal calamity was at the door, and these varlets promise universal tranquillity and plenty.

One; some one or other chief among the false prophets, as Hananiah, **#Jer 28:15**, and Shemaiah, **#Jer 29:31**, or Ahab son of Koliaiah, **#Jer 29:21,22**. When the state of the church was shattered and ready to fall, these chief false prophets would undertake to repair and build it, but indeed all was a mere contrived cheat, like as if a pretended architect should promise to build a wall substantial and sound, but a pack of deceitful builders in confederacy with this one set to laying the stones, and then with dirt instead of mortar, with melting and dissolving mire instead of holding and well-tempered cement, daub the wall. So the chief seducers cry, Peace, peace, and all the kennel of lesser cheats follow full cry, Peace, peace. Within two years shall the king of Babylon cease, saith one, **#Jer 28:11**, and all the inferior prophets

applaud the conjecture, and persuade the people to believe it; but the end will evince them liars, as in the following verse.

Ver. 11.

Unto them; the meaner and less noted, who follow the arch false prophets, and are as under-workers in this wall.

It shall fall; most certainly its fall shall be the shame and loss of the builders, and those that hoped its duration.

An overflowing shower; abundant, violent, and continued showers shall soak into your wall and dissolve the cement; and this shower is the Babylonish invasion, which all your provision shall be no more able to withstand, than mire in a wall can keep the stones together when drenched with showers. I will summon in the storms of hail, which with mighty stones shall beat upon the ruinous wall.

A stormy wind; a whirlwind, to shake the tumbling stones, which without much shaking would ere long drop down; but, to hasten the downfall, soaking showers, storms of hail and violent winds, shall meet; so shall your crazy state, O deceived Jews, come down to ruin.

Ver. 12.

Will not men thenceforth laugh you to scorn? you that built, you that daubed, you that applauded the wall, will they not upbraid you with your folly?

Ver. 13.

This confirms what was said **#Eze 13:11**, where it is explained. This verse addeth that God will do this by his hand, and in anger and fury, taking vengeance on this scoffing, atheistical, and secure generation in his just displeasure; he will execute the fierceness of his anger upon prince, prophets, people, city, and all their confederates.

Ver. 14.

This verse with very little variation repeats the same dreadful procedure of God against this people, and these false prophets, and their false, ill-grounded confidences. And this repeating these things is to give us to know the certainty of the thing, the terror

wherewith God will do it, and the stupidity of the Jews bewitched by the flatteries of their false prophets.

I will break down the wall; pull it down stone by stone; level it with the ground. The unsoundness of the foundation, whatever it may seem to be,

shall be discovered to every one that will look on it, and this to the utter shame of the builders.

And ye, who deceive and are deceived by it, shall perish in the midst thereof. So all that hearkened to these false prophets, rebelled against Nebuchadnezzar, fortified the city, and obstinately stood it out, fell with the ruins of the city, and perished, and then felt the stroke of God's hand, and truth of his prophet.

Ver. 15.

Thus, in this dreadful manner, by my hand visible in doing it,

will I fulfil what my prophets foretold, and perform my word and theirs, and fully pour out my wrath, so that it shall be fully according to the just displeasure they have provoked in me.

Will say unto you; I will deride them in their ruin, as **#Ps 2:4 Pr 1:26**. God curseth confidences in an arm of flesh, and will destroy them, for they are set up in direct opposition to his justice and sovereignty, to his threats and truth of them.

Ver. 16.

The prophets of Israel: see **#Eze 13:2,4**.

Which see visions: see **#Eze 13:7**.

Ver. 17.

Now turn thyself and discourse against the prophetesses, fear them not: see the phrase, **#Eze 4:3**. Some would have the prophet's words to be intended against the effeminate men, who were of no value, and by contempt called the daughters of his people; but I see no cause why the prophet's words should not be directed against the women who pretended to be prophetesses.

Of thy people, that were with him in Babylon. Or rather, because they were Jews, they are called daughters of his people. Or might

they not be daughters of priests, and so more nearly of kin to Ezekiel?

Which prophesy; there were women who had the gift of prophecy, #Ex 15:20 Jud 4:4 2Ki 22:14 Joe 2:28, and brought messages from God, but these in the text pretend themselves to be prophetesses, and speak their own imaginations, and fasten their lies on the God of truth.

Ver. 18.

Woe; calamities of all sorts shall fall upon them.

That sew pillows; a figurative speech, expressing their flatteries and security, which the women promised to every one that came to them to know the fate of themselves and others; in token of which safety and ease, either these women did put them for these inquirers to sleep on; or else to lean on as they lay on their side at meat; or else these gypsies, fortune-tellers, did sleep or pretend to sleep on those pillows, and thereby signify the peace, safety, and ease which this people should have.

To all arm-holes; all comers had the same answer, these women made not any difference.

Kerchiefs; either veils, or triumphal hats or caps, which were made by these prophetesses, and these were put upon the head of every one who consulted them; and by these habits the deceived inquirer was either persuaded he was made fit to receive the oracle, or was to interpret the sign as promise of victory over the Babylonian, and a triumphant rest in Judea. Perhaps they might use both; the veils were put on to signify the shame with which their enemies' faces should be covered, the triumphant caps to note the joys of the Jews; but the event showed which belonged to the one and other.

Of every stature, i.e. of every age, whether younger or elder, which usually is somewhat seen by their stature or growth.

To hunt: all this is a pretence, while really it is spreading a net, as hunters do, to catch the prey and devour it.

Souls; the persons, life, estate; and all to enrich or maintain themselves.

Will ye hunt the souls of my people? dare you promise they shall live when I do promise no such thing? Or can you preserve them alive whom you deceive by your promises? Are you no whit afraid thus to profane my name, and to insnare my people?

Ver. 19.

Will ye pollute me? profanely contradicting what is indeed spoken in my name, and pretending my name for that I never spake, nor will do.

Among my people; who are my peculiar, who have my word and true prophets, by which your lies are discovered, and further will be. What shameless impudence is this, to abuse my name, counterfeit my hand and seal, to them, that do or might know both!

For handfuls of barley; for a mean reward, tell fortunes for a penny! but there may be herein a provision made against the famine which was threatened and would come; this grain might be kept.

For pieces of bread; bread and morsels of bread. Mercenary sorceresses! that thus make sale of their predictions to feed their hungry bellies.

To slay the souls that should not die; you denounce evil to the best, perhaps threatened those in Babylon with death, whom God will keep alive there.

To save the souls alive that should not live; declaring safety, plenty, prosperity, peace, without war, or victory in the war, included in that they live.

By your lying; most falsely flattering those that come to you, and most maliciously threatening those that come not, because they know you speak your own lies. You save whom I will kill, and kill whom I will save.

Ver. 20.

I am against (the same phrase **#Eze 13:8**)

your pillows; the rite, and its signification too.

There hunt the souls; either at Jerusalem, or wherever you give out answers.

To make them fly: in this sense the word is nowhere else used, and thus used here renders the interpretation obscure. Elsewhere it is, to bud, as **#Nu 17:8 Eze 7:10**; to blossom, **#Isa 27:6**; to spring up as a flower or vine, **#Ps 92:7 So 6:11**; to grow, as **#Ho 14:8**. Thus the sense is obvious; by these lying ceremonies thus applied you promise a flourishing, growing state to all inquirers, and this is, the net with which you hunt souls. It is possible these prophetesses might bring their deceived ones into pleasant gardens, and (if well paid for it) entertain with all the pleasures of flowers and fruits; and might not these prophetesses be the priests of Flora, and seduce young, fair, wanton ones to the idolatry and brutish pleasures of the Floralia?

I will tear them, with some violence and suddenness, that may express an indignation; as, **#2Ki 5:7**, when the king of Israel rent his clothes at the hearing the letter of Benhadad king of Syria, so in wrath will God suddenly tear your enchanting and divining habits.

From your arms; either from the arms of such as put them on when they consulted with these seducers; or may be the seducers might ordinarily wear them, to be known what they were.

Will let the souls go: you held the souls of those that heard you as captives, or as bewitched with your enchantments and pleasures; but I will set them free, some I will enlighten to discover your frauds, others I will undeceive by sending them into captivity.

Ver. 21.

Kerchiefs: see **#Eze 13:18**.

My people; God owns them, at least some among them; though all were not his, yet he had a people among them.

Your hand; power of their seductions.

Ver. 22.

With lies; diametrically opposing what my prophets told to my people in my name.

The heart; the soul, which in weak ones received some saddening impressions from your lies; in the strongest and wisest it was matter of grief, to see so many contradict the Lord to their own ruin.

The righteous; who keep my law, and have respect to all my precepts, though none can fulfil the law; the upright and just, against whom you do thunder out your woes; but I know better how to distribute my orders. I never commissioned, nor ever will commission, any prophet to sadden the heart of a just one, who needs and is fit for encouragement, or to threaten where they should promise.

By promising him life; your flatteries persuade the worst to think they are in a good way, need not repent and return, and so, their hearts hardened in wickedness, their hands do work it. God would convince and turn the wicked, but you confirm them that they return not from sin; you assure them, but it is with lying words, that they shall not die by pestilence, nor famine, nor sword, but live and prosper.

Ver. 23.

See **#Eze 12:24**. Either these prophetesses with the prophets of the same stamp shall perish in the day of calamity, and of the miseries that they persnaded others to slight and contemn. Or else, if they live, they shall live to see all their predictions of prosperity vanish, to see the righteous, whom they threatened, escape, and the wicked, whom they spake good of, fall under miseries; this shall so confound them, they shall cease for ever, and pretend no more visions. Your credit shall be gone, and you found false dreamers, you shall never more be able to keep up any power over or interest in my people. Not one just, righteous soul shall ever grieve, or apprehend cause of fear, from what you threaten, and the unrighteous shall no more joy in the expectation of these lying promises. All shall know that I am the Lord, who fulfil promises to the just and execute threats on the bad.

EZEKIEL CHAPTER 14

God reproveth those hypocrites, who came to inquire of him with idolatry in their hearts, **#Eze 14:1-5**. They are exhorted to repent, for fear of his judgments, **#Eze 14:6-11**. No intercession shall save the guilty land from God's judgment of famine, **#Eze 14:12-14**, noisome beasts, **#Eze 14:15,16**, the sword, **#Eze 14:17,18**, the pestilence, **#Eze 14:19**, or from the four judgments together, **#Eze**

14:20,21. A remnant shall be left for the instruction and consolation of others, **#Eze 14:22,23.**

Ver. 1.

Then, Heb. *And*, that we need not inquire the precise time of this prophecy.

Certain of the elders; men of note, that were in office and power among the Jews, called here elders, &c.

Of Israel; who were yet in Jerusalem; not the elders who were now, and had been some time, in Babylon.

Sat before me: see **#Eze 8:1.**

Ver. 2.

No text from Poole on this verse.

Ver. 3.

These men; who probably were come from Jerusalem, sent by Zedekiah, and mentioned by Jeremiah, **#Jer 51:59**; some of the courtiers, who, more out of curiosity than religion, give a visit to this famous prophet.

Have set up their idols in their heart; resolved idolaters, their heart was totally addicted to their idolatrous worship and ceremonies, immersed in it.

The stumbling-block of their iniquity; their idols, so expressed, because they were both the object of their sin, and occasion of their ruin. They account these idols to be gods, and worship, fear, trust in, and plead for them; this is their sin, and ere long this shall bring ruin on them. Can these men seriously consult me? Is it fit I should give counsel to obstinate, resolved sinners, who come to inquire, but will not hearken? Should I help them in their distress, who depend on idols which I hate?

Ver. 4.

Mince not the matter, lessen not, neither vary, what I say unto thee, but declare fully and undauntedly

unto them, though great men, and who will compliment with thee.

Every man, without exception, whoever be the man among the Israelites, that hath his heart riveted to idols, and yet comes to the prophet, as if it were to know what were best to be done, and what will be the issue of these times and things, I will answer him but little to his satisfaction or safety; such answer shall such receive, as in seeing they shall not see, &c. I will declare the greatness of their sin and punishment; they multiplied idols, this their sin, I will multiply their sorrows; they first run into darkness of idolatry, I will leave them to the darkness of misery. I will give answer, but in just judgment, and with severe reproofs, and menaces, and commands.

Ver. 5.

That I may convince and pierce their very hearts, or lay open what is in their heart, and discover their hypocrisy and impiety; because they have shamefully followed idols, which now in their distress neither know the cause, or can frame a remedy; and what folly is it to choose such gods! what greater impiety than this, to adhere to idols, and forsake God, the only true God and Saviour?

Estranged from me; minds that increase their averseness to God. Idolatry draws the man more and more from the Lord.

Ver. 6.

Unto the house of Israel; to these men the elders, whoever they are, give charge that they repent, and by them send word to the residue of the house of Jacob that they do so too.

Repent; be sorry and testify your sorrow for such sins.

And turn yourselves; renounce them for future, cease to be idolaters, let your visible carriage in reforming all be seen too. Amend heart and ways, let not your heart be towards idols in point of religion, nor your practice in point of outward deportment be vicious and immoral.

Ver. 7.

For every Jew of the seed of Abraham, and every proselyte, who withdraws himself from me, and worships idols, keeps them in his heart to the increase of their own sin and my displeasure, yet forsooth comes to the prophet to inquire how his God resenteth what they do, and what God will do with them, what they should do, what they may expect, yet all this while dote on idols, and

resolutely hold on in unjust practices, they shall find by the answer it was not the prophet, but the God of the prophet, that answered them, so dreadful, searching, and astonishing shall my answer be.

Ver. 8.

My face; my displeased face, my wrath, which none can bear; the phrase #**Le 17:10 20:3 Eze 15:7**.

A sign of Divine vengeance, provoked by sin and executed on the sinner.

A proverb; of whom every body shall speak with taunt and curse, #**De 28:37**.

I will cut him off; either by an immediate stroke from heaven, or else in an undeniably vindictive way, #**Le 20:3**.

From the midst of my people; openly, as what is done in the sight of all, or as one separated from God's people by this dreadfull excommunication, and who shall have no portion with them in this or the next life.

Ver. 9.

The prophet, viz. the prophet who makes this his trade and gain, the false prophet, who speaks all serene and quiet, in hope of reward for his kind answer to those that desired to hear what might please them more than what God commanded, promised, or threatened.

Have deceived; permitted him to err, or. iustly left him in his blindness, that he shall not discern his own self-deceivings; or else when such prophet promiseth good, and thinks concurrence of all second causes tend to it, yet I will disappoint and frustrate, as #**Isa 44:25**, if the confederacies to save were in likelihood sufficient, and it were no presumption to hope the best; and if your prophets on this ground promised you success, yet they shall deceive you, for I would defeat and disappoint them and you; so the sense would not carry a moral and culpable deceiving, but a just defeating and disappointing, or disabling, second causes, on which disappointment of hopes will follow. If Egypt's arms had so weakened the Babylonians, that none but wounded men remained,

yet the promise of your escape should fail you, O Israelites, for, **#Jer 37:10**, these should rise up and burn your city.

Stretch out my hand upon him; remarkably punish his falsehood, and in severity destroy him.

Ver. 10.

There is so great parity in the folly and impiety of both seducing prophets and the seduced people, that it is hard to say whose sin is greatest. Their punishment shall be by the Lord made as like as they made their sin, and both shall be cut off and destroyed.

Ver. 11.

Afflictions ever tend to a good and necessary effect or end, for God's glory, and his people's good, and so it is here.

The house of Israel; which are the seed of Jacob, and my people.

May go no more astray; they have wandered as sheep, which naturally are apt to go out of the way, and much more when seduced and drawn out of the way, but afflictions tend to reduce them from sheepish wanderings.

From me, their only God and Saviour.

Neither be polluted: idolatry is a great pollution, and ever attended with other transgressions and immoralities, which defile also; now by their present calamities God will open their eyes to see and abhor them.

That they may be my people; in name and external profession they were God's people, but they had forgotten their relation, and the duty of it to Godward; now by these present corrections they shall be disposed to own and love, to obey and walk with, him, as he is their God, and they his people. This effect the rod will have on my own people.

Ver. 12.

No text from Poole on this verse.

Ver. 13.

When; at what time soever.

The land, put for the men that dwell in the land.

By trespassing grievously; as a hypocritical, backsliding people, that give fair promises, but perform them not, rather act contrary to their professions, as the Hebrew intimateth.

Upon it; against it. Break the staff of the bread: scarcity and famine are effects of the power of God, which makes that barren for the sins of a people which otherwise would be fruitful.

Will cut off man and beast from it; make the land utterly desolate by famishing the cattle as well as their owners.

Ver. 14.

These three men; most eminent for holy and upright walking with God, very dear to God, exceedingly desirous of the welfare of others, powerful in prayer.

Noah, who it is probable prevailed with God to spare the world for some years, and saved his near relations when the flood came;

Daniel, who prevailed for the life of the wise men of Chaldea; and

Job, who daily offered sacrifice for his children, and at last reconciled God to those that had offended. These should not prevail for any one of this wicked generation; it should suffice them that their righteousness sayeth themselves, this contumacious generation of sinners I would not be entreated for.

Ver. 15.

Noisome beasts are one of the great plagues or armies that God hath always at his command.

To pass through the land; to range over the land, and spoil their cattle, devour their servants and children, and destroy travellers, and make it as a wilderness.

No man may pass through without much danger, and great guards that may repel the wild ravening beasts.

Ver. 16.

As I live; a form of speech in which God by oath confirms what he speaketh, and it is such an oath as becomes him only, who is life, and cannot die.

Neither sons nor daughters; neither sons that should perpetuate their families, and are the support of houses, nor daughters, the

tenderness of whose sex and age does make and keep parents' affections fervent towards them. No near relation should escape on their account.

Desolate, i.e. most desolate, as the Hebrew use by an abstract to express the superlative degree, #Isa 1:7 64:10.

Ver. 17.

He is Lord of hosts, and hath the militia of all the world in his hand, the sword is the right of the King of kings.

Bring a sword; raise war, and send enemies to invade it. That land; what land soever it be.

Go through the land: though inanimate things have not ears to hear, yet God speaks of them sometimes as if they had ears to hear, and understanding to discern; hereby intimating to us his overruling power, wisdom, justice, and sovereignty.

So that I cut off man: men cut off men in war, yet here God takes it to himself, he doth it by men.

And beast: though wars chiefly destroy men, yet the beasts of the field go to wreck too, the beasts that are serviceable in wars are waste, as horses and beasts of burden. The Eastern nations have brought store of camels and many elephants into the wars; beside the slaughter of these in fight, the spoiler wasting his enemy doth often destroy whole herds and flocks.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Diseases are sent whenever they come, especially wasting diseases, which empty nations and cities apace.

Pestilence; God's arrow that flies from God's bow.

Pour out; not drop or distil on a people in small measures, and by leisure, but in great measures, and hastily, as waters are poured out of a vessel all at once almost.

In blood: sometimes blood does denote war, but here, and in many other places, it denotes death and destruction of men, though not by the sword.

Man and beast; not that beasts die of the same pestilential disease which kills man, but either death of men by pestilence emptieth the nation, that there are not men to take care and provide for the beasts; or rather, because when pestilence wasteth men, murrains and plague of cattle, from the same infected air, and from the hand of God, waste the beasts also.

Ver. 20.

Their own souls; their person, their life.

By their righteousness; not meriting the deliverance, but yet the justice and mercy of God shall surely keep them from falling in the punishment who were kept from the sin.

Ver. 21.

Those three men, with their best interest, should not be able to keep off one of the four, much less able to keep off all four when I commission them all to go at once, as I will, nay, have done, against Jerusalem, to cut off the obstinate, incorrigible ones amidst it.

Ver. 22.

Therein; in Jerusalem itself, and in the land.

A remnant; some that escape, for though none could prevail with God to prevent the emptying the city and the land, and cutting off the most, yet this was not to extend to the utter cutting off and destruction of all.

Brought forth; by the proud, cruel, and barbarous conqueror bringing them in nakedness, chains, and in contempt more grievous than death itself.

Unto you; those naked, hunger-starved, derided captives, through heats and colds, through sands and tedious travels, shall come, though with great regret to you, to Babylon, whose condition they will either envy, or wish it their own.

Ye shall see; see them, and consider and know their way; what it hath brought them, how sinfully evil it was against God in their own land, and how miserably evil it is and must be with them in the enemies' land.

Ye shall be comforted; not rejoice in your brethren's misery, but comforted in remembrance of the good hour you resolved to obey God, in yielding up to the Chaldeans; comforted in the sense of your state much better than theirs, and in the vindication of you from the black aspersions the false prophets and their followers cast on you; and finally, comforted, in that your return, at set time promised, shall in its time be as surely made good as you see the threats are made good. God will be as true in his mercies as he hath been in his judgments; this is matter of great affliction and grief, that of comfort and hope.

Ver. 23.

They that survive the siege, famine, and ruin of Jerusalem, and are brought to Babylon,

shall comfort you; either confessing their faults in not doing as you had done, justifying the wise course they took who yielded, condemning the folly of hardening themselves against God, his judgments, and his prophets; or be matter of comfort, affording to you just ground of comforting yourselves.

When ye see their ways: understand it in the effects of it upon the ruined Jews; or, in the relation which they will make both of their sins and sufferings in the land of Canaan.

Ye, you of the first captivity, you that obeyed my voice, and submitted to the Babylonian yoke,

shall know, be fully satisfied, that I have had but too much cause, and most just reason, for all that I have done against Jerusalem and its land, and inhabitants of both; you shall know my hand, and as you feel the weight, so you shall see the justice of it too against them, and the mercy of it towards you.

EZEKIEL CHAPTER 15.

By the unfitness of the vine branch for any work, **#Eze 15:1-5**, is showed the utter rejection of Jerusalem, **#Eze 15:6-8**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The house of Israel is often compared to a vine, which when barren or fruitless is very contemptible and unprofitable. This the prophet minds them of to humble them, and awaken them to fruitfulness; Will you boast yourselves of this?

Than a branch which is among the trees of the forest; one single branch of a tree in the forest is of more use and worth than the whole vine tree is, except for its fruit.

Ver. 3.

Is there one good piece of timber in the whole vine fit for building a house, or ship, as there is in the oak, elm, or other wild forest trees? Will it furnish the husbandman or soldier, or seaman with fit materials for their use, in peace, war, or sea? Will it afford a pin to drive into a wall or post, on which you may safely fasten any weight? It is so weak that it is useless as to this.

Ver. 4.

When for its barrenness it is cut down, it is fit only to be burnt. Nor is it a choice fuel neither, a little branch of a tree of the forest is better, and affords more fuel.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

Either thus, When the vine is, as the wild trees of the forest, barren and fruitless, it is less worth than the forest tree; so are you, O house of Israel, in my account: or else, As trees of the forest are for the fire in all the less valuable parts of them, so are all the branches and body of the barren vine, which you are, O Jerusalemites.

I have given; designed and doomed for food to the fire.

So will I give the inhabitants of Jerusalem; for by their sins they have kindled a fire, which shall burn every barren branch in the degenerate and fruitless vine.

Ver. 7.

I will look upon them with an angry and displeased countenance, which is enough to destroy them, or to fill them with terrors. This phrase occurs **#Eze 14:8**, which see. My wrath shall kindle a fire among them.

They shall go out from one fire; either shift themselves, and flee from one evil, which as fire consumed them; or else be cast by others, by their enemies, out of one evil into another; from a less which troubled them to a greater which devours them, **#1Ki 19:17 Jer 48:43,44 Am 5:19.**

Ye shall know; you that are in Babylon, and hear what mischiefs are heaped on Jerusalem one after another, shall know it is my anger and fury poured out upon them.

Ver. 8.

Desolate: see **#Eze 6:14.**

A trespass; not one single trespass, but they have been so perpetually trespassing that it seemed a continued act, and all done with greatest aggravation.

EZEKIEL CHAPTER 16

Under the similitude of a helpless exposed infant is represented the original state of Jerusalem, **#Eze 16:1-5;** whom God is described to have bred up, married, and treated with kind indulgence, **#Eze 16:6-14.** Her unnatural whoredoms, **#Eze 16:15-34.** God threateneth her with severe judgment, **#Eze 16:35-43.** Her sin, equal to her mother's, the Hittite, and exceeding that of her sisters', Sodom and Samaria, shall not go unpunished, **#Eze 16:44-59.** A promise of mercy in the end, **#Eze 16:60-63.**

Ver. 1.

Again, Heb. *And,* frequently and properly enough rendered as here, *again,* not pointing out any particular time wherein it came to the prophet.

The word of the Lord came unto me; both commanding and directing him what to speak; and it is a very elegant description of God's dealing with the Jews, and their carriage toward God; his dealing was kindness and tender compassion in the most unparalleled expressions of it toward the Jews, theirs to God was the most unthankful, undutiful, and rebellious.

Ver. 2.

Declare to them that are with thee, and to them that are at Jerusalem, to these declare by letter, to those by word of mouth,

what state theirs was in their infancy what I did for them, for the whole nation of the Jews, for so I take Jerusalem here to signify. Make them know: it was not in his power to give them understandings, and to enlighten their minds, but his declaring to them is here called making them to know, because it was sufficient to have brought it to their knowledge.

Her abominations; her multiplied transgressions, which were increased beyond number, and her great, foul sins, called here abominations, her idolatries spiritual adulteries, and unexemplified folly in her lewdness, changing her God and Husband, **#Jer 2:10-13.**

Ver. 3.

The proud and blinded Jews thought their original more pure than that of the heathen; this was an old tradition among them, now that the prophet is to acquaint them with the truth of their polluted original, which they will storm and fret at, he comes thus prefacing his discourse with a Divine commission.

The Lord God; who is omniscient, knows all we are and do, who is so just and true, speaks not any thing but the very truth, who is supreme Judge and determiner of controversies. He tells the prophet what they were, and commands him to tell them.

Unto Jerusalem, i.e. the whole race of the Jews, as **#Eze 16:2.** Or, perhaps, in more special manner the inhabitants and natives of that proud city, who thought it a singular privilege to be born there, which the Jews counted more holy than the rest of the land of Canaan.

Thy birth; thine habitation and thy kindred, so our English of the time of 2 Elizabeth. Thy root whence thou didst spring, the rock whence thou wast cut, the place where thou grewest up, the company and commerce thou didst use, all were of the land of Canaan, and thou hast a fulness of their vicious nature, manners, and practices, both in civil and religious things, as vile and obnoxious to my curse as Canaan itself.

Thy father: if the prophet refer to Abraham, it must be understood of his state and religion before God called him, when he, as his father and kindred, worshipped strange gods beyond the river, **#Jos 24:14,** with **#Eze 16:2.** If the prophet refer to those that were in Egypt, the Jews' ancestors that dwelt there, it is certain that many of them forgot Abraham's God, closed with the

Egyptian idolatry, and were polluted with idols, #**Jos 24:2**. If you refer it as a figurative speech, and call them fathers whom we reverence, consult, obey, and imitate, as well we may call such fathers, these were not the best and holiest of men, #**Mt 3:7 12:34 23:33**. O ye Jews, be it known to you, whatever you think, you have no cause to boast of your nobler or purer descent, your fountain was corrupt and poisonous.

Was; might have been, for likeness of manners.

An Amorite; either because this comprehended all the rest of the cursed nations; or because the Amorites, as the most powerful and mighty, so were the most wicked among them; it was the Amorites which were filling up their sins, #**Ge 15:16**.

Thy mother: sometimes the ill nature of a father is corrected in the child by the sweetness of the mother, but you Jews were not so happy, your mother was as bad every whit as your father; both prodigiously vile in their inclination, civil converse, and choice of their religion, and in the practice of it. The daughters of Heth were women of ill fame and worse manners, #**Ge 27:46**, enough to make a good soul weary of life. Such is your race, O ye Jews.

Ver. 4.

In the day thou wast born; either in the day I called Abraham to leave his idolatry; or when in Egypt you began to multiply into a nation; or when you were brought out of Egyptian bondage. Or whether you fix any other time, it was a helpless and miserable state they were in.

Thy navel was not cut: as the new-born infant cannot do this for its own preservation, and as there is great danger if not carefully and skilfully done, as it is the early care of the hand that delivers the child, so was the care and love of God towards this people when they could not, and others would not, help them, and this will be declared in a continued allegory. The preventing mercy of God was showed in this.

Washed in water. Born in blood, unpleasant to behold, thou must have weltered therein, and perished; none washed thee, that thou mightest be handled, but I; I purged away the blood and uncleanness of thy birth, took thee up, nursed, provided for, and disposed of thee.

Thou wast not salted: salt is of a drying, abstersive, and cleansing nature, and was used to purge, dry, and strengthen the new-born child, to make it the more lovely and lively.

Nor swaddled: this usage for the continued preservation of the infant, for strengthening it, setting its limbs, and keeping them in their right and orderly posture, is most necessary to be observed, and yet there was none that would do this for this infant: so forlorn was the state of the Jews in their birth, without beauty, weltering in blood, without strength, new-born, without friend that might act the mother's or midwife's office.

Ver. 5.

A confirmation of what was said #Eze 16:4; no hand helped, because no eye pitied them; neither Terah's family to Abraham, nor the Egyptians to sojourning or departing Israel, showed any bowels of pity to help.

To do any of these: though all those particulars toward an infant had not been done, if the more needful were done it might be well enough, but, poor infant, it hears of nobody to do any one of them for its health and life.

To have compassion; to show any tenderness of heart toward it.

Cast out; put out of doors, exposed to perish and starve with hunger and cold.

In the open field; as far from likelihood of relief as from the sight of men; not laid in the street of city or town, not at some man's door, but in the open wide field, where devouring wild beasts are likely to come first and tear the helpless wretch to pieces.

To the loathing of thy person; in contempt of thee, as unlovely and worthless; and in abhorrence of thee, as loathsome, putrifying, and offensive to the beholder.

Ver. 6.

After the manner of man God here speaks, alluding to some traveller or walker abroad, like Pharaoh's daughter, or the good Samaritan that lighted on this poor forlorn infant.

Saw thee, in such manner as to pity and consider how to relieve. To Omniscience every thing is seen, but here compassion is included in this seeing, this was the only eye that pitied.

Polluted in thine own blood; most exact emblem of man's sinful and miserable state, his filthiness and death arising from himself, as the death and filthiness of one wallowing in his own blood.

I said unto thee; I purposed to save thy life, I declared my purpose, and wrought the effect; I took care of thee, that thou mightest not die.

Yea, I said: this is repeated, both to set forth the freeness and abundance of God's love, and to work our heart to a suitable resentment thereof, and to intimate the stability and stedfastness of the purposes and effects of grace.

Live; it sounds like a command, but it is such a command as sends forth a power accompanying it to effect what is commanded; he gave that life; he spake, and it was done.

Ver. 7.

The Lord, who chose Abraham and his seed; by his blessing this people were increased as by millions. How inconsiderable is a clan of seventy-five persons! So many went with Jacob into Egypt, where in two hundred and fifty years they grew to six hundred and three thousand five hundred and fifty, beside women, and children under twenty years, and old men above sixty years old. So the promise, #Ge 12:2 15:5 17:2,4, was fulfilled.

As the bud of the field: for multitude, they are compared to the numberless buds of the herb; for flourishing, they are like the bud in the beauty of its spring; and both include the goodness and richness of the land they dwelt in.

Increased; grown up to maturity or full age.

Waxen great; and in stature thou hast come to full, just proportions, or grown strong, mighty, and terrible to thy neighbours who were enemies, but honourable and a defence to thy friends.

Come to excellent ornaments: as jewels and rich vestments set off a beautiful person, so the successes in enterprises, rich returns

in merchandise, fruitfulness of the country itself, were the lustre of thy beauty, which all thy neighbours courted; thou wast adorned with the choicest blessings of Divine Providence.

Thy breasts are fashioned: the prophet further describes the beauty and glory of the Jewish nation, grown up and fashioned under God's own hand, in order to be solemnly affianced to God.

Thine hair, which is an ornament when well set, whereas baldness is a deformity.

Thou wast naked and bare, i.e. when in Egypt, poor, and oppressed, and despised.

Ver. 8.

When I passed by thee: see #Eze 16:6, of the phrase. This second passing by may well be understood of God's visiting them and calling them out of Egypt.

Looked upon thee: see the phrase #Eze 16:6.

Thy time was the time of love; the time of thy misery was the time of love and pity in me towards thee, and the time of thy grown beautified state was the time of my love of delight, when I rejoiced in thee, and espoused thee to be my wife. Thy time, i.e. the season fittest for the discovery of my purposes towards thee, was the time of love, which is expressed in what follows in the verse,

I spread my skirt over thee, i.e. betrothed thee, as #Ru 3:9 De 22:30, engaged by marriage to love, cherish, protect, and safeguard.

Covered thy nakedness; what was and would be thy reproach my love and bounty covered, I clothed thee with spoils of Egypt, and gave thee flocks, with the wool whereof thou mightest clothe thyself. If you take it figuratively, I covered all thy filthiness, and washed it away.

I swear unto thee; gave thee the greatest, most inviolable, and solemn assurance of my conjugal love, care, and faithfulness.

Entered into a covenant with thee: this was done at Mount Sinai, #Ex 19:5.

Saith the Lord God: the truth of all which the Lord doth avow in this form of asseveration.

Thou becamest mine; by the obligations of my kindness thou couldst be no less, by thy own voluntary act and consent, by promise and profession, **#Ex 19:7,8.**

Ver. 9.

Then, Heb. *And:* this continueth the allegory, and declareth what more was done to prepare this virgin for advancement by this marriage covenant.

Washed I thee: it was a very ancient custom among those Eastern people, as appears **#Ru 3:3 Es 2 12**, to purify virgins who were to be espoused ere long; and it is likely the prophet alludes to that, **#Ex 19:10.**

I thoroughly washed away: the same thing, by a very usual figure, repeated to confirm and illustrate what is spoken; the word in Hebrew notes an abundant washing, a rinsing of what was washed to make it cleaner; it includes a bathing, as **#Le 15:10.**

Thy blood; thy original and birth pollution, which rendered thee displeasing to the eye, and unfit for the familiar and loving entertainment of a husband.

I anointed thee; not to royal sovereign dignity, this is expressed by another word in the Hebrew; but anointed as they that were to be married, as **#Ru 3:3 Es 2:12**; or as those who were to come into the presence of great and noble personages, as **#Da 10:3**; or as such who would look with cheerfuller countenances, and change their sad and mournful deportment, as **#2Sa 12:20**: it is not improbable it may allude to the bounty of God toward the Jews in a land flowing with oil. Spiritually these refer to our cleansing by the blood of Christ, and by his sanctifying Spirit.

Ver. 10.

So miserably poor was this creature, that she had not clothes to her back; he gave them who married her.

Broidered work; rich and beautiful needle-work of divers colours, much above the state of an abject infant, and suited to the bounty and riches of him who gave them.

Badgers' skin; those Eastern people had an art of curiously dressing and colouring the skins of those beasts, of which they made their neatest festival shoes, and these were for the richest and greatest personages to use.

I girded thee, both for strength, activity, and ornament.

With fine linen; both soft, warm, and comely. Such soft raiment, used in kings courts, intimate the advancement of tills abject to royal state, as well as delicately clothed.

I covered thee; either covered, as the upper garment covers all the rest, or as curtains of the bed cover one who is laid to rest within them. The veil this virgin was covered with when she appeared abroad, and her furniture at home, were very rich, and proportioned to her Lord's grandeur and riches.

Ver. 11.

If the inventory of this virgin's goods given to her were hitherto of such things as were needful for her comfort, now follows a particular of what served for state and magnificence, as the phrase **#Job 40:10**: it also expresseth the bravery of a bridegroom, **#Isa 61:10**; the curiosity and exactness wherewith such do dress themselves.

I put, Heb. *I gave*, i.e. freely.

Bracelets; which usually were of gold, as appears, **#Ge 24:22**, and presents made of these bespeak greatest respects.

A chain of gold, in token of honour and authority, **#Ge 41:42 Da 5:16**.

Ver. 12.

A jewel; it was many times of silver, but most commonly of gold, and was of circular figure, hanging by a string fastened above the forehead in such a manner that it lay or rested on the nose, much esteemed among the Eastern people, though of no account with us.

Earrings; golden ornaments hanging in the fleshy part of the ear.

A beautiful crown; a very rich and beautiful crown; as virgins espoused and married had crowns set on their heads, **#So 3:11**, so, to complete the solemnity, and make the magnificence of these

nuptials full, a crown of beauty is set on the head of this Jewish nation now married to God.

Ver. 13.

The prophet sums up all again, partly to aver the truth thereof, partly to bring it to her remembrance, and partly to affect her with thankfulness for what she had received, and with shame for what she had done.

Thou didst eat fine flour; it was the constant course of thy diet, to be provided thus with the choicest food, which thou didst not by scanty allowance taste of, but wast filled with: these were royal dainties, as #Ge 49:20.

Thou wast exceeding beautiful; such diet, with the additional ornaments, would surely render a perfect beauty, and to such perfection did this espoused virgin grow.

Thou didst prosper; all affairs succeeded well, and events added to thy greatness.

A kingdom, not only compact in itself, but victorious over others; and so she was a mistress over kingdoms, as in David's, Solomon's, Jehoshaphat's, and Hezekiah's time.

Ver. 14.

Thy renown; thy name was great and honoured.

Among the heathen; not only next neighbours, but the uttermost ends of the earth, as it is said of the queen of Sheba, heard thereof.

For thy beauty; the excellent order of thy government, prosperity of thy country, riches of thy merchants, and abundance of thy peace.

Perfect; the best of any upon earth, no nations had such laws as they had, or God so near them; it was perfect in its kind.

My comeliness which I had put upon thee; the form of the civil government and its laws, the wisdom, justice, and courage of the governors, the due compliance of the governed, and the holiness, purity, and truth of their religion; all which concurred to make up this beauty, and it was that God put upon them, or set before them, #De 4:7,8. The visible, outward, emblematic part of all was beautiful; the invisible, inward, and spiritual part was much more

beautiful, and ought to be duly considered. Thus far what God did for her.

Ver. 15.

Hear, O heavens, and be astonished at the complaint God doth make against this unthankful, forgetful, and perfidious woman!

Thou didst trust; grew proud, laid aside humility, which became one raised from a most abject state, cast off the modesty, chastity, and fidelity which became a wife.

Thine own beauty; it was not her own, but put upon her; she owed it to the love, bounty, and care of God; but, forgetting this, she accounts it her own, and then disposeth of it as she lists.

Playedst the harlot; no doubt with the increase of wealth and honour the lewdness of harlots and adulteresses increased too, but here spiritual harlotry, i.e. idolatry, is meant; and to this course did the wanton, unstable, and ungodly Jews betake themselves from the days of the judges, and, especially in the latter days of their kingdom, this people went a whoring after idols.

Because of thy renown; some would read it, against thy renown, to the blasting of thy honour; but rather her renown abroad drew to her idolatrous strangers, who brought their idols with them, and acquainted the Jews with the pomps of their idolatrous worship.

Pouredst out thy fornications; didst readily and profusely lavish thy wealth, and prostitute thyself to them, thy land, thy cities; Jerusalem itself was full of the idols which the nations far and near did worship. Every stranger who passed through thee might find room for his idol and idolatry, and very like it was thou didst infect every one-with somewhat of thine, as well as wast infected with their idolatry.

His it was; thy person, affection, riches, religion, all was at the command and service of every adulterer, so impudently vile and false was she to God.

Ver. 16.

Of thy garments; hers they were for use, by gift of God, but she looked on them as hers, without respect to either the giver or use intended. Those costly, royal robes, the very wedding clothes and furniture,

thou didst take; as an adulteress that parts with the rich gifts of her husband to oblige an adulterer.

Deckedst: by this it appears how shameless she was grown, that blushed not to be known, one that had turned her Husband's bounty, that had abused the unparalleled kindness of her God, to the open and public service of her adulterer, her idol; thus she turned her glory into shame.

Thy high places, where both the idol's altar and worship were fixed.

With divers colours, with those beautiful clothes and furniture I put upon thee to adorn thee; these hast thou made the carpets and hangings for the honour and service of idols.

The like things shall not come; so matchless is this adulteress, that none shall be so impudent, and do like her; as there was none before her that hath done so to be her example, so shall there be none to follow her in these things wherein she hath exceeded.

Ver. 17.

Thy fair jewels; she forgot the property was in God, she reckoned them her own. The word in Hebrew is of larger extent, and includes vessels, instruments, furniture of all sorts, with which, she was abundantly stored, even from their departure out of Egypt, when they spoiled the Egyptians, #Ex 11:2, where the selfsame phrase is used, and more since Solomon made gold and silver so common in Jerusalem, with which they made vessels for use, and furniture of all sorts for ornament.

My gold: the greater was the sin of this harlot, her ingratitude, and her injustice, that she robbed God, committed sacrilege, that she might have idols with which to defile herself by her idolatry.

I had given thee: had she received them of any other hand, the wrong had been the less; but she received them, every one of them, of the hand of God: he gave her what the Egyptians lent, what David won from enemies, and what Solomon brought in by traffic; so #Ho 2 aggravates Israel's idolatry.

Madest; brutish stupidity! to make an idol, and account it a god!

Images; statues, molten and graven images; not one single image, but many; so idolatry, as adultery, is boundless.

Of men: idolaters had male and female idols; and this idolatress here, as mostly they did, doted on male idols. It is not unlike to that **#Eze 8:14**, which see. And possibly the Egyptian idolatry with Osiris or Adonis may be noted, or some more lewd image or portrait of Priapus, which might be confirmed from **#Eze 16:26 23:19,20**.

Didst commit whoredom with them; provoked by such representations to speculative uncleanness, and prepared for bodily uncleanness also, and proceeding to spiritual adultery with these shameful images.

Ver. 18.

Thy broidered garments, mentioned **#Eze 16:10**, given by him who espoused this woman. Coveredst them; didst clothe the adulterers with whom thou didst commit lewdness, or didst clothe the images which thou hadst made, as was the custom of idolaters to suit clothing to their idols.

Mine oil; either in lamps to burn before them, or used in their sacrificing to their idols; or literally, didst in thy feast with thine adulterous lovers entertain them with the oil I gave thee.

Mine incense; burnt before the idol incense, being one part of what they offered to idols; or burnt in the private house, to make it the more grateful to the adulterer, as **#Pr 7:16,17**.

Ver. 19.

My meat also; the bread, all that was necessary and proper for thy sustentation in general, which I gave thee, thou hast fed thy paramours withal.

Fine flour, &c: here are particularly recounted the things God gave, and this adulteress misemployed, both literally and mystically; for I doubt not the Jews were lavish of the fruits of the Divine bounty, bestowing them both on adulterers and on idols.

For a sweet savour; to reconcile the idol, or to prolong the favour of the idol, or to give a pleasing entertainment to their adulterers, or to provide for the idolatrous priests and their

families, which could spend all this, though the idol knew not of it.

Thus it was; all which is self-evident, plain, and needs no proof; it is undeniable.

Ver. 20.

Thy sons; they were hers by birth, and should have been hers in affection, care, and preservation; but as idolatry is from the father of lies, the old murderer, it is even cruel, and spares neither sons or daughters. *Sons*, that are usually the father's darlings, are always the strength and glory of the family, without respect to him that begat them, were by this adulteress designed to please the idol.

Thy daughters, usually the mother's great delight, whose tender sex required better usage, unregarded, are by a cruel mother in idolatrous abominations destroyed.

Whom thou hast borne unto me; which were mine, born within covenant, before the lewd mother was divorced, born to be of my family, and to serve and love me.

And these; these very children of mine, to my dishonour and grief, to provoke me to utmost anger, hast thou destroyed.

Sacrificed; not only consecrating them to be priests to dumb idols, dunghill gods, as **#Eze 20:26 2Ch 33:6**; or idolatrously purifying them, called lustration; or, which is most inhumanly cruel, burning them in sacrifice to Molech, which cruelty the Jews themselves did barbarously imitate, **#2Ch 28:3**.

To be devoured; to be consumed to ashes, being made a burnt-offering to the devil, as **#Ps 106:37**.

Is this of thy whoredoms a small matter? were thy whoredoms a small matter with thee, that thou hast proceeded to this height of unnatural cruelty? Or, is both face and heart so hardened by an impudent course of adulteries, that thou canst do this as if it were no great matter? Will spiritual adulteresses as well as bodily thus hunt the precious life? Could such commit the worst who were forbid to commit any murder?

Ver. 21.

Thy blind superstition called this religion, and accounted it sacrifice, but truth is it was unnatural murder; it is as if thou hadst cut their throat, nay, worse, because it put them to greater torture. The word is used **#Isa 57:5 Ho 5:2**.

My children; sons here are first-born, which peculiarly were devoted to God, he reserved a special right in these, and yet this cruel mother, this perfidious wife, this sacrilegious adulteress, sacrificeth these to her idols.

Delivered them; either gave them to the idol's priests, or rather with her own hands gave them, i.e. led them through the fire, if lustrated, or put them into the idol's arms of brass or iron, which grasped them fast whilst they were consumed with fire that made the idol red hot.

For them; for the idol's worship, or possibly for the parents, who did wickedly imagine this a way to preserve and prosper the rest of their children.

Ver. 22.

Thou wast so intent upon and delighted in thy lewd courses, thou never thoughtest what once thou wast, or what again thou mightest be.

In all thine abominations, both corporal and spiritual.

Thy whoredoms: this is the same thing charged thus on her, because she would not consider, or lay it to heart.

Thou hast not remembered; thou hast utterly forgotten; it is a form of speech that contains more than the words seem to have in them, she had forgotten herself and her God.

Thy youth; the misery and loathsomeness of thy birth, which is expressed very elegantly.

1. Naked, as contemptible as poverty could make her.
2. Nay, she was nakedness itself, as the word will bear, exposed to all the suffering that can befall such poor helpless wretches.
3. Bleeding to death in a most loathsome, defiled condition, that none would come near her: but, ungrateful, she forgot all.

Ver. 23.

It came to pass; it shall come to pass; so the Hebrew may be read, and then this verse will be a dreadful threat of misery to come upon the Jews for all their wickednesses; when they have filled up the measure of their sins, God will fill them with his judgments, and bring one woe after another upon them, as they proceeded from one wickedness to another. But as we read the words, they are an introduction to a further declaring of this people's multiplied wickedness, with a dreadful menace introduced somewhat abruptly to express God's great displeasure against them: the threat is doubled, because it is certainly coming, and will be great when come.

Ver. 24.

Hast also built, with great charge and pains, as those do. who build, hereby declaring thy purposes of continuing thy lewdness.

Unto thee; for thyself, grown so prodigiously public, and followed with such numbers, and such great ones, that no common place was thought great enough, or stately enough.

An eminent place; not only eminent for its situation, but for its structure, that it might invite men in, and have room to treat them, unless you will refer the words that follow to the manner of the building, and the former words to the height of the situation.

An high place in every street; idol temples and brothel-houses were in every street; so common were these sins with the Jews; in every large street capable of and frequented with much company. This in Jerusalem and her cities.

Ver. 25.

Not content with what was done in the city, she built her idol temples and shows in the country, in places where many ways or roads met, wheresoever it was likely passengers would come.

Hast made thy beauty to be abhorred, as the beauty of a shameless whore is abhorred by them to whom she offers herself. In her high places every passenger might meet his own god, and worship his own idol, and then satisfy his lust with lewd women, common as the street; and this made men abhor that beauty they would have admired, dressed in modesty, and dwelling retired.

Hast opened thy feet; a modest expressing of the most immodest practice of lewd and insatiable adulteresses and whores, which are ready for every comer, and tempt such as tempt not them, #Eze 16:32,33.

Ver. 26.

Committed fornication; both figuratively and literally understood; worshipped Egypt's gods, made covenants with them, kept up a commerce of trade with them, and prostituted themselves to their lusts too, by cohabitation, while the servitude lasted, and by nearness of place, when in Canaan. The Jewish nation retained too much inclination to those idolatrous and lustful neighbours.

Great of flesh; politically they were great in power, and like to defend and help the Jews; naturally of big make, and men of great stature, and such as insatiable adulteresses would covet; and these considerations induced adulterous and idolatrous Israel to unite with them in leagues and religion.

To anger; to a fierceness of anger for its degree, and to an abhorring and contemning of the person against whom this anger is stirred.

Ver. 27.

Behold; open thine eyes, thou secure and foolish adulteress, see what hath been done against thee, and consider it is for thy lewdness.

I have stretched out my hand; I have chastised and punished already in some measure.

Over thee; it may be read, against thee. In like phrase #Isa 5:25 9:12,17,21 10:4, expresseth the punishing of this people.

Diminished thine ordinary food; abated of that plentiful allowance a kind Husband made, and an unfaithful wife abused: it refers to scarcity and penury, with which God did punish idolatrous Israel, and this more than once.

Delivered thee; stirred up first such to fight against them, and then gave victory to their arms, yet they might use the conquered as they pleased; sent them into captivity into an enemy's land,

where they that hated them ruled over them, and no doubt such would satisfy their own lusts on these captives.

The daughters of the Philistines: either it is a Hebraism, the daughters of the Philistines for the whole nation, or else some particular cities and principalities of the Philistines, which quarrelled with and prevailed against the Jews, when God had been so provoked by the sins of the Jews. Idolaters, but in this honester than the Jews; they were constant to their own god, and did not, as the Jews, lewdly go a whoring with every idol they saw.

Which are ashamed of thy lewd way; will therefore reprove, and teach thee some modesty and chastity.

Ver. 28.

Thou hast courted their friendship and alliance, and to obtain it hast entertained their religion, manners, and impieties, been all idolatress with them, and committed adulteries with them, though they were far from thee. When thou didst wickedly with thy neighbours, it might admit some little colour of excuse, but it is inexcusable to run to remotest nations.

Because thou wast unsatiable; without satisfying thyself (and so the Hebrew may be read); but our interpreters refer it to the boundless lusts of this lewd adulteress, and not to the issue and event of her practices; and in the endless lustings of a wicked heart idolaters and adulterers do agree.

Yea, thou hast played the harlot; it is repeated to shame her, and make her blush and repent.

Couldst not be satisfied; or, wast not satisfied. Assyrian gods proved, as other idols, a snare and a lie to the Jews, #2Ki 16:9,10 Jer 2:18,36 Ho 7:11,12 14:3.

Ver. 29.

Multiplied; both increased the number of thy idolatries, and made them greater, in that thou hast adopted the idols of Canaan, and all that between them and the Chaldeans are owned or worshipped.

In the land; the Hebrew may be read

towards as well as

in. The idolatry of the Jews worshipping Canaan's idols was most intolerable, because God had so fully declared the vileness of it, and his abhorrence thereof, and so strictly charged the Jews to keep themselves from it. How monstrously wicked is it, that in prosperity, and possessing the houses and wealth which thy God gave thee out of the hands of the Canaanites and their idols, thou forgettest God, and worshippesst their idols; and in adversity and captivity doest the like, and detest on the idols of thine enemies!

Ver. 30.

Weak; unstable, like water that melts away. Neither hast strength of judgment to discern the truth and purity of religion, nor hast strength of resolution to hold fast to it.

Doest all these things; changest thy God and religion, or detest on all the gaudy, pompous religions and idols thou hearest of.

Imperious whorish woman; a woman who thinks herself her own, that knows no superior, nor will be either guided and governed to do good, nor reprov'd and reclaim'd from evil; a woman whose lust is her law, and her husband her contempt and burden. Such will be boundless in her disorders, and shameless too.

Ver. 31.

Thou buildest; see #Eze 16:24; whereas the paramours of other lewd women build for them, as it is reported of Solomon, #1Ki 11:7,8. Here, on the contrary, this unfaithful nation forsake their God, commit fornication with strange gods, and bear the charges both of building their temples, and furnishing them with sacrifices, and maintaining the priests.

Thine eminent place: see #Eze 16:24.

Every way: see #Eze 16:25.

In every street: see #Eze 16:24. Hast not been as an harlot; common harlots make gain of their looseness, and live by that gain, they make a prey of the men that come in to them; thou doest worse, thou lavishest out thy credit, wealth, and all, to maintain and please thine adulterers. Scornest; the Hebrew word is of two significations, and opposite to each other, for it bears, as

our translation renders it, contempt, slighting, or disregarding; and so it suiteth with what follows, #**Eze 16:32-34**. It signifieth also to praise, value, and regard, as Buxtorf observes; and it will as well, if not better, be so rendered here, and be the character of a common harlot, which wandereth after her lovers with a design of receiving the rewards of her lewdness; and thus the Chaldee paraphrase reads it; so we shall need no parenthesis, nor begin the antithesis till the 32nd verse.

Ver. 32.

Here begins the antithesis. A wife, adulteress, such as the prophet compareth this nation to, which hath a most rich, bountiful, and kind husband, she differs from common harlots in this point, she hunts not rewards, but forbidden pleasures.

Ver. 33.

They, unclean fornicators and adulterers,

give gifts; the word is of a restrictive sense, speaks not any kind of gifts in general, but peculiarly such gifts as are presented by a wooer, or espouser of a woman, with which she is enriched and adorned; and may perhaps imply the arts, pretences, and arguments which are used by loose men to seduce and corrupt virgins; they pretend marriage designed, make presents, and deceive.

To all whores, i.e. to the most of them, it is usually so.

Thy gifts; thy nuptial gifts, which thy generous and bountiful Husband gave thee at the espousals, or on the wedding day. Those gifts which are most highly valued, most carefully preserved, and most unwillingly parted with by all virtuous women, thou most unparalleled adulteress hast given to thy Husband's greatest enemies, to thy beastly adulterers.

To all thy lovers; thou makest little difference, but, as it happens, any one of thy lewd companions may easily have these gifts of thy hand.

Hirest them, by large gifts, as bribes usually are; and the word used here signifieth, they slight thee, and have no desire after thee. Like despised adulteresses, they would hate thee, but thy bribes

change their behaviour, thought not their minds and thoughts of thee.

On every side; women have somewhat of modesty remaining amidst their lewdness for the most part, and if adulteresses, yet have their lovers in some corner or other; but thou, as unsatiable, hast them every where round about thee.

Ver. 34.

That which subverts the order of nature, is contrary to the innate modesty of thy sex. Thou followest them, treatest, importunest, promisest, payest, and caressest them. Thus, as a shameless adulteress, Israel had carried it toward her God, who espoused, enriched, beautified, and delighted in her; but she hired the nations round about her to enter covenant with her; entertained and maintained all their idolatrous worship, gave the nuptial gifts to hateful idols.

Ver. 35.

Her indictment and notoriety of all the charge against her we have heard; her crimes she was guilty of, with the aggravations of them; now follows sentence of condemnation against her.

Hear the word of just condemnation which thou must submit to, though thou refusedst the word of counsel and precept.

Ver. 36.

Thus saith the Lord God: this august title is a preface to give weight to the sentence, and to affect her heart with fear.

Thy filthiness; it might be rendered money, with which she hired and bribed her lovers, which she spent upon Baal, as **#Ho 2:8**. Her sorcery, with which she bewitched and enchanted them: her poison, infused into them she conversed with: the impudence of her carriage, as a whore with a forehead of brass, **#Jer 3:3**.

Poured out: it includes her eagerness, constancy, and abounding in her wickedness, and most modestly upbraids her with her most immodest lasciviousness, and discovery of it.

Thy nakedness discovered: sometimes it is figuratively taken, so it may be here, though I rather think she is charged with such prostitution as the discovering the parts nature hath concealed, and modesty should keep secret.

Through thy whoredoms; in thy playing the harlot thou hast shamelessly incited thy lovers by discovery of thy secret parts.

With all the idols: as before was observed, she doted on all the idols of her neighbours and acquaintance, which become her abominations by her loving them, when she should have abhorred them.

The blood of thy children: see #Eze 20,21. Adultery, idolatry, murder of her children, is the sum of this charge drawn up against her.

Ver. 37.

Behold: God calls her to consider what heavy judgment he pronounceth and will execute.

Gather whole herds and droves, for the word implieth such a gathering together.

All thy lovers; Chaldeans, Assyrians, Egyptians. Pleasure; unlawful pleasures of body, commerce, and idolatrous feasts in their idolatrous sacrifices. Old pretended friends, now turned into vehement enemies; and old enemies, who have earnestly longed for such an opportunity to vent their malice; their hatred will heap on thee mischiefs, under which real friendship might somewhat relieve, but counterfeited friendship never will; thou shalt not have a friend to pity or help thee.

Them that thou hast hated; so shall my threats be fulfilled, #Le 26:17, when I give thee up into their hands, who remember thy hatred against them, and renew the old hatred they had against thee.

I will even gather them; it shall be very certain, and my hand, saith God, shall be seen doing it, I will do this. Round about; all the nations that are on every side, that there may be numbers enough to do this, and that there may be no escape for thee, when, which way soever thou fleest, still thou fleest into the mouth of thy enemies, and who hate thee.

Discover thy nakedness; lay open to view all thy shameless doings; thou didst discover thy nakedness to allure, and then to satisfy thy prodigious lust; now it shall be discovered to nauseate them, and to provoke them to contemn thee, and to use thee as so

vile a person deserveth. So God retaliateth, and punisheth sinners, that their sin may be seen in the punishment.

May see, with upbraiding, scorning, and hating of it and them.

All thy nakedness; the odiousness of thy sinful courses, and the weakness of thy state.

Ver. 38.

And I, who am thy Lord and Husband, whose authority and kindness thou hast so contemned and abused,

will judge thee; both condemn thee to suffer what thou deservest, and execute what thou art condemned to;

as women that break wedlock, who were sometimes strangled, sometimes stoned, sometimes burnt, were put to death to be sure, **#Le 20:10 De 22:22**. It may intimate the future destruction of her adulterous lovers, for both the adulterer and adulteress were to die. Site was guilty of the unnatural murder of her children, and God will, according to his own law, **#Ge 9:5,6 Nu 35:31,32**, cause her blood to be shed.

Will give thee blood; the like phrase you have **#Re 16:6**, and elsewhere; the like judgment is expressed by watering the land with blood, as **#Eze 32:6**, and by preparing one for blood, **#Eze 35:6**: Thou gavest the blood of thy children to idols in sacrifice, I will give thee thine own blood to drink; thou didst it in contempt of my law, I will do it in vindication of my law.

In fury and jealousy; passions that do usually appear in the revenges that abused husbands take on their wives which have intolerably dishonoured and wronged them; and God expresseth his great indignation, and the severity of his just displeasure, by allusion hereunto.

Ver. 39.

This particularly describes the manner in which God will do what he threatens.

I will give thee, as a judge delivers the condemned into the hand of the executioner. Their hand; power and exasperated rage.

Throw down, undermine and utterly ruin,

thine eminent place; thy idol temples, and thy stews: see #Eze 16:24,31.

Shall break down; the same in other terms.

They shall strip thee: it is opprobrium to a man to be stripped, more to a woman; this Jewish adulteress shall be stripped, that her nakedness appear. God's undeserved love covered her nakedness, #Eze 16:8, his just displeasure will now discover her nakedness.

Thy fair jewels: see #Eze 16:17.

Ver. 40.

They; the king of Babylon, and his counsellors, and captains.

A company; an assembled army. You had your assemblies for your idol worship, and I will have also an assembly, but it shall be of Chaldeans, #Hab 1:6, and others, to destroy you for your idolatry.

They shall stone thee: the punishment by stoning was not inflicted on the condemned, but in the sight of the congregation; so here is a congregation of many nations, before whom this just judgment of God shall be executed on this adulteress. It intimates the manner of battering of the walls of Jerusalem, with stones cast out of their engines.

Thrust thee through with their swords; when the enemy shall assault and take the battered city, he will in his fury slay and destroy with the sword. It is called

their sword, because it might mind the Israelites that the destruction would be with the sword of a cruel one, of either an old professed enemy, or a new revolted friend.

Ver. 41.

They; that company mentioned #Eze 16:40.

Shall burn thine houses; as harlots and idolaters were to be punished; intimating also the burning Jerusalem, the temple and houses in it, as #2Ki 25:9 2Ch 36:19.

Execute, as God's instruments to do his will, and also as men that satisfy their own rage, judgments, all kind of cruelty,

upon thee, O Jerusalem, and thine inhabitants, in the sight of many women; the people that were gathered to besiege, take, and spoil Jerusalem, and the daughters thereof. I

will cause thee: it is not said how this shall be done, whether by changing their minds, or by utterly ruining them; but this shall be done: this is the effect of the Divine judgments.

From playing the harlot; from idolatry, and adulteries, which attend it.

Thou also, who hast been so lavish and inclined to this course, shalt give no hire any more; so poor, thou canst not, or so changed, that thou wilt no more, hire paramours to come in to thee.

Ver. 42.

It may admit a doubt, whether this be spoken in way of promise and kindness, or of menace and wrath. This latter seems intended, as if God said, The jealousy whereto you have provoked me will never cease till these judgments have utterly destroyed you, and cut you off, as the anger of an abused husband ceaseth in the divorce and public punishment of the adulteress.

My jealousy shall depart from thee; I will no more concern myself for thee, nor be troubled at thy carriage, whatever it be, since thou art no more mine.

Will be no more angry, with the anger which is in the breast of a husband troubled for and angry at the miscarriages of a wife he loved.

Ver. 43.

This verse recapitulates the causes of God's great displeasure against Jerusalem.

Thou hast not remembered: see **#Eze 16:22**.

Hast fretted me; a mixed passion, in which is grief as well as anger, such as moves in the heart of a jealous husband, or such as is the passion of one that is grieved and angered at the rebukes of her folly, breaks out into disorderly carriage against the reprover, and tumultuating within her own breast, holds on her course.

All these things, already mentioned and charged against thee.

Behold; lay it now before thine eyes, and consider it. Will recompense; or, have recompensed; for the prophet speaks of the times when all he threatened from God should be executed upon this people.

Thou shalt not commit this lewdness, &c.: this passage is somewhat intricate, and is read by some thus, I have not done according to what all thine abominations deserve, or I have not executed such thoughts as all thy lewdness calls for. Some read, as we, in the second person, Thou hast not, &c., i.e. made account, or thought with thyself what would become of thee, or what thou shouldst do after all thine abominations, therefore these sore judgments have overtaken and ruined thee. As our version renders the words, they seem to be the same with that **#Eze 16:41**. After all God's judgments poured forth, such should be their condition and state, they should be so poor and despised, they neither should have opportunity nor ability to please their idolatrous and adulterous companions.

Ver. 44.

That useth proverbs; that delights to make parables, and useth to taunt at the vices of notorious sinners.

Shall use this proverb against thee: this might be read with the former phrase, and render us this sense, Every one that would speak against thee, O Jerusalem, and tartly upbraid thee, shall use this proverb.

The mother; old Jerusalem, when the seat of the Jebusites; or the land of Canaan, when full of the idolatrous, bloody, barbarous nations.

Her daughter; Jerusalem, or synagogue of the Jews, which is more like in the wickednesses of those accursed nations, than near them in places of abode. See more **#Eze 16:3**.

Ver. 45.

Thou, the nation of the Jews,

art thy mother's daughter; as much for her vicious inclinations, as for thy original derived from her, the most wicked daughter of as wicked a mother.

That loatheth; that was weary of the best Husband, that while she doted on abominable adulterers, did most contemptuously disregard her Husband, and forsake him. Other lewd women have had some love for their children, because born of them, bred by them, and resembling them; so much of the mother was in the children, that some adulteresses have loved themselves in the children; but here is a loose woman, an unnatural beast, that loathes her own flesh, persecuting such as are constant to the law of God their Father, and murdering others in sacrifice to devils.

The sister of thy sisters: it runs in the blood; as the mother, so the sisters, loved and doted on strange flesh, were as inordinate in their affections to others, as they were in their disaffection to their own husbands and children.

Your mother: see #Eze 16:3. He speaks of them collectively, and as the greatest part were.

Ver. 46.

Thine elder sister, i.e. the greater for power, riches, and numbers of people, not the elder for years.

Samaria; metropolis, or mother city, of the revolted and idolatrous ten tribes.

Her daughters; lesser cities of the kingdom of Israel, or the people who dwelt in them.

At thy left hand; northward, as you look toward the east.

Thy younger sister; or lesser, so the Hebrew; which consists of fewer people, is of less power.

At thy right hand; southward from Jerusalem. Sodom, as chief city.

Her daughters; either the cities near in place, and joined in affinity, idolatry, and other sins like Sodom, or the inhabitants of those cities.

Ver. 47.

Yet, Heb. *And*.

Walked; lived and behaved thyself as they did, for they, all things considered, were less sinners than thou.

Nor done, &c.; the same in other words; their doings were abominable, but thine have been worse.

Thou, O Jerusalem! wast corrupted more than they; art deeper dyed in sin. These deep sins were more universal, if not as to the actors, for number, yet as to extent of the wickednesses those actors committed.

Ver. 48.

As I live; an oath which God often confirms his word by, and certainly that may be believed which the God of truth confirms by his own oath. See this oath explained, **#Eze 5:11**.

Hath not done; hath not equalled thy sins, how little soever thou believest this; the disparity lieth in this, she the less, thou the greater sinner.

Ver. 49.

The iniquity; iniquity, either for iniquities, or the fountain and occasion of all amongst the Sodomites.

Pride; a haughty mind, swelled with the excellency, beauty, and grandeur of their state, and vaunting of it above their neighbours.

Fulness of bread, i.e. luxury, and riotous excess in eating and drinking: their plenty was not their sin, but they made it occasion of sin to themselves; they were very intemperate in their diet.

Abundance of idleness; every thing so plentiful, that they little regarded to employ themselves, but were idle and slothful, or deeply secure in their peace, plenty, and honour, neither feared God's wrath or man's sword; the first was the fault of particular sinners, the latter was the sin and fault of the community.

Neither did she strengthen the hand of the poor and needy; she refused to help strangers, as appeareth in the history of the angels' entertainment, **#Ge 19**; nor was she mindful of helping the poor with counsel and defence; they were unmerciful and hard-hearted toward the poor amongst them. This was a great sin to those that abounded in wealth, as the Sodomites did.

Ver. 50.

Haughty; insufferably arrogant in their deportment towards good men, they vexed the soul of righteous Lot; and towards the angels,

whom they assaulted in Lot's house; and towards God himself, as both in this verse, and in **#Ge 13:13**.

Committed; worked, as if it were their trade.

Abomination; the whole of these men's life was as one continued act of the highest wickedness.

Before me; either against God, or openly and publicly, as **#Isa 3:9**.

I took them away; destroyed their state, cities, people, and country, turned them into a lake of dead and deadly water, or rather bitumen and sulphur.

As I saw good; in a way none could have suspected, and, for aught I know, none ever saw before or since. If you inquire how Jerusalem's sins were greater than Sodom's, I would answer, if not in the things done, yet in the aggravating circumstances of them; against redeeming mercy, against the law of God, which forbade what they did, and told them what they should do, against admonitions by the mouth of prophets, and against examples of God's vengeance on Sodom and the cities of the plain.

Ver. 51.

Samaria; the ten tribes, or kingdom of Israel, founded in rebellion and idolatry.

Committed half of thy sins; a proverbial speech, usual in comparison to set forth the lesser part, as **#1Ki 10:7**.

But thou hast multiplied: this explains the former.

More; more, or greater, the Hebrew word signifieth both.

Justified; not made them righteous, but declared them less unrighteous than thou in thy abominations; of the two they are less faulty.

Ver. 52.

Thou also; Jerusalem, and all the Jews with her.

Hast judged; hast pretended it was wonder a people should sin as Samaria; or hast once condemned their apesracy, whilst thou stoodest; or hast judged their punishment just, that they deserved all they suffered.

Bear; shalt surely be loaded with punishment.

Thine own shame; that shall be thy shame as well as smart.

More abominable: see #Eze 16:47,48,51.

Ver. 53.

It is disputed whether this be a promise or menace; it is most likely to be a threat; and if you consider the difference between a temporal and spiritual restitution, and the difference between an entire and partial restitution, it will be evident. Sodom and Samaria never were restored to that state they had been in, nor were the two tribes ever made so rich, mighty, and renowned, though God brought some of them out of Babylon; and yet were these words promissory, both Sodom, Samaria, and the two tribes would have been restored. The words seem to confirm irrecoverably a low, afflicted, despised state, as the future condition of the Jews for ever in their temporals.

Then; then, not before: this doth not preclude a future full restitution, but is an argument that concludes against the consequence, but a negation of the antecedent, as if it were said, If ever Sodom and Samaria may hope, then thou mayst hope for a restoring to thy former glory; but Sodom and Samaria never shall, therefore neither thou, O Jerusalem, and deluded Jews. And this may have respect to the false prophets, who deceived this people with promises of deliverance from being made captives, or of sudden restitution of all to them.

Ver. 54.

Thou mayest; *thou shalt*, so the Hebrew, as well as *mayest*.

Shame; punishment for offences is ever reproachful, and some punishments are more so than others. Such shall the Jews' punishments be.

Confounded; some offenders are hardened to an insensibleness of shame, but God will make these Jews to feel the smart, and blush under the shame of their punishments.

In all that thou hast done; for all the wickednesses from which the punishments of Sodom and Samaria should have deterred them, for imitating and outdoing them.

A comfort; encouraging sinners like those of Sodom and Samaria, and being fellow sufferers with them in as great, or greater, judgments.

Ver. 55.

This verse is explained in **#Eze 16:53**, and needs not a repeated explication; it threatens a perpetual continuance of their low, abject, and miserable state in their outward concerns.

Ver. 56.

This is the reason why their state should be hopeless as that of Sodom. The sins of Sodom and her plagues were not minded by thee, though thou didst worse in thy prosperity, didst not fear like misery, nor wouldst forbear like sins. Thou shouldst have told thy children what Sodom did against the Lord, and what the Lord did against them, that thou and thy daughters might have repented, and returned; but no such things were told them.

Ver. 57.

The time of her pride, security, and sin was when they were not afflicted, and despised by the Syrians.

Thy wickedness; thy abominable doings were made known to thyself, to thy friends and enemies too, by the execution of the severe menaces and sad predictions of my prophets, who foretold what punishments and what shame this sinful people should suffer by the hands of the Syrians, who should waste the Jews, and deride them, burn their cities, and carry citizens captives, as in the time of Ahaz over Judah, and Rezin over Syria.

All that are round about; the nations that were round about in vicinity, and combined in league against the house of David.

Her; either Jerusalem or Syria; rather this latter, the chief whereof were the Philistines, called here the daughters of the Philistines, as **#Isa 9:12**.

Despise thee; contemn thee, as an impotent as well as wicked people, a people which had deserved to be enslaved, and over whom they might at pleasure make a king.

Ver. 58.

What thou hast done I have imputed to thee; thou wilt not repent, therefore I account thee guilty, and I have in part punished thee;

and though what I have done seem grievous, yet worse is behind, as **#Eze 16:59**.

Ver. 59.

This is ushered in with a most solemn and sacred asseveration.

I will even deal with thee; either thus: Thou hast despised the laws and privileges of my covenant with thee, and I will despise all thy pretensions to my favour by virtue of my covenant; it is mutual, and who breaks it forfeits all benefit by it. Or, deal with thee according as thou hast done to other punished sinners, over which thou hast insulted and condemned.

Hast despised the oath; by wilful and contemptuous despite hast perjured thyself, which is a sin the nations about thee could not be guilty of, for they were not, thou only wast, in covenant with me. Or else, Thou hast contemptuously slighted my bounty and grace, and my faithfulness and truth, and bound thyself by covenant with idols and idolaters, though I had so expressly forbidden them.

The covenant, made in Horeb.

Ver. 60.

The Lord having denounced a perpetual punishment to the stubborn, impenitent body of the Jewish nation, he doth now promise to the remnant that they shall be remembered and obtain covenanted mercy, which makes up the last part of the chapter.

I will remember: properly neither remembering nor forgetting is in God, who is omniscient; but after the manner of man this is spoken of God, who is said to remember when he makes it appear that he hath regard to us, as **#Ps 20:3**, and blesseth us.

My covenant; in which I promised I would not utterly cast off the seed of Israel, nor fail to send the Messiah, the Redeemer, who Should turn away iniquity from Jacob.

With thee; in the loins of Abraham, and solemnly renewed after their coming out of Egypt, which is the time called the days of thy youth, **#Isa 44:2 46:3 Eze 16:43**.

Establish; confirm and ratify, it shall be sure and unailing.

Everlasting, i.e. of a very long continuance, as to that part of the covenant which respecteth their condition in the Land of Promise,

or Canaan; but in what is spiritual, and containeth heavenly things, it shall be absolutely everlasting, **#Jer 31:31-34**.

Ver. 61.

Then; when that new covenant, made and confirmed, shall operate and take effect.

Remember; consider and lay to heart, repent of, mourn for, loathe and abhor, and turn from all thy wicked ways, all thy evil practices and doings.

Be ashamed; though whilst thou wast an adulteress, and false to thy Husband, thou didst not blush, now thou shalt with a deep shame remember and detest thy lewdness.

Receive; admit into church communion, own them as members of the church of God.

Thy sisters; the Gentiles, now strangers, but then sisters.

Thine elder; or those that are greater and mightier than thou, or that by their power, wealth, and honour are as much above thee as the elder children are above the younger.

Thy younger; thy lesser or meaner sister.

I will give them unto thee; they shall be to thee as a gift bestowed in love.

For daughters: as daughters in duty hearken to and obey, so shall the Gentiles brought into the church hearken to the word of God, which sounded out from the Jews from Jerusalem.

By thy covenant; not by that old covenant which was violated, not by external ceremonies, which were a great part of the first covenant, but by that covenant which writes the law in the heart, and puts the fear of God into the inward parts.

Ver. 62.

This promise you have **#Eze 16:60**.

My covenant, in distinction from that is called thy covenant, **#Eze 16:61**.

With thee, O Israel, first, and then with the Gentiles, as thy children, with all the genuine children of Abraham, father of the faithful.

Thou shalt know that I am the Lord: this short sentence contains the sum of all our duty and privileges; it is summarily a promise of grace and glory; it is a sanctifying knowledge to fit us for obedience, and it is a justifying knowledge to deliver us from punishment; it is evangelical knowledge of God, a knowledge which is unto eternal life.

Ver. 63.

Mayest remember: see #Eze 16:61.

Confounded: see #Eze 16:61.

Never open thy mouth, neither to justify thyself, or to condemn others, or to quarrel with thy God, but, as a true penitent, be silent under the judgments sins have deserved, and God hath inflicted, to draw away from sin, and to bring a people to submit to God, and to give him glory.

Because of thy shame; such a confusion for thy sin will cover thee, that thou wilt readily justify God, and blush in remembrance of all thine own wickednesses.

When I am pacified; when I have pardoned, when I have covered all thy sins, and am reconciled to thee, thou wilt ingenuously acknowledge, remember, and hate what thy God hath graciously pardoned, will no more remember against thee, or punish any more upon thee.

EZEKIEL CHAPTER 17

Under the parable of two eagles and a vine, #Eze 17:1-10, is showed God's judgment upon Zedekiah, for revolting from Babylon to Egypt, #Eze 17:11-21. A promise of Christ's kingdom, #Eze 17:22-24.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

These two verses are preface to what follows in the chapter.

A riddle; a dark saying, which calls for thorough consideration to understand and apply it, because the meaning is different to the sound of the words.

A parable; the same thing redoubled in different words. And it is likely the prophet is commanded to use a parable, because those Eastern people were much used to and taken with this kind of discourse.

The house of Israel, i.e. the remainders of the house of Israel, whether of the ten tribes, or of the two tribes.

Ver. 3.

A great eagle; Nebuchadnezzar, king of Babylon, as **#Eze 17:12**, compared to a great eagle, king of birds, swift, strong, rapacious, and of a lofty flight.

With great wings; mighty provinces on each side of his kingdom.

Long-winged; his kingdom was vastly extended, as **#Da 3:3 4:1**; the greatest king then living.

Full of feathers; his kingdom was very full of people.

Which had divers colours; were of divers nations, languages, and manners, so that this eagle, may be well thought to be that sort which is greatest in the kind, and best resembleth him, who was the greatest monarch in the world at that time.

Came; invaded with a mighty army; he came not as a traveller to please his curiosity, but as an invader to enlarge his dominion.

Unto Lebanon; either the temple built with cedars of Lebanon; or Jerusalem, the chief city of the country where this great, fruitful, and pleasant hill was; or the whole country set forth by its chiefest hill, which runs about a hundred and twenty-five miles in length, and encloseth the land of Judea on the north side.

Took; took captive and carried away with him.

The highest branch; the king of Judah, Jehoiachin.

Of the cedar; either the royal family, or rather, the whole nation of the Jews.

Ver. 4.

Cropped off; as a gardener that crops off the goodliest scions, and carrieth them away to graft on some other stock. The top; both the king of Judah, now eighteen years old, and the nobles and chief of the land.

Into a land of traffic; into Babylon, which was a city of mighty trade, explained timber by being a city of merchants, and peculiarly of merchants that traded in sweet spices and odoriferous gums.

Ver. 5.

Took; chose out one to be king instead of Jehoiachin.

Of the seed of the land; a native, and, which is more, one of the royal family, Mattaniah, whom he called Zedekiah.

Planted it; settled him on the throne of Judah.

A fruitful field; a field fit for such a design, in the land of Judea. The prophet goeth on in his allusion, and explains what he meant, compares this new-made king to a willow, which grows no where so well as in a wet soil, and on banks of great waters.

Ver. 6.

It grew; both the king and kingdom.

Became a spreading vine; took root, grew up to a tolerable condition of riches, plenty, and prosperity.

Of low stature; but never reached the height of the cedar. Nebuchadnezzar, though he made Zedekiah king, yet kept him subject and dependent.

Turned; they grew and flourished, while they owned their state tributary to Babylon.

Toward him; Nebuchadnezzar, as their protector, benefactor, and sovereign lord.

The roots thereof; all the firmness, fruitfulness, and life of this state was in a subjection to the king of Babylon.

So; thus, in this order and manner of dependence, both the Jews and their king had life, growth, and verdure. Branches; greater and stronger boughs for present strength, beauty, and fruit.

Sprigs; younger and tenderer springles, as children, the hope of future times.

Ver. 7.

This is the second part of the parable.

Another great eagle, i.e. the king of Egypt, whether Apries, or Hophra, or what other was his name we need not curiously inquire, it was king of Egypt, **#Eze 17:15**.

Great wings: see **#Eze 17:3**.

This vine; Zedekiah, his nobles and people.

Did bend her roots towards him; sought the friendship and help of the king of Egypt.

Shot forth her branches; sent ambassadors, made a covenant, and trusted to the power of Egypt to defend her branches.

That he might water it; that they might add to their greatness and prosperous condition, as trees grow by due and seasonable watering them.

By the furrows; alluding to the manner of irrigation used in Egypt, by furrows or trenches to convey the water unto their plantations from the river Nile.

Ver. 8.

It was planted by Nebuchadnezzar, in a very hopeful condition, where it might have thrived, been fruitful, and flourished. But they, both king and people, were unthankful, and discontented, and by sinful courses sought to better themselves; they had no great or just cause to complain of Nebuchadnezzar's usage towards them, but out of pride, ambition, and ingratitude, joined with perjury, they revolt, and provoke God's wrath and Nebuchadnezzar's rage against them.

Ver. 9.

Say thou; tell them what will be the issue of all this, and tell it to them in my name.

Shall it prosper? this vine, shall Zedekiah and his people thrive by this? it is a question that must be resolved negatively, and with vehemency.

Shall he, Nebuchadnezzar, not pull up, utterly overthrow this kingdom which he had set up, destroy the king thereof?

Cut off the fruit; put to the sword and slay the children of Zedekiah and of the nobles.

Wither; never be in possibility of springing, so much is threatened by the withering of the branches.

All the leaves of her spring; all the promising hope they had shall vanish as the hope of a tree vanisheth, when all its buds and leaves wither in its spring.

Without great power; the king of Babylon shall do this easily, and never need to employ all his power and people to do this, utterly to root up this vine.

Ver. 10.

Nay, suppose this contrivance were successful, suppose this vine were planted by the help of Egypt, could it possibly prosper? No, no.

When the east wind; when the king of Babylon, which like the blasting wind conms from the north-east, shall but touch it, it will utterly wither.

In the furrows; even amidst its greatest and best helps to make it flourish. This discontent, ingratitude, and treachery will occasion the utter ruin of this people.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

Say now: this is the order God gives to his prophet to explain the riddle.

To the rebellious house; to the house of Judah, which have been, and still are, rebellious against me, and are now entering into rebellion against Nebuchadnezzar.

Know ye not? are ye so blockish that you do not know what is meant? or are you so secure that you will not consider it, but run on your own ruin?

The king of Babylon, Nebuchadnezzar, is that first great eagle with part of his power.

Jerusalem is the Lebanon which he is come to.

The king thereof; the king of Israel, and his seed, and nobles are the branches and twigs cropped off, these are taken, conquered, made captives.

Led them with him; judging them unfit to be trusted any more, he will, though in chains, carry them to Babylon.

Ver. 13.

Hath taken of the king's seed; first taken Jehoiachin and his princes captives, and next taken out from amidst the royal seed Mattaniah, and advanced him to the throne in Jerusalem.

Made a covenant with him, by solemn agreement, and on terms approved and accepted by Mattaniah, for performance of which terms he hath obliged himself by public promise.

An oath; because Nebuchadnezzar would be secure, he made Mattaniah enter into an oath, changed his name into Zedekiah, as a fit memorial who should avenge the crime, if this captive restored should perjure himself.

The mighty; the rich, honourable, valiant, wise, and who might (if rebellion ever arose among the Jews) be able to make head and do mischief against the Babylonian king.

Of the land; of Judea.

Ver. 14.

So plainly and openly did Nebuchadnezzar deal with the Jews.

The kingdom; the tributary kingdom, whereof Zedekiah is roitelet.

Base; low in power.

Lift itself up; rise up into rebellion, or be so considerable as to encourage any neighbour king to assist and confederate with them against Babylon.

That by continuing faithful, and performing the conditions of his covenant, either Nebuchadnezzar's, by imposing, or Zedekiah's, by submitting to it, and obliging himself by it, the kingdom of the Jews might continue and flourish.

Ver. 15.

But Zedekiah rebelled; endeavoured to cast off the dominion of the conqueror Nebuchadnezzar, who had advanced him and obliged him.

Sending his ambassadors is called bending his roots toward the second eagle.

Egypt; an old bitter enemy, and an impotent and false friend.

That they might give him horses: beside the perjury, here was a cursed trusting to an arm of flesh, of which **#Isa 31:1**.

Much people; Zedekiah had not men to set upon his hired horses; Egypt must help here too. How sottishly doth this unhappy Zedekiah act to run himself on the charge and hazard of a new war, in which, whoever is the gainer, he and his are sure to be the losers!

Shall he prosper? see **#Eze 17:9,10**. Can it be likely vengeance should not overtake such ingratitude? Can perjury be the way for any man's deliverance? Can such notorious sinning end in any thing but misery?

Ver. 16.

As sure as I am God, and live, I will punish this perjury: and here is a particular account of the punishment.

In the place; Babylon. The king; Nebuchadnezzar.

Made him king; Zedekiah.

Whose oath; the oath Nebuchadnezzar imposed.

He despised; contemptuously, without any just cause given; and therefore this perfidious prince could never expect more favour, but must in reason fear the greatest severities. Under this fear Zedekiah shall spend the rest of his days. He shall rather be always dying, for though he lived a natural life, yet it was in such sadness, it is more properly styled a dying; in blindness, under the memorial of the most afflictive sight, the murder of his children, which was the last thing his eye ever beheld.

Ver. 17.

Let his army be made up of ever so many well-disciplined soldiers, if as many as the Egyptian can vainly promise, or the Jews more vainly hope. Great company possibly may refer to the multitudes which usually attended the march of armies, or else it is a doubling the thing in doubled words.

Make for him: if Zedekiah be the person, as our version carrieth it, it foretells the unprofitableness of the Egyptian army, that shall not do him any kindness. If Nebuchadnezzar be intended, as the version which renders the Hebrew particle against, then it foretells the little hurt that the Egyptians shall do to Nebuchadnezzar.

By casting up mounts; when Nebuchadnezzar shall with so much speed and skill east up forts and build mounts, wooden castles, to annoy Jerusalem, secure his own forces, and terrify the Egyptian king from the difficulty of raising the siege, which could not be done without expense of much blood.

To cut off many persons, of the besieged in Jerusalem, and of the Egyptians, if they attempt to raise the siege; this sense it bears in the French version.

Ver. 18.

This verse gives us the reason of this unhappy enterprise, which is summed up in wilful, presumptuous, and most unparalleled perjury. Zedekiah

had given his hand; a solemn confirming of the oath, or covenant, and it implies the voluntary act of Zedekiah in swearing, which makes the perjury so much the fouler.

All these things; too bad to be named, and most unbecoming any one that was a beneficiary, and had so much from the bounty of one that was not obliged to do any thing for him.

Ver. 19.

As I live: see #Eze 16:48.

Mine oath; made in my name, and of which I am both witness and avenger.

Hath despised: see #Eze 16:59 17:18.

I will recompense; I will punish, as it deserveth, and it shall appear by the punishment that my hand doth execute it.

Upon his own head; it is probable some courtiers might advise to it, but this will not excuse Zedekiah, his perjury was his own act; and on his own head, as I charge, so I will punish it.

Ver. 20.

See **#Eze 12:13**, where the former part of this verse is word for word. *Plead with him*; or, be judged with him, i.e. the heathen shall both see what I do against this man, they shall consider why I do so, and be judge whether I do more than this perjured king deserves; or, I will punish him with continued punishments from my own hand, or by the hand of Nebuchadnezzar, suitable to the greatness of his trespass against me.

Against me: falsehoods to men in breaking oaths and covenants are in a high degree trespasses against God.

Ver. 21.

All his fugitives; not strictly, but in large sense: all, i.e. the greatest part, as. **#Jer 13:19 44:22 Mt 2:3 3:5**, of those who, at the taking of Jerusalem, attempt to flee with their king.

His bands; his guards, probably of stoutest men, reserved to convey him in safety from the pursuing enemy.

Shall fall by the sword; the enemy shall overtake, and cut in pieces. The few that do escape shall be scattered abroad among strangers, who will show them very little kindness. The miseries these people shall fall under shall be of such weight and continuance, that all shall know it is the execution of an extraordinary wrath from Heaven against them.

Ver. 22.

Whereas the judgments threatened might seem to threaten the utter extirpation of the seed of David, now the Lord is pleased to assure its continuance, and the raising of the Messiah from that house according to promise. Nebuchadnezzar took and planted, and I will also take and plant, saith the Lord, of the royal seed of the house of David, of the highest branch that is heir to the throne, in the type Zorobabel, in the antitype Messiah.

And will set it; both set or plant, and give increase to his kingdom, that from a tender one he should grow up to great strength, victory, and glory.

Upon an high mountain; upon Mount Zion, #Ps 2:6, or as #Isa 2:2,3. Eminent, not for outward splendour, but for spiritual advantages above other nations in the church.

Ver. 23.

In the mountain; either the church or Jerusalem, whence the law of Christ was to be published, and where the preachers of the gospel were to continue till furnished with abilities for that work. Like a tree that taketh root, and spreadeth forth into branches, so the kingdom of Christ should grow, and be fruitful in good works, not flourishing in boughs and leaves only, but much more in excellent fruits of holiness, justice, and temperance, and in joy, peace, and love.

A goodly cedar; the goodliest that ever grew, most excellent and most durable.

All fowl, all nations, the Gentiles as well as the Jews, shall build, breed, and multiply under the kingdom of Christ; it shall be no more confined to the Jews, but extend to the Gentiles also. There they shall find peace and safety; and this repeated confirms the certainty of the promise.

Ver. 24.

The trees of the field; the great ones on earth, all considering persons.

Shall know; see and confess.

The high tree; Zedekiah, that would neither hearken to me, my prophets, or to Nebuchadnezzar; or the kingdom of Babylon, which was brought low indeed, when overthrown by Darius and Cyrus.

The low tree; either Jehoiachin's lineage, or the church, which, from being low, was exalted by the Lord, bending Cyrus to that work of restoring the captivity from Babylon, and building the city and house of God: its meaning is, the advancing the kingdom of Christ, and suppressing the enemies thereof.

Dried up the green tree; the same thing expressed in somewhat different words.

I the Lord have spoken; the power, goodness, and faithfulness of God, who can do what he pleaseth, and will do what he promiseth, is the assurance of the future accomplishment of his word.

EZEKIEL CHAPTER 18

God disalloweth the parable of sour grapes, **#Eze 18:1-4**. He showeth his dealing with a just man, **#Eze 18:5-9**, with the wicked son of a just father, **#Eze 18:10-13**, and with the just son of a wicked father, **#Eze 18:14-18**. He declareth that the treatment of both son and father shall be according to their respective deserts, **#Eze 18:19,20**; and that the wicked, if he repent, shall live, **#Eze 18:21-23**; but he that revolteth from his righteousness shall die, **#Eze 18:21**. He defendeth the equity of his dealings, **#Eze 18:25-30**, and exhorteth to repentance, **#Eze 18:31,32**.

Ver. 1.

He did not entertain them with a dream of his own head, but the Holy Spirit of prophecy suggests this to him, which now he speaketh on God's behalf, and against the Jews. He had often before spoke God's word in his name, as **#Eze 6 Eze 7 Eze 13, #Eze 12:25**, and now once more he is commanded so to do.

Ver. 2.

What cause have you, or what would you have men think of your carriage to me, and of mine towards you, that ye who are now in Babylon openly, unjustly, and impudently justify yourselves, and condemn your God?

Israel; the two tribes, not the ten.

The fathers; our forefathers have sinned, and we their children, who were unborn, do suffer now for their sins: and this was grown common, both in Babylon, and also in Jerusalem, **#Jer 31:29**: you would be thought innocent, and my proceedings against you unjust and cruel.

Ver. 3.

Either you who use it shall die for it, or because I will vindicate my proceedings so that all who consider your punishments shall see you deserve all that you suffer.

Ver. 4.

There can be no colour of partial judgment in the proceedings of God, who is equally God to all; who hath as great interest in the son as in the father, and as kindly would deal with the son as with the father: and how can it be thought likely I should punish the son for the father's offence, or the father for the son's offence?

All souls; all persons, which are frequently called souls, #Le 7:18,20,21 Jos 20:3; and so it is #Eze 18:20, and #Jer 31:30.

The soul; the person, whether father or son, shall die, shall bear his own punishment: this text gives no colour for the opinion of the mortality of man's soul.

That sinneth, i.e. obstinately, and yet will pretend his own innocency; whoso sinneth shall suffer for his own sin. You querulous Jews suffer then for your own sins and had you been, as you say you are, innocent, the sins of your fathers should not have hurt you; and for the future know I will keep to that rule of equity; no innocent person shall be prejudiced by the guilt of guilty ones. And if one that is, for aught we can discern, absolutely innocent, yet suffers for another man's sin, it is most certain such a sufferer is not absolutely innocent, but some way or other is guilty of the sin for which he suffers.

Ver. 5.

So far is God from perverse and froward partiality in his judgments, that none ever had cause to complain hereof.

If a man, without respect of persons, every one, whoever he be, be just; faultless and unstained, which may refer to his temper and disposition of mind; and if his conversation hath agreed with the law of God and rule of justice in all points, in private and public affairs among men.

Ver. 6.

Hath not committed idolatry, first offering sacrifice, and eating of the things sacrificed to idols, whose temples and altars were on

mountains, **#Eze 20:28 Ho 4:13**, and where the idolaters did use to feed one another in honour of the idol; neither hath adored, nor expected help from the idols: this is a religious posture, as **#Ps 121:1**.

The idols of the house of Israel; they had idols of their own; and some that despised the heathens' idols yet were polluted with their own idolatry, which was a great sin, whatever the blind idolater thought of it.

His neighbour's wife; hath not broken out into adultery and defiled another man's wife, for every man is here included in neighbour, as **#Lu 10:36**. And abstained from both familiar converse and from conjugal acts with such a one, observing the law of God herein, **#Le 15:19 18:19**.

Ver. 7.

Hath not oppressed; by rigorous dealing grieve, injure, or damnify, and cause them to cry out, **#Eze 22:9 Zec 7:10**, which is done many ways; and how slyly soever it is done, yet it is a crying sin, **#Ex 22:21-24**. Much of oppression is in detaining what was laid in pawn, which was always of greater value than the thing that was taken upon it; and the poor often pawned their most necessary utensils, and oftentimes needed them ere they could redeem them; in such cases God will not that the pledge be detained; as **#Ex 22:26 De 24:6,10-13,17**; but here mercy ought to be preferred above profit; nor might the pledge be any way lessened by embezzling it.

Hath spoiled none by violence; nor by force robbed any one, and taken out of the hand of the owner, as the thief doth; whoso hath forborne these courses of inhumanity and injustice.

Hath given his bread; with compassion hath given to the necessitous, communicating to them as their case required, and our ability will reach.

Bread here is largely to be taken, **#Isa 58:7**.

To the hungry; such as truly want, are not able to help themselves, and, we may with reason think, have none to help them if we do not. Hath covered the naked; clothed the naked, who else are like to perish for want of clothing, as **#Job 31:19**.

Who are such, and live so just, so holy, so inoffensive, so beneficent a life among men, shall not suffer for the sins others commit.

Ver. 8.

Given forth; lent or put into another's hand, on condition of returning not the same, or equal value, but much more.

Upon usury; biting usury, (as the word implieth,) which no doubt is prohibited because of the injury it doth to the borrower, and the undue gain it brings to the lender. A rigorous imposing conditions of gain for the loan of money or goods, and exacting them without respect to the condition of the borrower, whether he gain or lose; whether poverty occasioned his borrowing, or whether visible likelihood of gain by employing the borrowed goods; which sort of usury is against both the law of charity, as well as against the express will of God, who prohibits it, #Ex 22:25 Le 25:35-37 De 23:19,20.

Any is not in the Hebrew, though interpreters here insert it for the greater emphasis and weight. This

increase here mentioned is by the critics in the Hebrew said to be either a receiving of the borrower some gratuity for lending that, for which the borrower must pay use also; a kind of oppression too common among us, called procuration, or continuation; or else when the buyer is required to increase the price, or return the thing he bought, which growing dearer than at the time he received it, proves an oppression to him. And this I suppose was usual among the covetous traders, who sold and gave day for payment; but if the commodity grew dearer, they exacted the thing again, or the increased price.

That hath withdrawn his hand from iniquity: this I think is not here to be taken in the larger sense, as if it referred to all iniquity, but in a restrictive sense, and as it refers to the iniquity and injustice of lenders and sellers; he that with care and conscience hath withdrawn his hand from all indirect or direct ways of forbidden usury.

Hath executed true judgment between man and man: this refers to this particular case of usury and taking increase; as if the prophet would make every man judge of the case ere he takes any

thing, and requires him to judge according to truth, whether any, or how much, may be expected and received, whether no wrong be to the lender or borrower in the case. And so the whole will amount to this, he that in his lending hath truly weighed the borrower's case, and used him with kindness as he would be used himself, this man is no usurer.

Ver. 9.

Walked; framed his life, and managed his conversation, conformed to the good, just, and holy ordinances of God. In my statutes; in matters of religion, hath kept to the direction of God's law.

Kept my judgments, in matters of civil concern between man and man.

To deal truly; to act sincerely, with an honest heart, according to the best of his knowledge and judgment.

He is just; is just comparatively, so far righteous that he shall not feel, nor need he fear, to suffer what others' sins bring upon them, he shall not suffer what he hath not deserved.

Shall surely live; shall be delivered from famine, pestilence, and sword, shall see good days, as **#Ps 34:12,13**; his teeth shall not be set on edge, whatever quarrelling sinners say or think, but the righteousness of the righteous shall be upon him.

Ver. 10.

If he beget a son; the just man before described, who transmits his nature, but cannot transmit his virtues, to his son.

That is a robber; that by force and violence breaks over the law of God and man, takes away what is another man's; such a thief as sticks not to destroy that he may rob.

A shedder of blood; that is, a murderer; for shedding of blood here is not less than murder, as by the phrase, **#Ge 9:6 De 21:7 1Sa 25:33 Ps 79:10**.

That doeth the like; the thing that is brother to one of these, as the Hebrew may bear; there are things like these, which destroy either the life or estates of our neighbour; for there are many methods and artifices which such violent ones use.

To any one of these things; it might seem to speak one such single act unpardonable; but I refer this text to that, **#Ge 9:6 Nu 35:31**. The law doth condemn such to death; man must not, though God may, pardon such a one.

Ver. 11.

In the former verse sins which are violations of the law by a man's doing the evil which was forbidden, in the former part of this verse the sins which are omissions of good required, are mentioned.

Doeth not any; neglects all, frames not to do them. Of those duties: see **#Eze 18:6-8**.

Hath eaten upon the mountains, and defiled his neighbour's wife: #Eze 18:6.

Ver. 12.

See Poole "Eze 18:7". In the seventh verse the words are more large, condemning the oppressing of any one; here they do more particularly condemn oppressing

the poor, which have little to maintain and less to defend themselves; and needy is added, to render us more sensible of the greatness of this sin, which takes away right where we should show charity.

Hath spoiled by violence, hath not restored the pledge: see **#Eze 18:7**.

Hath lifted up his eyes to the idols: see **#Eze 18:6**.

Hath committed abomination, i.e. come near to a menstruous woman, which is expressly named **#Eze 18:6**, and here pointed at; or else idolatry.

Ver. 13.

See **#Eze 18:8**.

Shall he then live? Do you think his father's righteousness shall preserve him from the punishment his own unrighteousness deserveth, my law threateneth, and my justice inflicteth? Shall he not with other sinners be spoiled, besieged, die by the sword or famine, or languish in a long captivity, and there die?

He shall not live; a decisive answer to the former question; such a one shall not prosper, nor long escape the strokes of my justice; and the answer is parallel with that **#Eze 17:10**.

He hath done all these abominations; is personally involved in the sins which are worthy of death, and which are so expressly threatened by law and prophets.

Done; not only winked at, or not hindered, but hath been a forward, voluntary, active doer of them.

All these that are here, and elsewhere in this prophet, and in others, charged on the Jews as the cause of their calamities at this day.

Abominations; great enormities, sins to be abominated and hated, not practised and justified by shameless sinners.

He shall surely die; most certainly die; or if you suppose such a one finally impenitent, he shall surely die under temporal judgments, and so by the first death fall under the second death also: dying he shall die; a Hebrew phrase, and very full.

His blood shall be upon him; Heb. it is plural, *bloods*: both the blood of the innocent which he murdered, and his own blood, which thereby he forfeited, the blood of his own soul and life, that is, the whole blame of his misery in time and eternity, shall lie upon himself, who brought all those sorrows on himself by his own wickednesses.

Ver. 14.

A third instance in a supposed son's son to clear the case fully. The just father lives, his unjust son dieth; but the grandson of the just, seeing his father's sins, and fleeing them, lives. It is rare that the children of debauched parents do think or discern evil in their parents' courses, but blindly follow them, without putting difference between what is good and what is bad in that the latter doth; such suffer for their own sins more than for their fathers: but if it be so that the son of a wicked father act like a man, bring his father's doings to the rule, and thereby discover the wickedness and danger of them, and do not the like, he shall not suffer for his father's sins.

Seeth all his father's sins; the kinds, or many of the several sorts, of his sins, for it is not possible the son should see all the particular acts of sin done by his father.

Considereth looks thoroughly into these things, and weighs the importance of them; considers God is our Sovereign, ought to be obeyed, will bless the obedient, will punish the disobedient; that his blessing is the life and welfare, his curse is the death and misery, of souls; that every man should look particularly to his own duty and happiness; that it is better to be happy with God, obeying him, than to perish with a father by imitating his vices; that God will be gracious to the obedient, according to his rich grace, though they be the children of irreligious idolaters and adulterers, &c.; on which or such-like considerations, if the son choose holiness, and walk in it, he shall live, his end shall not be, because his doings were not, like his father's.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

These two verses are explained already in the same words: see **#Eze 18:6,7**.

Ver. 17.

Taken off his hand from the poor; withdrawn his hand from hurting or wronging the poor, though he had power and might to do it securely.

That hath not received usury, &c. see **#Eze 18:8,9**, where these particulars are explained.

Ver. 18.

Oppressing, he oppressed; and spoiling, spoiled; did all the mischief he could: he shall die.

Ver. 19.

Notwithstanding this method of the Divine justice, which renders to every one his own work, and gives to every one the fruit of his own doings, ye, proud, quarrelling, self-justifying debauchees, idolaters, adulterers, murderers, usurers, oppressors, will not see your own sins, for which you are punished, but cry you are innocent, that your fathers sinned and you suffer.

Doth not the son bear the iniquity of the father? The prophet here brings in what he met with among them; still every where they insist on it that they deserved not by any sin of their own what they now suffered, and so would cast the sin and guilt on their fathers, and the rigour and severity on God, and clear themselves to all; which the prophet answers by a recapitulation of what he had more largely spoken, and avows it, that the righteous son of an unrighteous father shall live, and not die.

Kept all my statutes; as #Ps 119:44.

Ver. 20.

See #Eze 18:4.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: this is a most unquestionable truth, and though perhaps it may seem otherwise in some cases, yet could we see perfectly the connexion between persons and persons, and how they are one, could we see the connexion of sins and sins, and how easily, secretly, and undiscerned men become guilty of the same sins, we should, it is likely, see father and son, though perhaps one of them might not do the evil, both guilty, and neither punished for the sin further than the sin was his own; nor do the scriptures, #Ex 20:5 De 28:18, menace innocent children, nor doom persons to punishment, for sins from which they are fully and wholly free; but if children shall follow their fathers in sin, or justify them in it, or not mourn for it, or not deprecate, or whatever way there is by which children may make the sins of progenitors become their own; then if they die for those sins, it is for them as they are their own sins, not as they are their fathers'.

The righteousness of the righteous shall be upon him: #Isa 3:10 will fully explain this passage; it shall be well with the righteous, for he shall eat the fruit of his doing, he shall be rewarded as a righteous one.

The wickedness of the wicked shall be upon him; the reward of wickedness, i.e. woeful punishment, shall be executed upon the wicked, as #Isa 3:11.

Ver. 21.

So far is God from punishing the sins of guilty parents on innocent children, as in the last instance, #Eze 18:14 to the end of #Eze 18:20, appears, that he doth not punish the guilty for their own sins which they repent of and forsake. Our God, who mercifully pardoneth the penitent all their own sins, will not, cannot be supposed to charge innocent ones with the sins which are not their own.

The wicked; or a wicked man, any wicked man among you, O Jews! who charge me with such severity, if the most notorious sinner.

Turn, i.e. repent, for it is expressed by that word which implies repentance, and by the subsequent fruits of repentance.

From all; it must be a total renouncing of sin.

His sins that he hath committed; the penitent are most afflicted with the remembrance of their own sin, that which they committed, and watch most against it for the future.

Keep all my statutes; resolve to endeavour seriously and diligently, for in God's merciful judgment a gracious penitent soul keeps what he would keep, keeps all his statutes, in that he would transgress none of them.

He shall surely live; he shall be pardoned, escape punishments, it shall be well with him: and this is the constant method of God's proceedings with his people; he calls them to himself by promises of pardon, he never frights them from him by threatening to punish others' faults on their backs. Leave your own, and you shall never suffer for others' sins.

Ver. 22.

All; not one of all, so the Hebraism is; every one shall be forgiven.

His transgressions; personal, actual sins, in which he was not accessory, but principal; though great sins.

That he hath committed; formerly did commit, but now repenteth for.

They shall not be mentioned unto him; not remembered, i.e. imputed to or punished on him. They shall be as forgotten. So when God promiseth to pardon, he promiseth that he will not remember our sins.

In his righteousness that he hath done he shall live; this penitent, whose last works are righteousness, proper fruits of repentance, shall live, be rewarded and blessed for his righteousness, yet without merit: life should be the fruit of his repentance and righteousness.

Ver. 23.

Now, O ye perverse Jews! if by these truths you will judge of me, could it enter the thoughts of any one of you, that I should, as delighting in the death of sinners, impute other men's sins to you, that you might die for them, when I could not slay you for your own? Think not thus of the God of mercy, who pities, forbears, and though at last hath punished obstinate sinners, yet never delighted in their death. Is it not my command that you and other sinners repent? Have not you and others found mercy upon seeming repentance? And as for that repentance which is sound, it ever had a full pardon; and the promise of life and pardon hath been repeated and confirmed to you again and again; so that it is the most unjust, unreasonable, and impious quarrel you, O Jews, have taken up against your God, who would have you repent of your own sins, and you should live, but if you repent not, you shall die, but for your own sins, not your fathers'. Since therefore I have no pleasure in the death of him that dieth, saith the Lord God, turn yourselves, and live ye, as it is **#Eze 18:32**; for this 23rd verse equally declares God's mercy and our duty, the one in his pleasure at our return, the other in our pleasing him herein.

Ver. 24.

After the stating the equity of God's ways in his dealings with parents and children, and his mercy in dealing with sinners that return according to his own promise, he proceeds to vindicate the equity of his ways in another case.

When, or *if*; should it so happen at any time. *The righteous*; one who really had observed the commands of the law, not done the abominations the wicked do, but done the good which the

righteous doth, and in the sight of man appears as righteous, and as good as any one; whose apostacy is first full proof of his unsoundness and hypocrisy.

Turneth; changeth his course into sinful practices, like the wicked.

His righteousness; there is a righteousness which is of God, and there is a righteousness which is a man's own, such as does arise from a man's own reason and will, improved by common grace, or education, or awed by fears, or swayed by interest, or maintained by some failing spring which may easily dry up; these righteous ones easily fall away, and of such the prophet speaks.

Committeth iniquity; makes sin his work and business, #**Joh 8:31 1Jo 3:8,9**.

Doeth according to all the abominations; forgets all better rules, derides his own former preciseness, and shakes off all restraints, that he may run to the excess of sin.

Abominations; recounted #**Eze 18:10-13**.

That the wicked man doeth: see #**Eze 18:21**.

Shall he live? do you think I will be so partial as to acquit him from real wickedness, committed with his whole heart, from his last works, which are abominable? Do you think his first heartless, partial, temporary righteousness will counterbalance his last and final apostacy? I tell you nay, but he shall die in it.

All his righteousness that he hath done; though he could produce his own righteousnesses, (as the Hebrew,) and these multiplied to many, all, and that they were really done, yet these should not avail before a just judge; who by a law that requires man should ever be and do what he was and did at best, is to determine his rewards or punishments according to what the man is at last, not according to what he was or seemed to be at first.

Shall not be mentioned; the parable tells us, #**Mt 25:44,45**, some will plead that they did what they had opportunity of doing, and others, #**Mt 7:22**, will mention what they have done. But though they may mention these, the just judge will not, nor the

law by which they are to be judged will not, allow it for a good and sufficient plea: see the phrase **#Eze 18:22**.

In his trespass that he hath trespassed: this expression shows that this man's heart was on his sin; in his transgression he transgressed with full bent of mind, with delight and consent he did what he did, and could not say, I do what I would not; or, *So then it is no more I that do it, but sin that dwelleth in me*, as **#Ro 7:17**. Lest any stumble at sight of infirmities in all, or needlessly disquiet themselves with fears of wrath at last, because they cannot be sinless, yet they do not fall under the character of such as are here threatened.

In them; in these great, wilful, continued, and multiplied sins.

Shall he die; every such obdurate and final apostate shall be condemned and punished temporally and eternally, and therefore look to it, ye wicked Jews, and consider, ye sinful Christians.

Ver. 25.

Yet ye say; you persist in your hard, unjust, and ungodly sentiments of an inequality in my ways, and are not afraid to speak as much.

The way: it were too much for sinners to charge God with inequality in a single act, but here are some dare censure the way, the whole management of affairs.

Of the Lord: strange frowardness! own him for Lord, yet condemn his government; grant his sovereign authority, and yet arraign the exercise of it!

Is not equal; not right, steady, or consistent with his own declaration and law; so the Hebrew. This prodigiously wicked assertion they build upon a most gross ignorance, and intolerably proud conceit of their own righteousness: We, say they, are righteous, not wicked, yet punished. Unheard-of pride, to condemn God, with whom is no iniquity, and acquit themselves, in whom is all iniquity!

Hear now; consider what I have proposed to clear my justice, hear me and my defence ere you condemn me, weigh well my defence. O house of Israel; both you that are in Jerusalem, and you also that are in Babylon at Telabib.

Is not my way equal? Do you speak what you think, does your judgment thus conclude, when you know, or might know, that this is the general rule I proceed by, The righteousness of the righteous is upon him, and the wickedness of the wicked is upon him? Can there be inequality here? Your ways which you choose, keep, plead for, and obstinately hold to, these are the crooked, unsteady, and unjust ways: for the question is to be resolved into a vehement asseveration.

Ver. 26.

See **#Eze 18:24**, where the whole of this verse is explained.

Ver. 27.

See **#Eze 18:21,22**, where this verse is interpreted.

Ver. 28.

God's promise is to pardon, spare, and preserve the penitent, such therefore shall not die.

Considereth: see **#Eze 18:14**.

Turneth; converteth: see **#Eze 18:21**.

He shall surely live, he shall not die: secure, self-justifying sinners misapprehend the justice of God, as we have heard, and repenting sinners are apt to mistrust the mercy of God, and therefore it is doubly assured in this promise.

Ver. 29.

This is the third or fourth appeal to the very consciences of Israel, on whose side the injustice lieth: the words are already unfolded **#Eze 18:25**, and the justice of God and the wickedness of such quarrellers declared.

Ver. 30.

Since you persist to implead me of iniquity in my judgments, after all I have said to clear myself, there is nothing left by which I may be cleared but this, to proceed with you according to your doings.

I will judge you; I will debate, determine with you.

O house of Israel; who do keep up this opinion of me, the proud contemnors of God, and justifiers of themselves.

Every one; none shall be overlooked or excused, every one shall be judged.

According to his ways; your ways shall be the standard and measure; if they are good, you shall receive good; if evil, you shall suffer evil; and then there can be no colour of complaint.

Repent; it will be safest for you that are proud quarrellers; be therefore advised, repent, and venture not your life and welfare on self-justification. Some others there were of better temper; they are exhorted by repentance to prevent wrath, and prepare for the mercy which the Lord ever showeth to the penitent, as **#Eze 18:21,22.**

Turn yourselves; or, return yourselves; persuade others also. (*Yourselves* is not in the Hebrew.)

Iniquity; neither your ungodly practices, nor your unjust opinions of me and my ways, saith the Lord.

Shall not be your ruin, the cause of your temporal and eternal misery. Or thus, Cease from sin, then you will judge aright, and not be stumbled at the supposed inequality of my judgments: who leave sin, can see what mercy spared, pardoned, saved them; but who live in sin, will have soft thoughts for sin, and hard thoughts of God.

Ver. 31.

Not only cease from sin, but with indignation throw it away, as a loathsome, pernicious thing, or as a burden will sink you.

Your transgressions; as God requires, so it is the property of true repentance, that it does frame the heart against his own sins.

Make you a new heart; open your eyes, and let the clear, convincing light of my words, arguments, and proceedings shine upon you; do not obstinately harden your hearts, that you should retain your old prejudices against my justice and mercy, but receive new opinions and tenets concerning the things I have been clearing to you, that new judgment may produce a renewed and reformed course of life. Your old heart is made up of strange notions of your innocence, and the inequality of the ways of your God, and this influenceth your spirit to pride, quarrelling with God, who might have convinced you by severer methods, which

should have put you as far out of doubt about the cause of your punishment, as out of hope of deliverance from it. Or else thus, I have proposed enough to change a considering heart, to renew the spirit of any thinking man; co-operate with me. See your sin, guilt, punishment, all yours, and from yourselves repent of sin, confess your guilt, deprecate your punishment.

Why will ye die? there is no other way for you to be delivered; your old ways and heart will end in death. This is an argument taken from their danger by old sins.

Ver. 32.

Another argument to persuade to conversion, taken from the gracious nature of God, who taketh pleasure in the return of a sinner; for that is the meaning of the words: sinners displease God when they undo themselves, they please him when they return.

Turn yourselves; do what you can, leave what sins you have loved.

Live ye; it is a promise.

EZEKIEL CHAPTER 19

A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, **#Eze 19:1-9**; and for Jerusalem, under the parable of a wasted vine, **#Eze 19:10-14**.

Ver. 1.

Moreover, Heb. *And*.

Take up a lamentation; son of man, Ezekiel, declare what a lamentable state the princes of Israel are falling into, propound it by parable. It was usually expressed in verse, as Jeremiah did in his lamentations, and as appears **#2Ch 35:25**; but the prophet is here directed to a hieroglyphic, as **#Eze 19:2**.

The princes of Israel; though they were kings, yet, because subject to Babylon or Egypt, they are, by a diminutive, lessening term, called

princes, and these were Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. Though they had but the two tribes under them, yet because some of Israel that escaped the captivating power of

Shalmaneser were joined with the two tribes, they are called by the name of Israel.

Ver. 2.

What resemblance shall I use to set out the nature, deportment, and state of the mother of these princes? an unhappy mother of unhappy children! Or, Alas! thy mother, &c.

Thy; one of these was upon the throne at once, and therefore the prophet speaks to one at a time, in the singular number. Mother; the land of Judea and Jerusalem, the chief city of it, the royal family of David.

A lioness; though chosen of God to execute justice, defend the poor, to be his vicegerents, and to delight in mercy; yet once advanced, they soon degenerated into the fierce and ravening nature of the lioness, and as violently seized the prey.

She lay down; associated, couched, and grew familiar with, by leagues, commerce, and intermixture of marriages with neighbour kings, called here lions: thou didst learn their manners, and grewest fierce and bloody, as they.

She nourished: the Hebrew includes both her bringing forth many, and her advancing them to greatness: the royal family of flat nation had many kings, and some very great, but the time the prophet points now at in particular was after Josiah, whose character, given **#Jer 22:16**, is, that he judged the poor and needy, but his successors were of another temper, as **#Jer 22:13-15,17**.

Her whelps, i.e. her sons, successors to the crown, which could be called nothing else, to keep the decorum of the parable.

Among young lions; either foreign princes and kings, or else some of the fiercer, unjust, aspiring, and tyrannizing princes at home; for such there were in these, as well as in Rehoboam's times, who would have the son's finger thicker than the father's loins.

Ver. 3.

See **#Eze 19:3**.

Brought up; not as a nurse, the word is of other import, but advanced, promoted, or caused him to take the throne after the slaughter of Josiah.

One of her whelps; this was Jehoahaz, the second son of Josiah, of whom it is said, #2Ki 23:30 2Ch 36:1, the people made him king; for God had not made him so by primogeniture, and right of succession. They looked upon him as a warlike prince, fitter for sustaining the troubles of those martial times than his eldest brother, and therefore strain a point of law and right.

It became a young lion; soon showed his fierce, haughty, cruel, and bloody disposition, as appears #2Ki 23:30-32, though he continued but three months, and some odd days, wherein to play his pranks.

Learned; had tutors and counsellors that showed him the method; and he, an apt scholar in an evil school, learnt apace.

To catch the prey; to seize first, and then to tear the prey, by frauds and violence to hunt, take, and devour that he took, as lions use.

Devoured; eat up, as the word notes, lived upon.

Men; man, *Adam*, the weaker sort; or it may be in those divided times *Adam* may imply such as were crushed because they were not of the tyrannizing faction: at that time Pharaoh had some that inclined to him, and perhaps these were used hardly by Jehoahaz.

Ver. 4.

The Egyptians heard and considered what he did, they had intelligence of Jehoahaz's rigours against them, and all that abetted their interest; this made them (as neighbours do when a lion is reported to waste their flocks) gather together against him. He was taken in their pit; or, in their net, as hunters in those parts dig pits and spread nets, into which they drive the hunted lion, or bear: so here. Or else thus, This lion was taken at last, though he did some mischief first to the Egyptians; so the word may bear.

They brought him with chains unto the land of Egypt; the story of it you have #2Ki 23:33; these barbarous conquerors used him as men use a lion, put and keep him in chains; carried him

captive into Egypt, where he died, **#Jer 22:10-12**, with **#2Ki 23:34**.

Ver. 5.

Upon the ill success of Jehoahaz, Jerusalem and the Jews in the land fell from their hopes under great disappointments, for Jehoahaz is taken, deposed, carried captive by the Egyptians, instead of shaking off the Egyptian yoke. She took another; yet it is said, **#2Ch 36:4 2Ki 23:34**, that the king of Egypt made the next king: both true; the Jews with Pharaoh's liking, or Pharaoh with the Jews' consent, advance him, whether it were Jehoiakim or Jehoiachin.

Made him a young lion; king, and infused the lion-like maxims for his rules.

Ver. 6.

He, Jehoiakim,

went up and down: it is said of him, because he continued eleven years on the throne, and so many years, as a lion, tore and devoured; whereas Jehoahaz was taken as soon almost as he first ventured out to hunt the prey.

Among the lions; carried it after the manners and usages of the heathen kings, those barbarous tyrants, with whom he entered leagues, as he saw good, and laid aside the law of God, which was to guide king and people.

Became a young lion; grew strong, fierce, ravenous, unsaltable: see **#Eze 19:3** where the rest is explained.

Devoured men; either his neighbours the Ammonites and Moabites, or he devoured his own subjects, impoverished and eat out their estates, spared not the prophets, or their prophecy, and Urijah he slew, **#Jer 26:23**: what Jehoiakim was appears **#Jer 22:13-15,17**.

Ver. 7.

He,

Jehoiakim, knew their desolate palaces, on view; not only heard of them, but setting on them violently, and taking them, he came

to know their palaces, which are here called, what he made them, desolate; so the word **#Isa 13:22**.

Palaces; or it may be rendered widows, and then it will refer to such whose husbands this lion devoured, and thereby occasioned their petitioning to him, and thus he knew them, whom he made desolate; but the former best suits what follows.

Laid waste their cities; pilling, polling, and by exactions driving the inhabitants out by his cruelty and tyranny.

The land was desolate; the whole land, or the country, sped as ill as the cities, and so it was emptied of men, riches, and strength.

By the noise of his roaring; by the perpetual violent threats of this cruel king, which are called his roaring, and so **#Pr 19:12**, which terrified his neighbours in the three years' revolt which are mentioned **#2Ki 24:1,2**.

Ver. 8.

The nations which were feudatory to Nebuchadnezzar, and were bound to assist him in his wars.

Set against him; by order of the king of Babylon gathered together to hunt this lion, to make war on this revolting king.

On every side; surrounded him that he might not escape.

The provinces which belonged to the Babylonish kingdom, and were governed by presidents, or petty kings, vassals to Nebuchadnezzar.

Spread their net over him; soon got him into their toils, as huntsmen get a lion, or other wild beast, into their net.

He was taken in their pit: see **#Eze 19:4**.

Ver. 9.

They, the armies of the several nations, or the chief commanders of those armies,

put him in ward, in grates, or a great cage, as wild beasts are conveyed.

In chains; it is reported they put an iron collar on his neck, and fastened an iron chain to it.

And brought him; he was carried that long journey in chains, enough to change his roaring lion-like into the roarings of a desperate, miserable captive.

To the king of Babylon, wherever he was, for some dispute it whether now in Babylon, or elsewhere with some of his armies; however, this unhappy king was carried to Nebuchadnezzar, or died on the way perhaps, by command of Nebuchadnezzar so used that hard usage killed him, and then they cast him out unburied, as **#Jer 22:18,19**, foretold.

Brought him into holds; kept him safe that he should not escape, or brought him to Babylon, which, though one city, yet so large, and had so great and many forts about it, that it seemed to be made up of many strong holds.

That his voice should no more be heard; that he might never more either affright, or kill, or devour any of his people and subjects in the land of Israel.

On the mountains of Israel: in a comely observance of the parable the kingdom is the mountains, when the king is the lion that rangeth and roareth on them. Two more lions of the same temper, and alike miserable in their end, I doubt not, are included in this emblem; and by these the Jews might know what would become of Jeconiah, called also Jehoiachin, and of Zedekiah, who was called Mattaniah.

Ver. 10.

The 10th verse begins the second part of the chapter.

Thy mother, O thou prince of Israel: see **#Eze 19:2**.

Is like a vine; frequently so compared, **#Ps 80:8,14,15 Isa 3:14 5:2 27:2**.

In thy blood; either when thou wast first born, as **#Eze 16:6**; or, the royal line, thy kingly race; or, in the rigour of thy strength.

Planted by the waters, in a very fruitful soil.

She was fruitful, and accordingly she did thrive, and brought forth much fruit: see **#Eze 17:8**. Though she lost many thousands carried away, yet more were born, bred up, and trained up to

useful arts and employments, say some; but this too general. The royal family did spring like a vine well watered.

Full of branches; full of children; when Josiah died he left four behind him, beside other branches of the royal line.

Ver. 11.

Strong rods; many excellent persons endowed with qualifications befitting kings, that they might sway the sceptre, and rule the people with equity.

Her stature; the grandeur of the kings and kingdom.

Exalted among the thick branches; exalted above the ordinary majesty of other kingdoms.

The thick branches; the goodly cedars and their thick branches; i.e. this kingdom equalled, if not excelled, the greatest neighbour kingdoms, and her kings, as David, Solomon, &c. exceeded all their neighbour kings in riches and power.

She appeared in her height; like a mighty tree, that overtops all the forest, so did this goodly kingdom over all kingdoms, and it was seen and noted, according to God's promise that it should be the head, and not the tail, and to that **#De 4:6-8**.

Ver. 12.

This flourishing vine first degenerated, brought forth fruit to itself, not to God, and grew proud, abused God's mercies to all manner of sin.

She was plucked up in fury; was violently, suddenly, and totally rooted out, tore up by the roots; so was the once flourishing kingdom of the Jews overthrown.

She was cast down to the ground; had she been again set, there might have been some hope, but plucked up root and branch together it is perished for ever. To hasten the utter destruction hereof, an east wind, that blasting, piercing wind, blows upon her; the king of Babylon with all his power, raised of God to pull up this sinful kingdom.

Dried up her fruit; blasted all her fruit; deposed her king, captivated him, his family, and the whole kingdom.

Her strong rods, all the choice men, the counsellors, warriors, artificers, all that were like to be the strength of the kingdom, were broken; by Nebuchadnezzar's hand plucked away, and removed into Babylon, where they lay as withered branches.

The fire consumed them; called fury in the former part of the verse. God's displeasure for their sins, their adversaries' rage, and their own animosities, burnt them up; their houses and palaces, their city and temple, all burnt, yea, and some persons with this fire were consumed also, beside some that the conqueror roasted.

Ver. 13.

And now; at this present time.

She is planted; but, alas! how unlike what she was! a brand pulled out of the burnings, a few of the branches of the last pruning, or a few smaller roots taken up by the provident hand of the Lord of the vineyard, a remnant that might be a nursery, a seedplot; but the much greater part of the vine is, as said, destroyed. It is not said who planted them, but it is easy to conjecture Nebuchadnezzar planted them in policy and for his advantage, they planted themselves out of necessity, and God planted them there in just correcting mercy, and will give them root, and make them thrive, and transplant them after seventy years, and set them on the mountains of Israel again.

In the wilderness; so it was to the Jews, a forlorn, dangerous, and necessitous state: though Babylon was in a very fruitful place, yet the savage cruelty and the insulting pride of the Babylonians made it to the Jews as terrible as a wilderness; besides, there were some barren places of this kingdom, to which some of the Jews might be carried and confined.

Dry: this and the other expression are a description of the nature of a wilderness, and illustrate what the prophet had spoken, or may be paraphrased by that of David, **#Ps 63:1**; it was dry and thirsty, where no one stream ran from that river which made glad the city of God, **#Ps 46:4**.

Ver. 14.

This verse gives you account of the immediate cause of this hasty, furious, total pulling up of this vine.

And fire, of rebellion, will be kindled by a rod of her branches, Zedekiah, who is of the blood royal, made king by Nebuchadnezzar, and who swore allegiance to him.

Hath devoured her fruit; brought the land, city, king's palaces, and God's temple to utter desolation. She hath no strong rod to be a sceptre to rule; the regal dignity is ceased, and shall no more rise, you shall never have a crowned head to rule you more.

This is a lamentation; this I have told you is the subject of my mournful thoughts.

And shall be for a lamentation; my the execution of these things which shall be much more terrible, shall make you lament at sight of them, and at remembrance of them, as long as you live.

EZEKIEL CHAPTER 20

God refuseth to be consulted by the elders of Israel, **#Eze 20:1-3**. He rehearseth the rebellions of their ancestors in Egypt, **#Eze 20:4-9**; in the wilderness, **#Eze 20:10-26**; and in the Promised Land, **#Eze 20:27-29**. He reproacheth the present generation with the like corrupt manners, **#Eze 20:30-32**. He threateneth to rule over them with rigour, but with promise to gather them, to purge out the rebels, and accept the services of the faithful in his church, **#Eze 20:33-44**. The destruction of Jerusalem prophesied under the name of a forest, **#Eze 20:45-49**.

Ver. 1.

The seventh year of Jeconiah's captivity and Zedekiah's reign, two years and five months before Nebuchadnezzar did besiege Jerusalem.

The fifth month; August.

The tenth day; which answers to our twenty-seventh.

Certain, Heb. *men*. Some of note among the elders and rulers of Israel. Either some of the captives in Babylon, as most likely they were who, **#Eze 8:1**, came to him, or some of those who were sent from Zedekiah to compliment or carry tribute to Nebuchadnezzar, as most likely they were, **#Eze 14:1**.

Of the elders; not of the priests or Levites, but of the laity, civil magistrates and officers, who might be sent to view the state of Babylon, and to observe what posture things were in, the better to resolve on that Zedekiah and his councils were forming, whether it will be advisable to shake off the yoke of the king of Babylon by a rebellion, or patiently bear it: and I conjecture this might be the main inquiry they made now, which was two years and five months before the siege began, during which two years and five months I suppose the design was resolved on, framed, provision made of all sorts, and at last a rebellion raised.

Came to inquire of the Lord; yet resolved beforehand what they would do, as will appear. Prophets neither did pretend to, nor could they, resolve such inquiries, but the Lord whom the prophets did consult.

Sat before me: whether it speak the quality of the persons, that did not stand as mean persons, or their resolution to wait for answer, or be a phrase proper with the Jews to express the common deportment of the country, I leave you to guess.

Ver. 2.

While these men were with Ezekiel God gives him instruction what to say to them.

Ver. 3.

Son of man: see #Eze 2:3.

Speak unto the elders of Israel; speak plainly, boldly, and to their faces, fear not their frowns; if they are deputies from Zedekiah, yet let not that character make thee mealy-mouthed.

Thus saith the Lord God: this expression carries enough to encourage him.

Are ye come to inquire of me? are ye in good earnest? Nay, but you act a deep hypocrisy, being already resolved on your own course, and yet now pretend you would know my counsel. It is a sharp reproof of their wickedness, and God utterly refuseth to be inquired of by such.

As I live: see #Eze 14:16.

I will not be inquired of by you, profane hypocrites, that abuse my prophet, and tempt his God. They are, as all politicians who have less of religion than worldly wisdom, willing to hear whether the prophet will flatter, and fawn, and encourage them; if so, then he is a wise, able, honest man; else a sot to be slighted.

Ver. 4.

Wilt thou judge them? either, Wilt thou judge charitably, and, supposing they are upright and teachable, wilt thou plead with me for them? as **#Eze 14:3**, or as **#Jer 14:9**. Or else thus, Wilt thou argue with them, convince them, and reprove them? This is fittest to be done, and do this, handle them severely as they deserve. It is repeated, to whet the prophet, and quicken him to this work, and to intimate to us the great contumacy of the people.

Cause them to know the abominations of their fathers: tell them somewhat that they may go away wiser than they came. They expect to know what will be their fate, tell them what hath been their fathers' carriage towards me, which they imitate, nay exceed. Their curiosity and perplexity would be informed what is to come, but their consciences need more to be informed: what their fathers have done they approved, and have outdone; by that let them know what to do, what to expect.

Ver. 5.

In the day; at the time, the season; it speaks not of that precise portion of hours which make up the natural day, but of the time wherein God began to show them his great mercy. *When I chose*; it includes mercy without merit in them, and it refers to God's declaring by his kindness to them that he had chosen them; it supposeth the free eternal election, but it expressly refers to a temporal and seasonable selecting them from others; chosen, as **#Isa 14:1**; again **#De 7:6,7**: or possibly thus, when I went to make them a choice people by refining them from their dross and idolatries contracted in Egypt, so the word **#Isa 48:10**, and selecting them.

Israel; not personally considered, but nationally.

Lifted up mine hand; either assuring them by oath that he would now make good his promise, and bring them out of bondage; it is the gesture of one that solemnly sweareth, and scriptures

frequently mention it, as **#Eze 20:15 De 32:40**: or else, stretched out and made bare my arm, i.e. magnified my power for your deliverance.

The seed of the house of Jacob: this explaineth and tells us who Israel was.

Made myself known unto them, by the miracles which he wrought; for it is not to be understood of making known or discovering his essence and incomprehensible being. It is not unlikely that many of them either were ignorant or forgot God; now by his wonders wrought for their deliverance he brings them to remember him, and look to him. Moses's question in **#Ex 3:13** seems to intimate this ignorance of this people.

In the land of Egypt; as this expressly directs us to the place, so it points out the time too when Israel was chosen, selected.

When I lifted up mine hand unto them; showed my power in performing my oath and promise in what was now to be done, and assuring them of doing what was further promised by him, and expected by them; and to assure them the more, it is doubled.

I am the Lord your God: so **#Ex 3:13,16,17**. Yours from your progenitors, yours by promise, by covenant, and now am come to be your God by actual and punctual performing my word to you, bringing you out of the land of Egypt by a lifted-up hand and arm.

Ver. 6.

After the manner of man God speaks, as if he had been the spy to go from place to place to search out the best, and to appoint it for them; it was his wise and good providence which assigned this land to them. Literally, milk and honey in abundance were in the land of Canaan, and continued till this fruitful land was turned into barrenness, for the sins of its inhabitants. Proverbially, it speaks the choicest, best, the most useful and pleasant, and the plenty and abundance of all these blessings for life, and so to be here taken; and though the whole country in the utmost extent of it, as proposed for Israel, (whose sins kept them out of much of it,) were naturally a fruitful land, yet this great plenty was more from the special favour and blessing of God.

Which is the glory of all lands; makes every country desirable.

Ver. 7.

Then, Heb. *And*, which connects the words; and though we read it *then*, this doth not point out the time when God spake this, though it is certain, when he had brought them out of Egypt he gave them his ordinances and laws of worship; nay, it is sufficiently included, in that they were to go out that they might serve the Lord.

Cast ye away every man; let every one of you, man by man, and family by family, cast away with abhorrence and indignation; the word is used **#Eze 18:31**.

The abominations of his eyes; which your eyes should have abhorred, but you rather lifted up your eyes to them, and looked for help from them; and it includes their own voluntary act in this idolatry.

Defile not yourselves with the idols: this explains the former passage.

Of Egypt; which were in veneration among the Egyptians, and with whose worship too many of them had been insnared and polluted while they were in Egypt.

I am the Lord your God; the only true God, and therefore you should worship none other. See **#Eze 20:6**. You are my covenant people, and therefore ought to have no other God as **#Ex 20:3**. Thus God prepared them, by his mercies and by his law, for himself.

Ver. 8.

They rebelled against me; so great a sin is idolatry, it is against God, as open hostility is against a sovereign whom subjects fight against. All sin is against God, but idolatry is much more so.

And would not hearken unto me; their wills were alienated from God, they refused to hear and obey in this. They did not forsake the idols of Egypt; it is probable there were some among them that carried with them (as Rachel did her father's) the idols of Egypt.

Then I said; I was just upon resolving, I was very near saying.

I will pour out, as a storm or mighty shower,

my fury; just and severe wrath.

To accomplish my anger against them; to make an end of them.

In the midst of the land of Egypt; that they should have perished in Egypt, and never come out.

Ver. 9.

I wrought, according to my promise, my infinite mercy, and the hopes of those few that heard and obeyed.

For my name's sake; for my glory: had you been used as you deserved, you had died slaves in Egypt, and there had been your graves; but the glory of God's mercy and faithfulness is the motive of him sparing them.

Polluted; reproached, blasphemed, and lessened among the heathen.

The heathen, among whom they were; the Egyptians, amongst whom Israel had sojourned two hundred and fifteen years, in which time many of the children of Israel, no doubt, had discoursed of their hopes of going out of Egypt to the land promised to Abraham for them, and were apt to boast of their God, and that country; and, to render the thing credible in the eyes of the Egyptians, would speak of the mercy, power, faithfulness, and wisdom of the Lord to effect this, the glory of which would have been eclipsed, and the heathen blasphemed, if God had not brought them out; when it was thus God wrought for his name's sake.

Ver. 10.

Wherefore, Heb. *And*.

I caused them to go forth; removed all obstacles, furnished them with all necessaries, went before them, and showed them the way they should go, as is expressed, **#Ex 13:17**.

And brought them; I brought; it was not Moses's error, though Pharaoh thought so, **#Ex 14:3,4**, but the peculiar conduct of God, **#Ex 14:2**.

Into the wilderness; a barren, sandy part of the country, the borders of Egypt towards the Red Sea; yet having mountains which shut them in on both sides, and frontier garrisons near

them: and as he brought them in, so he conducted them out of these straits, though here it is not mentioned.

Ver. 11.

I, who spared them in Egypt, had brought them forth, and owned them as the children of Abraham my friend: God gave his law by Moses, and now Israel's laws are really of Divine origin, when others did but pretend it. Gave them; appointed and commanded by my authority, and communicated out of my love and kindness to them.

My statutes; the law on Mount Sinai, containing their duty.

Showed them; plainly declared, spake so that they might know.

My judgments; not the terrible executions of his wrath, but judgments here are the rules that God gave them to walk by.

If a man do; if any one, without partiality, whosoever should keep these statutes and judgments with God is no respect of persons.

He shall live: not that any ever did or could by sinless keeping the law attain the eternal blessedness; grace gives that; but it surely points out a future prosperity and flourishing state in this life to all that are careful to keep these statutes and judgments as they can; such should not be cut off, nor brought into captivity, but live and rejoice in their own land.

In them; both in the fruit of them already obeyed, and in the continuance to do them for the future.

Ver. 12.

I gave; both commanded, and also sanctified, those portions of time to be holy rests.

My sabbaths; either the weekly sabbath, which, recurring every seventh day, soon multiplied into many, and was to be the commemoration of God's rest from his labour, Israel's delivery out of Egypt, #De 5:15, and an awakening of their hopes of the eternal rest with God; or it may, as most like it doth, include all the solemn days of God's worship, every of which was a sabbath, and no work to be done in it.

To be a sign of their being peculiarly my people, select from all other, to walk with me, to rest in me, and receive more grace from me.

That they might know: this was a teaching sign, they might by other ways know, and by this also.

I am the Lord; in this see my authority, and my holiness, who by such means do promote and attain such holy purposes and ends.

That sanctify them; that have withdrawn them from the profane and common herd of the heathen, and made them by this relatively holy; or else, that have changed the heart, and filled it with holy, pure, and gracious inclinations, and so made them really holy.

Ver. 13.

The house of Israel; not a few, this I might have borne in silence, but most of them; they were, as we are, a rebellious house.

Rebelled against me; provoked me bitterly to indignation by their contumacies, and that frequently, as **#Ex 17:7 Nu 20:24 De 1:26,43**; a stubborn and rebellious generation, **#Ps 78:8**, with **#Eze 20:40**.

In the wilderness; where they most needed my care and favour, where the preserving their life from destruction by the noxious creatures, and from famine by the barrenness of the wilderness, was a continued miracle, which required their obedience and dependence.

Walked not in my statutes; made not them the only rule of their religion, and exercise of it, as they should have done, but framed religion to their own or their neighbours' idolatrous inclinations.

Despised my judgments; slighted first, as of little excellency, refused next, and cast off with disdain and loathing.

Which, the equitable and necessary rules for government of their civil affairs, which were framed to the safety and welfare of a people,

if a man do, he shall even live in them: see **#Eze 20:11**.

Polluted; profaned with working what was prohibited, misemploying those days on idols, or on any common ordinary business, as #Ex 16:27 Nu 15:32 Jer 17:22,23.

Then I said: see #Eze 20:8.

To consume them; to cut them off from being a people, as #Nu 16:21.

Ver. 14.

See #Eze 20:9, where these words are paraphrased.

Ver. 15.

Yet also; moreover also, as the same particles are rendered, #Eze 20:12.

I lifted up my hand unto them; see #Eze 20:5; swore in his wrath against them, #Ps 95:11.

In the wilderness of Paran, where the Israelites pitched and abode in several parts of it many days, during which time they lust for flesh, #Nu 11:4,5, and murmur against the Lord, Moses, and the two faithful spies, who had searched out the land: here it was they would make them a captain and return to Egypt, #Nu 14:4.

That I would not bring them, &c: so it is recorded, #Nu 14:11,12,22,23,28-32; so all the murmuring, disobedient, unbelieving generation was excluded, and their children were brought in; which, well noted, reconcileth the seeming contrariety between the oaths of God.

Them; those rebellious and murmuring ones.

Given them; promised to the seed of Abraham, but not confined to that generation; the promise was made good, though to the next generation.

Flowing with milk and honey: see #Eze 20:6.

Ver. 16.

See the whole former part of this verse explained already, #Eze 20:13. Their heart went after their idols; their will and affections, their zeal and resolution, were for their idols which they served in Egypt, and which they had brought with them out of Egypt.

Ver. 17.

Nevertheless mine eye spared them; though they did highly provoke God, and deserved to be cut off, yet his eye pitied them: they provoked his wrath, he stirred up his compassions.

Them; not all of them, for many did die in the wilderness, and, among these, some by immediate wrath; but how many soever they were, yet the growing generation was spared, and the nation was not extirpated.

Ver. 18.

But, and, or then

I said. The fathers were refractory, and deaf, would not hearken, therefore God turns his advice to children. Though the particular place is not specified, yet among the calamities of that mournful age, and at the funerals of so many as then died, there were some that had piety, zeal, and courage enough to warn the survivors, and **#Ps 90:7-11** affords us ground enough to believe Moses did warn and advise. *In the wilderness;* in that part of it where their fathers murmured, and where some were cut off by the hand of God, and in other parts through which they travelled and suffered.

Walk ye not: it is both counsel, as from love, and a command, as from power;

Live not as your fathers, for they walked contrary to reason, religion, and their own good, as much as they walked contrary to me.

Your fathers; though fathers, they may not command contrary to God's command, nor be imitated in what they do contrary to God's law.

Their judgments; it is observable, the prophet forbids them to imitate the customs, rites, and usages of their fathers, included in judgments, and thence passeth to forbid their imitating their fathers in their idolatry. Idolatry is fruitful when it so multiplied in Egyptian bondage, and in the desolate state of a people in the wilderness.

Ver. 19.

The Lord; the only God; idols, though your fathers' idols, are no gods, therefore let them never be that to you which they are not, cannot be in themselves, the object of worship, and trust, and love.

Your God, by covenant, by redemption out of Egypt, by adoption, and giving you the law; therefore own me as such, by keeping mine ordinances and judgments to do them; I am most your Father.

Ver. 20.

Hallow my sabbaths; remember to keep them holy, employ them on holy works of God's solemn and public worship, and cease from servile and worldly businesses.

A sign: see **#Eze 20:12**. As the Friday observed a rest is the sign of a Turk, the seventh day observed is the sign of a Jew, and distinguisheth: so it was of old, so it is now: the Christian sabbath is a sign between Christ and us.

May know more fully, acknowledge it more openly, and in waiting on mine ordinances may know by experience what the almighty grace of your God can do.

Ver. 21.

These unhappy children do even as their fathers in all points of disobediences to God; are as deaf to his counsel, and as averse to his law, which here is point by point recounted, and is the same with **#Eze 20:13**, where see it explained.

Ver. 22.

Nevertheless, Heb. *And*. God seems to take to himself the posture of one that was just going to smite, yet draws back that he might spare, and act like his own infinite goodness, not suitable to the sin of this generation.

Wrought: this is explained **#Eze 20:9**.

Ver. 23.

On this solemn gesture and signification, see **#Eze 20:5**. Here it is an oath added to a threat, to make it more dreadful to them, and to make it successful in keeping them from the sin threatened.

That I would scatter them; foretold them of a captivity which should come upon them for their sins, which it is probable was often inculcated in their hearing before Moses penned it for them, **#De 32:15 -42 Le 26:31-33**, and it is ingeminated to make it pierce the deeper, and affect them the more.

Ver. 24.

The whole 24th verse is already explained **#Eze 4:16**, which see.

They, that travelled through the wilderness, had not executed my judgments, in all that forty years, wherein their fathers were to be wasted, and by which their children should have learned, kept, and done God's judgments, but did them not.

Their fathers' idols; which their fathers chose in Egypt, and retained with them, and now their children serve the same, even the Egyptian idols.

Ver. 25.

Because they did by such perverse obstinacy reject the statutes I did in mercy give them; my good laws and judgments, saith God, they despised; for this cause God proceeds to punish them in a dreadful kind and manner,

Gave them; not by appointing or enjoining, but by permitting them to make such for themselves, much like that **#Ro 1:24**, giving up to a reprobate sense, or that **#2Th 2:11 Ps 81:11,12**, as a governor or father, after long and fruitless strivings with an obstinate and unruly youth, gives him up at last as hopeless, and casts off the care and guidance of him.

Statutes; orders and rules about their religious worship, which they first invented, next approved, and lastly made their established religion, where all they could love in it was, that it was their own.

Were not good; had nothing in them that was morally good, pious, or suited to the spiritual nature of God; that were unprofitable, and ministered nothing to the edifying and bettering of men, nor could commend the users of them to God; that were indeed pernicious to the users, and increased their sins, being superstitious and idolatrous: so the not good is very bad, inconvenient, and hurtful.

Whereby they should not live: if it be not explicatory of the former, it may, it is possible, refer distinctly to the inconvenient, oppressive, and unsafe courses, decrees, and edicts about civil matters, which were such as they could never thrive under; for however some heathen nations have thrived under an evident blessing from Heaven, though their religion were idolatrous, yet I do not remember that an apostate nation ever retained their good government and civil prosperity under their apostacy from God; thus the judgments given were such they could not live in them; they made grievous and destructive laws for themselves and theirs.

Ver. 26.

Polluted them; either I permitted them to pollute themselves, or discovered that they had polluted themselves, or treated them with loathing and abhorrence, as polluted persons.

In their own gifts; either in their gifts which they pretended to bring to me, or rather in their sacrifices they offered to whom, or at least in what manner, they, not I, had chosen; or, which is most likely, gifts are here their first-born, which are more than other children accounted gifts.

Through the fire: see #Eze 16:20,21. Most insufferable affront to God, to see those children inhumanly offered to the devil, which, in remembrance of his redeeming the fathers, were consecrated to God! #Ex 13:2; and possibly this was first done when they offered to Baalpeor, #Nu 25:3.

To the end, &c.; to provoke God so to afflict, weaken, and waste by his judgment, till it should undeniably appear that God had by signal displeasure against them for their sins brought them to desolation.

Might know; be convinced, and forced to own, that the Lord is a mighty King in punishing those that might, but would not, have him a gracious King in governing and guiding them.

Ver. 27.

Since all this evil and wicked carriage in Egypt and in the wilderness is too true, and cause of a Divine wrath against them, go on; tell what the deportment of those was whom I brought into the land.

Unto the house of Israel; to those elders that were now come to him, that they might tell others at Jerusalem.

Yet; or further yet, beside all the rest, this is added by them.

Blasphemed me; profanely and frowardly lessened my mercy, my law, my worship, cast a reproach upon it all, as less desirable than that of their own; theirs more august and stately, more taking and pleasing: or thus reproached my wisdom, as if it needed their additions to complete religion and Divine worship; or reproached my bounty, as if not I, but their idols, gave them what they enjoyed, as **#Ho 2:5,7,8:** the word speaks a reproach and blasphemy that comes from a heart full of enmity, as where it is used, **#Nu 15:30 2Ki 19:22 Ps 44:16 Isa 37:23 43:28;** they spitefully reproached.

Committed a trespass against me; grievously sinned, as the phrase is rendered, **#Eze 14:13:** what this was in particular the next verse will account to us.

Ver. 28.

When; so soon as settled in the land promised to Abraham and his seed.

Lifted up mine hand: see **#Eze 20:5,23.**

Saw; lookest after them, and, when seen, liked and prepared after the manner of the heathen; though this was forbidden, yet this thou didst, buildedst thy high places, and thou settest up thy groves every where.

There; not where God appointed, but where they listed.

Their sacrifices; either to God, as sometimes some did, or to their own idols, as the most did, which is here called the presenting the provocation of their offering.

Their offering; which being presented to their idol, was a provocation unto God.

Sweet savour; burnt sweet odours to their idols, which did stink in the nostrils of God.

Their drink-offerings; wine was a part of the offering that sacrificers offered, and so did these idolatrous Jews here, they

violated the whole law of sacrifice, and did all that to idols they should have done only to God.

Ver. 29.

Then; when they were intent upon this horrid course of sin, God pleaded by his messengers, and prophets, and law, and some faithful priests, What mean you, that ye go to the high place? should you not go to the altar of God, and bring your sacrifices to the temple? Or what God better than Abraham's do you expect there? What profit by attending upon those sacrifices offered daily? How often have you by such-like means poured contempt on God and his law!

Whereunto ye go; leaving my temple, and the service I prescribed, and in other places, unrequited, doing their supposed duties.

Bamah; high place: the very word tells them their wickedness, that they acted against the express will of God, and framed themselves to idolaters of the nation.

Unto this day; and this they did with obstinacy continue in to the days of Josiah, #2Ch 34:3. Thus far the narrative of their great wickednesses.

Ver. 30.

The house of Israel; those elders that were come to him, as #Eze 20:1, which see. They come to make inquiry, and now the prophet inquires of them, that their own conscience might make answer, and tell them what to expect: Your fathers, where are they? What became of some, that bore their iniquity? And what had become of the rest, if God had not withdrawn his hand? And all this hath been no warning to you, but, as they, so you, have polluted yourselves, and been idolaters.

Ver. 31.

Your gifts: see #Eze 20:26.

All your idols; it seems they took a compendious way to increase sin and wrath; they worshipped many idols at once; and this they did still to Ezekiel's time, to that very day. Are you fit to come and ask counsel of me, whom you have so shamelessly, so obstinately forsaken and reproached? Can you expect I should

answer you? My prophet knew you not to be hypocrites, but his God, who knows you, and all your abominations, hath put the answer into his mouth, which you must be content with. I will answer you as little as you regard me. So God refuseth them.

Ver. 32.

God by his prophet, to convince and recover them, tells them what they think and have purposed.

Shall not be at all; shall be quite frustrated.

Ye say; you have consulted and come to a resolution herein.

As the heathen; unite in habitation, covenants, marriages, commerce, and religion too; and then ye shall be more safe among them, thrive with them, and all the displeasure they have against you will cease: these are your imaginations and contrivances of you at the court of Zedekiah in Jerusalem. But I tell you that this shall not be at all. This designed apostacy to Gentilism, if you do act it, shall not prosper with you, or help you, ye blind, hardened, senseless atheists.

Ver. 33.

As I live: see #Eze 20:3.

A mighty hand; so mighty, that you shall never wrest yourselves out of it: you think to revolt, and get out of my hand, but you shall hereby discover your own folly, malice, and weakness.

A stretched out arm, which reacheth every where, whence you can never flee, which shall be most visible.

With fury; in hot, but just indignation.

Poured out; as an inundation from a mighty river, or like a violent storm poured from the clouds, or as a full vessel emptied all at once.

Rule over you; retain my right over you, and exercise it on you, us on combined rebels, since you will refuse my rule, as over-loyal subjects. If you will not be my free subjects, you shall be lettered slaves; the chains of affliction, the restraints of providence crossing you, the execution of my menaces, shall be too sharp and thick a hedge for you to break through; I will make every place where you are a prison for strength to confine you, and I will

make it a prison for the sorrows and hardships you shall there endure, and all this in my fury.

Ver. 34.

From the people; Sidonians, Ammonites, Moabites, &c., whoever they were to whom the house of the apostate Jews betook themselves; where they thought to lurk, God will bring them thence into Babylonish captivity.

Will gather you; the same thing doubled for greater emphasis.

Are scattered; you dispersed yourselves for your supposed safety and welfare.

With a mighty hand: see #Eze 20:33. My power and arm shall execute my just displeasure on you.

Ver. 35.

Bring you; drive you; and since you think of such a course of ease to yourselves by casting me off among the nations, I will bring you among such as you shall be soon weary of.

Into the wilderness; into the most horrid, barbarous, and savage parts of the inhabited world; into the mountainous barren parts of Media, Hyrcania, Iberia, Caspia, and Albania, and Scythia, inhospitable nations, and mortal enemies to strangers.

Plead; debate, pass sentence, and execute it also on you.

Face to face; not, as the rabbins dream, to conceal the dishonour of the Jews, but indeed plainly, openly, and so as my hand shall be seen.

Ver. 36.

With your fathers, who died there, and never entered Canaan.

In the wilderness; which lay on the further side of the Red Sea, over against the land of Egypt, and is from it called, as here, though it be *Arabia Deserta*; in which, within the space of less than forty years, all the rebellious murmurers died.

Ver. 37.

I will bring you out by number, yet so as you shall either by a voluntary submission own my sceptre and government, or by a conquered subjection yield to my sword and power.

Under the rod; either referring to the manner of shepherds in that country, which did tell their sheep in and out of the fold; or rather, as a king, whose sceptre protects some, and dasheth others, and maintains his own right. I will difference persons and persons, that I may deal with each suitably to their state and carriage.

Will bring you, i.e. the voluntary and obedient, into covenant with myself.

Ver. 38.

Purge out; cull, and pick out, that they may be rejected, as they deserve, or brought forth to shame and punishment.

The rebels, the contumacious sinners, who harden themselves against God; his severe wasting judgments shall find them out in their hiding-places, and drag them out, but not to return them to Canaan, they shall no more return thither.

Ye shall know that I am the Lord; by which it shall appear, that though apostates may change their religion, and deny their God, yet he hath not less power to restrain, nor less right to govern, nor less sovereignty to dispose of them.

Ver. 39.

In short, you have done wickedly as you could, and I have done what was sufficient to reclaim you, I have foretold you what will be the final event, O house of Israel, and further I will not strive with you.

Go ye; ironically spoken, or, as is usually said to unreclaimable ones, Take your course, which allows not, nor commands, but threatens the evil course of such a one; or it is a divorce of this adulterous house, an utter casting them off for their idolatry.

Hereafter also: it seems an abrupt, vehement speech, which includes some heavy sentence, but it is suppressed, as too great to be uttered, or to leave room for doing more than the offender expected, **#Ec 11:9 Am 4:4 Mt 23:23**. You take yours, I will take my course, and see whose word shall stand. But while ye are such idolaters and notorious sinners, forbear to take my name into your lips, bring me none of your gifts and sacrifices to your idols, and pretend you bring them ultimately to me.

Ver. 40.

The gifts of idolaters, and all their painted stuff, God rejected in the former verse; now he encourageth the upright, those that feared, and obeyed, and waited on him. *Mine holy mountain*; Zion, holy hill, #Ps 2:6; holy by designation, and God's own appointing it for his temple and presence.

The height of Israel: the hypocrites, you have your high places, I abhor them; my church hath its high place, but it is the Mount Zion I have loved and chosen, called the height: it was the glory of Israel, and though lower than many other hills, yet it was above them all for God's peculiar presence there.

All the house of Israel; redeemed by me, whom I have brought out of Babylon according to promise, the returned captivity.

All of them: it is doubled to insure them.

In the land; their own land, and their fathers' land.

Serve me; not idols, but the God of their fathers.

Accept them; delight in them, and in their sacrifices.

Require your offerings: when I have brought you into, and blest you in, the land, then I will require your offerings as formerly; your *first-fruits*, your tithes, in a word, all your holy gifts: you shall see my temple built, Jerusalem filled with inhabitants, the land of Israel planted with seed of man and beast, my worship restored, and you shall go up with joy, carrying your holy things, and I will there accept them.

Ver. 41.

The same gracious promise for substance repeated.

Sweet savour; incense of a pure and obedient heart.

From the people; from Babylon, and the parts of that kingdom, where they had been scattered these seventy years. Gather you, by Cyrus's proclamation, and my secret impulse on the spirits of the faithful and constant Jews, while apostates stay behind.

Sanctified; magnified and praised for the good I do to my people, and on occasion of their love, fear, and obedience to me.

Before the heathen; heathens shall see, and say, as **#Ps 126:2**, God hath done great things for them; their God is the great, the merciful, and faithful God. who hath remembered his servants.

Ver. 42.

Ye shall know more fully by experience that he is your God, who is the great, good, wise, and faithful God, who performs his word; you shall know, and love, fear, obey, and worship him alone, and according to his will. Of the rest of the verse, see **#Eze 20:5,23,28**, where these passages are spoken to.

Ver. 43.

In your restored state, and in your prosperity, in the land whither you are returned, ye shall review your former ways with sorrow; remember, and grieve.

Your ways of your folly, explained by their doings, which defiled them, i.e. all their more notorious sins.

Loathe: see **#Eze 6:9**.

In your own sight; your own heart and conscience shall see what you have done, and they shall take shame, and be humbled, though none else see it.

Ver. 44.

This 44th verse doth summarily acquaint us that all Goa did for this people was of free, mere mercy, and for his own sake, not theirs.

Ye shall know; experimentally, with affection and obedience. The hypocrite secretly thinks somewhat in himself and works that God had regard to, but an honest, good heart, when God hath wrought, owneth the mercy wrought to be free and undeserved.

Ver. 45.

A new prophecy, and which pertains, say some, to the next chapter, which is a large comment on this short prophecy in the three last verses, for the 45th and 46th are introductory.

Ver. 46.

He was now in Babylon, north from Jerusalem, and being commanded to look toward the south, it is toward Jerusalem, and the land of Canaan.

Thy face; thy courage and undaunted mind, manifest in prophesying as thou art commissioned.

Drop; let thy word distil, begin with softer words ere thou shower down with the vehemency of a storm; prophesy so, #Am 7:16 Mic 2:6.

The forest of the south field, i.e. Jerusalem, which was become like a forest for multitude of inhabitants, for barrenness, wildness, degeneracy, and sheltering wild beasts; murderers lodged in her.

Ver. 47.

Hear; hearken diligently, and consider.

The word of the Lord; what God foretells shall be done.

I will kindle a fire, I will bring an evil like fire, the Chaldean forces, in thee, in the midst of the land.

Every green tree, &c.; all that flourish, and all that are poor.

The flaming flame; it will be a raging and swift fire.

Shall not be quenched; all means that can be used will not avail to quench this fire, till it hath burnt up all.

Faces; persons and orders of men, expressed by faces.

From the south to the north; from one end of the land to the other: the length of Judea did so lie from south to north.

Shall be burnt: with terrors, labours, flight, famine, and sickness, occasioned by this mighty invasion, all persons shall wither, and be as parched, or burnt.

Ver. 48.

That is, all the nations round about, near to them, shall clearly see, openly own it, as God's own work, both kindling this fire, and continuing it till it hath consumed all which God would destroy by it.

Ver. 49.

When the prophet had done his duty, and prophesied, and they should have heard and understood, he returns with a complaint of their quarrelling, censuring, flouting, and reproaching him for it: one while they account him mad, out of his wits, taken up with raptures and ecstasies, or else doting and dreaming; thus they

fortify themselves in their atheism, infidelity, idolatry, and all other sins, and fear not thy word, but contemn thy servant.

EZEKIEL CHAPTER 21

Ezekiel prophesieth the sword of the Lord against all flesh in the land of Israel, sighing bitterly for a sign, #Eze 21:1-7. Another prophecy of a bright and sharp sword, commissioned to destroy, #Eze 21:8-17. The sword of the king of Babylon, in suspense which of two ways to take, by divination is directed the way to Jerusalem, #Eze 21:18-24. The fall of the profane prince of Israel and of his kingdom for a time, #Eze 21:25-27. The destruction of the Ammonites, #Eze 21:28-32.

Ver. 1.

A command or direction to speak plainly, that none might quarrel with his obscurity.

Ver. 2.

Set thy face; put thyself in a posture may bespeak thy going to prophesy.

Toward Jerusalem, or against Jerusalem, called, #Eze 20:46, *forest of the south field.* Drop thy word; of the phrase see #Eze 20:46; as rain from heaven, so distil my word.

The holy places; either the temple, and all the parts of it, which were three, the porch, the holy, and holy of holies; or their synagogues, in which they met to worship and read the law, which were burnt up by this fire, #Ps 74:8.

Against the land of Israel; not only against Jerusalem, but the whole land of Israel, from the south thereof to the north; as #Eze 20:47.

Ver. 3.

Publish it to all the people of the land, if any will consider it; it is not the severe and morose conjecture of a disturbed and injured man, let them know God the Lord speaks it. Weigh this, I say it is of great importance. You think yourselves more righteous than those that come against you, that they are heathen, you my peculiar people, that my temple is with you, and that I will be on your side; but be not deceived, for

I am, and I will be, against you.

Will draw forth as an enemy resolved to slay,

my sword, the Chaldean army under captains that are skilful to destroy, out of his sheath; I will bring them out of their land, where they are now quiet and at rest. This army shall not vanish, but effect what it is raised for, it shall make a general havoc.

Will cut off, or take away out of the midst of thee, partly by the sword, and partly by captivity, or by famine.

The righteous; some say here is meant such as seemed to be, but were not, just; but it is no unusual thing that in outward troubles and public calamities those who are indeed righteous should be involved with others, nor does this contradict any places which seem to promise a security to them; they may be chastised, but shall not be condemned.

And the wicked; profane, ungodly, and vicious ones, who shall be cut off with double destruction.

Ver. 4.

I will cut off; it is both my purpose and threat, to do that by the Chaldeans in such manner as that it shall appear I did it.

The righteous, signified by the green tree, **#Eze 20:47**.

The wicked; the dry tree, **#Eze 20:47**. *Go forth*; have a commission, such as I gave Nebuchadnezzar, as large as is necessary for this work.

All flesh; all the Jews that dwell in the land; it may somewhat reflect upon the nations near about the Jews, as Moab and Ammon.

From the south; as it doth certainly denote the whole of the land of Judea, it may intimate the rise and spring of this evil from the south, i.e. Babylon, and its progress northward.

Ver. 5.

That they that smart and suffer may see and own God in their just sufferings, they that see and hear it may confess God's doings herein.

It shall not return any more: in #Eze 20:48 it is expressed thus, *it shall not be quenched*, for there it was a fire; here, it shall not return into the scabbard till it hath done full execution.

Ver. 6.

Sigh; thereby express to them deepest sorrows for what is present, and most piercing fears of what is to come.

With the breaking of thy loins; like a woman in travail, or as one whose griefs are ready to break his heart, #Isa 21:3.

With bitterness; with all sorts of the most bitter cries and tears.

Before their eyes who were now with him in Babylon, and who, as they easily could, so surely would, send word to them in Jerusalem and Judea.

Ver. 7.

This directs the prophet what account to give them, when they shall, as they certainly will, inquire what he meaneth by such unusual sorrows. Is it any private misery that makes thee sigh thus, or does it bode evil to others, or to us?

For the tidings; the news that is told me from Heaven, for the certain rumour of Nebuchadnezzar's preparations, and march against you. The saddest news you ever heard is coming, it will most assuredly come. The courage of the stoutest heart shall fail. which shall appear in the feebleness of their hands, dejectedness of their spirit, and their knees not able to support the body; such terrors shall seize them as shall make them unable to shift from, or to make head against, the evils that come against them.

It cometh; none can prevent it.

Shall be brought to pass; it shall have its full effect, nothing shall be wanting to your complete undoing, and then, as I do for a sign to you, so you and yours shall do under the sorrows signified, sigh, and weep, to the breaking your very heart.

Ver. 8.

This I suppose is a further explication of what was said already of the sword God draweth out against them; with a further direction or command how the prophet should note out the nearness of the evil; he is bade to speak plainly, and tell them they may see it.

Ver. 9.

As if he pointed to it, crying out as one that suddenly seeth some dreadful sight. A mighty sword, or many; so the ingemination may imply the forces of Nebuchadnezzar and his confederates.

Sharpened; prepared to wound, slay, and that with greater speed and sureness.

Furbished; to terrify the weaker courage, to dazzle the eyes of such as encounter it: in a word, the danger is as near as if an army come up in array, and their swords in their bends ready to go on and fight.

Ver. 10.

To make a sore slaughter; to slay many, and with as little regard as men kill beasts, or to offer whole herds of wicked men in sacrifice to the offended justice of God; much after this style both David, #Ps 44:22, and #Isa 34:6.

May glitter, and strike a terror into the enemy.

Should we then make mirth? shall we allow ourselves in jollity, in feasts, or dances, or songs? This would be very uncomely.

It contemneth; this great, sharp and glittering sword, appointed to cut off, slights and despiseth all the resistance that can be made against it, and reckons all former chastisements were but as the rod wherewith a son is corrected; but now the sword of an enemy is drawn out, and will cut off all. Or, Nebuchadnezzar despiseth your king, the royal family, and nobles, which are compared to gods, #Eze 19:10,11; and would use them as he would every common tree of the wood, as it appears he did, when he put out Zedekiah's eyes, and bound him in chains as a slave.

Ver. 11.

He hath given it; either God, whose sword it is; or Nebuchadnezzar, God's servant herein. Some refer it to Christ, who is Lord and Sovereign of his church, and Governor of the world.

That it may be handled; be the fitter for use in the hand of the slayer, i.e. the Chaldean.

Ver. 12.

Cry, as one in great distress; nay, how unseemly soever it may appear, howl, that they may by this know what sorrows are coming on them, and how they, like wild beasts taken in the toils and girts, shall howl. For the devouring sword of Babylon shall certainly be upon all, high and low.

Terrors; surrounding terrors, out of which no way to escape.

The sword; that sword God will draw against them.

Smite upon thy thigh, in token of thy sense of what they must suffer, and to presignify what their sorrows shall be, when they must express them by signs, because too great for words.

Ver. 13.

It is a sore trial, therefore show all the signs of grief and sorrow; or it may refer to what follows in the verse; thus, since this is the exploration, or trial, which I make in so severe manner to bring them to repentance, mourn for them, lest they should harden themselves.

What if the sword? the addition of sword, which is not in the original, hath perplexed the words in my thoughts. I would read them thus,

and what if the rod contemn? It shall be no more. Then the sense runs thus: But if the king and kingdom of Judah despise this trial, and harden themselves against this sword, both shall be destroyed, and be no more, for nothing but a right use of this last trial could help them. Or else, if we must adhere to our version, what if it amount to this: All this is for probation and trial, not for utterly extirpating Israel, saith God to his prophet; who might propose this, What if the sword contemn those bounds, and despise the king and kingdom, and resolve to destroy them from being a nation? as **#Isa 10:6,7**. To this God gives answer thus; This he shall never effect, and in due time this sword shall be no more; Babylon shall be destroyed. In so perplexed a place I rather conjecture than affirm.

Ver. 14.

Smite thine hands together; either in token of amazement and sorrow, or else to signify what pleasure it should be to see justice

executed on obstinate rebels; or rather, as **#Eze 21:17**, clap thy hands, to awaken and hearten the Babylonians on to the slaughter.

Let the sword be doubled the third time: perhaps it is too curious to search out what particular calamities are pointed out by this trebled sword; whether,

1. Zedekiah's captivity with many of the princes. And,
2. Taking of the city.
3. Killing of Gedaliah and those with him: to be sure it speaks both the certainty of the thing, and the greatness of the affliction.

Sword of the slain; wherewith many shall be slain.

The great men; which were princes, and captains, and rulers.

Entereth into their privy chambers; searcheth the most secret rooms, where they slew such as they found hidden in hope to escape.

Ver. 15.

The Lord hath gathered them together round about Jerusalem, with their swords sharpened and drawn at every gate to slay whosoever attempt to come out, or to slay all they meet with when they take the city.

All their gates; both of meaner cities, of their palaces, and private houses.

That their heart may faint; as what heart can be thought able to retain its courage, when beset with death by an enemy's sword, which killeth all that come out, and entereth to kill all that stay within?

Multiplied; for number made many, for nature made very great.

Made bright; prepared, brightened, and sharpened.

Wrapped up; and hath been carefully kept in the scabbard, that it might keep its edge, and not be blunted.

Ver. 16.

O sword, take thy own course; O ye slaughtermen, ye Babylonian soldiers, all is open before you, go which way you will; I have

brought you to waste the land from south to north, begin where you will, and proceed as you will, none shall be able to resist you.

Ver. 17.

Smite mine hands together, in token of my approbation and well-pleas'dness in those executions which the Chaldeans shall finish against you; those hands, that were used to restrain and check, shall excite and encourage your enemies.

My fury: see #Eze 5:13.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Appoint; paint, mark out, or describe on the or tablet, as #Eze 4:1, two roads, and set it before thy countrymen in Babylon, and let them know that the arms and sword of Nebuchadnezzar are designed for exploits, where those ways lead them. Thus typically Ezekiel foretells the invasion the king of Babylon would make.

Both twain; the ways, though two in the course they lead, as stream that divide and multiply, yet must take their rise from one and the same land, that is, Babylon; there the prophet must begin to mark out the way which is to be drawn out: till it divide into two. And pitch on some convenience place, where thou mayst place Nebuchadnezzar's army, he and his council of war consulting where this one way divides into two, which was on the edge of the desert of Arabia, as Nebuchadnezzar pursued his march from Babylon.

At the head of the way; either where the way begins, at Babylon; or rather at the head where each distinct way runs out, toward either Rabbath of the Ammonites, of Jerusalem; for there Nebuchadnezzar will cast lots.

Ver. 20.

This royal city of the Ammonites, it seems, the king of Babylon had a quarrel with, as well as with Jerusalem, and he was resolved, when he came out of Babylon, to set upon one of them. There were two or three cities of this name Rabba, or Rabbath; one in the tribe of Judah, one in Issachar, one in Moab; but this in the text is distinguished by Rabbath of the Ammonites.

The Ammonites were the children of Lot's daughter by incestuous mixture.

To Judah i.e. the Jews, the land for the people of the land. In Jerusalem; particularly against Jerusalem, whose fortifications do now as little discourage as they shall ere long hinder Nebuchadnezzar from taking the city and destroying it

Ver. 21.

The prophet, by reason of the certainty of the thing, speaketh of what shall be as if it were already; he stood, i.e. he will make a halt, pitch his camp, and consult, on the borders of Arabia the Desert, to which one road brings travellers from Babylon, but henceforward it divides, and becomes two, one leading to Jerusalem, the other to Rabbath

To use divination; to consult with his gods, and to cast lots; and here the prophet foretells what divination he useth.

Made his arrows bright: this, the first kind of divination he used by arrows, (*Βεγουαντεια*.) either writing on them the names of the cities and countries, then putting them into a quiver, and there mixing them, and thence drawing them out, and concluding according as the names were which were on the arrows, or perhaps by shooting the arrows and judging by the flight, or casting them up in the air and divining by their fall, as beggars are said to go a their staff falls. So then if Jerusalem were on the first arrow drawn out of the quiver, or if the arrows best ties or most fell that way, toward Jerusalem, Nebuchadnezzar will take that way. The next way of divining was by asking counsel of his idol, or image, which being made artificially by the skill of their juggling priests and conjurers, with little help they could give answers, and the image spake aloud what the sorcerer spake more softly, somewhat like the artificial whispering places which convey the voice, from unseen persons. Or by a Divine permission the devil gave them answers from those images. The third divination is by sacrifice, and judging of future prosperous or unprosperous events by the entrails, and more especially by the liver, its position and colour. All these he used, that with greater confidence of success he might proceed.

Ver. 22.

Either the divination which concerned Jerusalem was managed on his right hand, that way the arrows were thrown, the images stood, and sacrifices were offered; or else the lot drawn with the right hand of the priest came forth for Jerusalem. The promising lot, encouraging tokens, were those which directed this superstitious, idolatrous kin to attack Jerusalem first, and this by the overruling providence of God, who determined by infinite wisdom what seemed to blind men to be the event designed by their divinations.

To appoint; now Nebuchadnezzar sets all in order pursuant to his observance of the diviners.

Captains; the commanders of his forces, and their particular charges in the march and siege; he did, it is probable, assign them by lot, as is ordinary where greatest dangers attend the charges.

To open the mouth; to assault the city where breaches were made, and storm the battered walls, to slay the defenders, and to run the hazard of being slain by them.

With shouting; so all the barbarous, fierce nations did with shouts and hideous noises assault and fight their enemies, and with this they hoped to terrify and amaze them, and so more easily master them; and so these Babylonians did, as may be collected from **#Ps 137:7 Jer 51:14**, where Babylon shall be repaid her shouts.

Battering rams; engines made to beat down walls; and they had this name from the iron or brass head, which usually was at the end of it, like unto the head of a ram.

Against the gates, which might more easily be broken and beat down.

To cast a mount: in a siege of some length mounts must be raised to offend the besieged by shooting from the tops of them into the city, and to defend the besiegers; and the toil and danger hereof seems here to be cast on both overseers and labourers too by lot.

To build a fort; wooden towers now all these works being thus by lot disposed, the wary tyrant prevents the murmurs of his commanders and soldiers, and insinuates a courage into them by the pretences of assured success, and his idols approving them.

Ver. 23.

Unto them; the Jews, who shall either not believe that Nebuchadnezzar did so consult, or else that it is a vain, false, and lying divination, which will delude him that believes it, but never hurt them who deride it.

Them that have sworn oaths; Zedekiah, his princes, and nobles, who swore allegiance to the king of Babylon first, and afterward conspired with Egypt, and by new and contrary oaths perjured themselves, provoked as well as dishonoured God, and enraged Nebuchadnezzar to revenge their perfidiousness; these perjured persons will contemn all predictions of the prophet, and all the preparations of the king of Babylon. But Nebuchadnezzar will think on, and thoroughly weigh, and impart also to his council, as the ground of his war, the great wickedness of their perjury and rebellion; that both Zedekiah, and the Jews with him, may be subdued, taken captives, and the kingdom overthrown, the city burnt, and they sent into Babylon.

Ver. 24.

Either referring to God, who saw still their wicked perjuries, and other sins which they persisted in, or rather referring to Nebuchadnezzar, and his ministers of state and war, to whose memory all the falsehood of the Jews was still kept fresh by repeated disloyalty, with reproach to God, whose oath the king and inhabitants of Jerusalem had violated.

Your transgressions against God, and against the king of Babylon, whose yoke you submitted to with promised obedience.

Discovered; visibly to all in court, city, and country.

All your doings; public management of matters of the kingdom, and private too; you add sin to sin, and that without blushing for them, or hiding them.

Because; the whole summed up for confirming the threats.

Taken with the hand; as birds or beasts taken in the net, encompassed therein that they cannot get away, are taken with the hand, so shall you, and be carried into Babylon.

Ver. 25.

Then; Zedekiah.

Profane; tainted with secret deep irreligious opinions, whence he despised God and his oath, and profaned the name of God. Prince: so much was his royal dignity lessened, that indeed he was rather a prince subject and dependent than a king.

Whose day, day of sorrows, and sufferings, and punishment, is at hand. Iniquity; the irreligion which is spread by thee among thy courtiers shall cease to spread itself, because of thy low estate. Or, when iniquity shall bring the fatal ruin of king and kingdom, and both shall be destroyed, and with the overthrow of your state the opportunities and means of sinning shall end too.

Ver. 26.

Either God speaks to the prophet to declare the thing, or to Nebuchadnezzar to do the thing, to take away the diadem, the royal tire of the head, which the king did ordinarily and daily wear.

The crown; which was a royal ornament used on solemnities, and more than ordinary occasions; or it may be one thing in doubled expressions of the deposing of Zedekiah.

The same; the kingdom and crown shall never be what it hath been; as we say of one greatly altered, He is not himself, so here, This shall not be the same; it was great, glorious, and flourishing, but hereafter small, dependent, ignoble, and withering.

Exalt him; Jeconiah; it is probable the prophet foretells the advance of this captive king, which came to pass in the 37th year of Jeconiah's captivity, in the first year of Merodach, #**2Ki 25:27-29 Jer 52:31**, who exalted his seat above all the captive kings in Babylon.

That is low; now in captivity in Babylon. Abase him; Zedekiah, That is high; not now on the throne of Judah, strengthened with the confederacy of Egypt, on which he relieth, and exalteth himself, and bears himself high against the prophet, the king of Babylon, and, which is most insolent, against the God of heaven.

Ver. 27.

This triplication of the threat speaks the certainty of the event, and also the gradual, successive troubles and overthrows that this kingdom should ever after be afflicted with.

It shall be no more; never recover its former glory and strength, but consume, till the sceptre be quite taken away from Judah, and way be made for the Messiah, who is he that is to come, whose is the dominion, and to whom the Father will give it. So the final desolation of the temporal kingdom of the seed of David, which was most heavy tidings to the carnal Jews, is threatened, and the eternal kingdom of the Messiah, most joyful tidings to the believing Jews, is promised.

Ver. 28.

In **#Eze 21:19,20** you had the mention of Rabbath, chief city of the Ammonites, in equal danger with Jerusalem; but while Jerusalem is threatened, Rabbath is no further minded, till now God directs the prophet to declare the ruin thereof.

The Ammonites; a stout, but proud, injurious, and insulting people.

Their reproach, wherewith they reproached Israel in the day of Israel's afflictions, as **#Jer 49:1**, and **#Eze 25:3,5,6**, and blasphemed the God of Israel.

The sword; all warlike preparations are made against you.

The sword is drawn; the war is declared, and your enemy hath drawn the sword: see **#Eze 21:9-11**.

For the slaughter; to make waste, by avenging former quarrels and affronts. The Babylonish king comes out with bloody mind against you, O Ammonites! You countenanced Ishmael, who slew Gedaliah, viceroy by Nebuchadnezzar's appointment, and you would have set Ishmael on the throne; this affront you shall satisfy for with your blood.

Because of the glittering: see **#Eze 21:9,10**.

Ver. 29.

War and desolation indeed hasten on thee, though in the mean while thy astrologers and soothsayers promise peace and prosperity, and deceive thee with fair but false divinations, of which Jeremiah warns them, **#Jer 27:9**.

Upon the necks of them that are slain; to bring thee under the sword of the Chaldeans, and to destroy thee as the Jews are, who

already are fallen under the destroying sword; to make thee stumble and fall on their necks, as men that fall among a multitude of slain.

Of the wicked, i.e. both Jews and their king, as #Eze 21:25.

Their iniquity shall have an end: see #Eze 21:25.

Ver. 30.

Some read it without interrogation, as an advice to the Ammonites to put up the sword they had drawn for their defence, as being to no purpose to resist. If it be an interrogation, it is such as more vehemently denieth, God will by no means suffer the sword to be sheathed; in this sense it refers to the sword of the Chaldeans.

Will judge thee; plead, condemn, and execute too.

Where thou wast created; explained by that which follows; though they might boast of their ancient original, and their safe and impregnable strengths, yet God will bring a sword into those very places, and there they should perish.

Ver. 31.

Pour out; as a flood sweeps all away, so God will let out his indignation to overwhelm the Ammonites.

I will blow against thee; as those who melt down metals blow upon the metal in the fire, that the fire might burn the fiercer, and consume the dross.

Deliver thee; or, as there is no hope to one delivered up to barbarous, merciless ruffians, whose trade is to destroy, so will God deal with these Ammonites.

Ver. 32.

Thou; Rabbath, and thy people.

For fuel; which is soon and unavoidably consumed in such a furnace.

Thy blood shall be in the midst of the land; thou shalt no where be safe, or thy blood shall not be covered, nor thou buried.

Thou shalt be no more remembered; thy name shall perish.

EZEKIEL CHAPTER 22

A catalogue of sins committed in Jerusalem, and the dispersion of the Jews because of them, #Eze 22:1-16. God will burn them as dross in the furnace #Eze 22:17-22. The general corruption of all orders of men, for which God's wrath is poured out upon them, #Eze 22:23-31.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Some would have the prophet here to be questioned, whether he would, and why he would, plead for such a city. Others, that God doth forbid him to plead for it, or be solicitous about it. I rather think God doth awake: him to more vigorous reprovng of this sinful people, and threatening them for sin. The question is doubled to awaken the prophet more fully, and to quicken him to his work.

The bloody city; Jerusalem, which is guilty of the murders of innocent ones, of prophets and holy men.

Show her; make her know, at least tell her by writing; for the prophet was at Babylon now, and could not speak to then at Jerusalem, but he might and must send word to then what their abominations were.

All her abominations; all the kinds, not all individual acts of them.

Ver. 3.

The city, Jerusalem,

sheddeh, is shedding, blood; it is her present practice as well as her former, murders are committed by her, and it is said the city did it; it was done with public consent, and probably under pretext of judiciary process to colour it, as in Naboth's case, and as they would have done to Jeremiah.

In the midst of it: this aggravates their murders, and makes them more bloody, in that it was done where so many were, that should have been safety to the innocent; it was not done in a wilderness.

Her time; the time of ripeness in her sins, and of execution of judgments on her for them.

May come: this they did not design, they rather took away innocents, whom they surmised were dangerous to their state, to prevent, but this hastened the punishment.

Maketh idols; either maketh new images of their old idols, or repaireth the decayed beauty of them Or, taketh in new gods of their neighbours, who might hell them; but all this is against themselves, for this doth more defile them, and provoke God to wrath against them.

Ver. 4.

Guilty in thy blood; greatly or deeply guilty.

Thou has shed, in abundance, cruelly and perfidiously.

Defiled thy self; as a polluted thing, loathsome to be seen or touched

Thine idols; dunghill gods.

Caused thy days to draw near; . hastened the days of thy sorrows and punishment, of the desolation in Judea, and of thy captivity in Babylon; thou hast shortened thine own peace and my patience.

Came even unto thy years; grown up now to the eldest years in sin, beyond which thou wert not to go: it is the same effect with that went before.

Therefore; for thy old sin, thou art given up to be a reproach.

A reproach; to be scorned by them, to be branded as a most perfidious, irreligious, unconscionable sort of people, not worthy to live Or else to be a taunt and by-word among all nations; thus it was **#Ps 44:13 Jer 24:9.**

To all countries that were round about them, or, farther off, had heard of them.

Ver. 5.

Those that be near; as the Idumeans or Edomites, who insulted over Jerusalem when it was taken, Ammonites, and Moabites, and Philistines.

Those that be far from thee; the barbarous Medes, Iberians, Hyrcanians, &c., to whom thou shalt be carried captive, whose land is far off.

Infamous; of a most infamous name.

Much vexed; afflicted, impoverished, and ruined above what was ever done to any city.

Ver. 6.

He was in **#Eze 23:2** commanded to show the Jews all their abominations. Now he is directed to begin with the greatest first, either those of the royal family, or else such as adhered close to the interest of them, and were advanced to places of great trust; or, who were heads of families.

Every one; not one to be found of a juster or more merciful temper.

To their power; according to their ability and opportunity.

To shed blood; for murdering all they hated, or that stood in their way.

Ver. 7.

In thee; in Jerusalem.

Have they: it is plural, and agrees with princes, they whose better disposition, whose education and greatness, (beside the command of God,) should have advanced their venerable thoughts and deportment towards parents.

Set light by, have contemned, father and mother, though God threatens to curse such as do so, **#De 27:16**.

They; the princes still, as the construction in the original carrieth it.

By oppression; by force and fraud, for the oppression here mentioned is made up of both; where either the fox or lion could apart, or else both joined, they have oppressed the stranger, expressly against God's command, **#Ex 22:21**.

They; still the same great men, and rulers, who should, as **#Isa 1:17**, have defended, plead. ed for, relieved, and comforted the

fatherless and widow, but contrariwise they oppress, disquiet, and make a prey of them.

Ver. 8.

Thou, all the land, or thou, O Jerusalem, or thou, O Zedekiah, the chief of the princes; or else, having spoken of them all in the plural, he now changeth number, and so speaks to each in particular.

Hast despised; hast had very low esteem of them, as if mean and ridiculous.

Mine holy things; all my institutions, temple sacrifices, feasts, and priests, &c.

Profaned my sabbaths; spent them in profane work, or bestowed them upon idols and their service.

Ver. 9.

Men that carry tales; informers and trepanners, or persons that, corrupted with money, give in false witness against the innocent; and the princes of Israel had hand in it.

They eat, offer sacrifice, on the mountains, and feast there, celebrating the honour of their idols: see **#Eze 18:6,11,15**.

Lewdness; enormous, contrived mischiefs, as the word imports.

Ver. 10.

Like wild Arabians, the worst of heathens, there have been and are some that incestuously defile their fathers' bed.

Humbled; it seems to imply a force and violence offered to the persons, whether virgins or married, whom at unseasonable time they forced to satisfy their lusts: forbidden **#Le 18:19 20:18**, and that on very just reasons, and for preventing many mischiefs, which follow such unseasonable commixtures.

Ver. 11.

One, i.e. some, or the man of quality, state, and such as were of high degree, as the word is translated **#Ps 62:9**. Or what if it were translated as **#Eze 22:6**, every one; it was grown a most general vice, as **#Jer 5:8**.

Abomination with his neighbour's wife; adultery, which God doth, and man should, abhor.

Another: horrible, shameless doings! the father-in-law committing incest with the wife's daughter, and brothers defile their own sisters; all this against the light of nature, the law of civilized nations, and the law of God. And, if our conjecture be right, all this done in their lewd, idolatrous feasts kept to the honour of Tammuz, and in the very temple, or near to it. Compare this with **#Eze 23:9**, and with **#Eze 8:14**.

Ver. 12.

Judges, who should have saved, have sold the life of innocents; they who sat on God's tribunal have acted the devil there, and murdered innocents, contrary to **#Ex 23:8**.

Taken usury: see **#Eze 18:8**. Greedily gained of thy neighbours; with unsatiable thirst of gain torn to pieces and devoured thy neighbour: so hast thou been an oppressing extortioner where thou shouldst not have been a moderate usurer, and thus forgottest thy God.

Ver. 13.

Behold; hear therefore, and mark, ye wicked Jews.

I have smitten mine hand, in testimony of my abhorrence of your ways, as threatening to punish you, and setting on the fierce Babylonian upon you to execute my just displeasure.

At thy dishonest gain; thy covetousness, the root of all the evils in thee; thy cursed, unsatiable hunger for wealth.

Thy blood, which thou didst shed, that thou mightest then seize their estates; kill Naboths, and take possession.

Ver. 14.

Can thine heart endure? this question is a vehement negation, thou canst by no means endure, withstand and repel the evils that are coming, or bear them when come. Will thy courage hold out, and conquer? Nay, it will be with thee as **#Eze 21:7**, your hearts shall melt.

Can thine hands be strong, to hold the sword, and manage the warlike provisions against Nebuchadnezzar and his army? Your

hands shall be exceeding feeble, #Eze 21:7, your weapons fall out of your hands, your hearts first melting with fear.

The days; the times of long and multiplied sorrows, and furious indignation.

That I shall deal with thee; the Babylonians are but men, but I the Lord your God, whom you have provoked, am with them; they are my weapons of war and I strike by them, and thou shalt never be able to subsist under it. Flatter not thyself, the Lord will do it as he hath spoken it.

Ver. 15.

I will scatter thee, as the wind scatters chaff, among the heathen, the worst of the Babylonish vassals.

And disperse thee in the countries; doubled for certainty of the thing.

Consume thy filthiness out of thee: some take it for a threat by a fire, that shall consume the filthy sinners, and the filthy sins will cease; or else, that by removing them out of Jerusalem into captivity, and reducing them to a very low condition, they should not any more commit, but for ever loathe, their wickedness: some take it for a promise of purging mercy to better them, i.e. the remnant of them, when the rest are destroyed and wasted.

Ver. 16.

Whereas I was thine inheritance, and thou enjoyedst all riches, delight, safety, peace, and honour in me, so long as thou wert a holy, obedient people; now that you are polluted, a very sink of all filthiness, for which I have cast thee off, and sent thee into captivity, there be to thyself what thou canst be, for I will not be thine inheritance. And this forlorn, abject, helpless state shall be so visible, that the very heathen shall discern, and know, that you are rejected of your God, and he very just in doing so.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

Not a few among many, but universally the whole house of Israel, the seed of him that was a prince with God, the covenant people

of God, are strangely degenerate and corrupted, as if purer and richer metals should by worse and worse turn to dross.

All they, from the king to the peasant, the priests, and prophets, and people, are brass; impudent in sin;

and tin; hypocrites, and mixed as tin; and iron; hard, cruel, and oppressive as iron; and lead; stupid and senseless as lead. Though I rather think this particular accommodating these metals somewhat too curious, I judge the prophet chargeth them with a continued degeneracy from bad to worse, by this gradation.

In the midst of the furnace; the afflictions I have laid upon them have not bettered them, they retain their corruptions and vices. While they kept covenant, adhered to my law, kept my worship pure, and loved mercy, did justly, walked humbly with their God, they were as silver; now they are degenerated, and are but the **dross of silver**, vile of price, and of little use.

Ver. 19.

Ye are all, from one end of the land to the other.

I will gather you; from all parts thereof I will by a secret overruling providence bring you together into Jerusalem, as into a furnace where you may be melted and consumed.

Ver. 20.

They; founders, who melt down metals to prove them.

Gather silver, &c.: if these different kinds of metals be to be gathered into one and the same furnace, it speaks the involving all promiscuously in the same afflictions; if it be meant as each distinct metal is tried by the fire in the furnace, but by fire proportioned to the stubbornness of the metal, then it bespeaks the future affliction shall be such as shall melt down the hardest of the degenerate idolaters and sinners.

To blow the fire; to raise the fierceness of the fire.

To melt it; till it be melted. So will I gather you: see **#Eze 23:19**.

In mine anger; in great but just displeasure, called fury too here, and elsewhere: such were the sins of this people, that they had kindled a fire against them which should surely consume them.

I will leave you there; or, I will sit down and rest me, as the founder, when he hath taken pains to gather in the metal, heaped up the wood, kindled fire, and blown it to its full height, rests himself, observing how the metal melts down: God will so rest himself; after the manner of man it is spoken; the like phrase #Eze 5:13 16:42, which see.

And melt you; he will take care the fire go not out till you are melted, either to the purging away, or consuming you with your dross.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

These verses are an ingeminating of the same menaces, the more to affect the Jews with fear, and due apprehensions of their danger, and make them think of returning to God.

As silver is melted: this seems to intimate the Divine care over some few, that in the midst of the rest were precious, and God would purify, not destroy them.

Ye shall know; see, own, and submit to God's afflicting hand, and comply with him, putting away your dross.

Have poured out my fury upon you, promiscuously with others, among which you have suffered the same outward troubles, though the end be different, which intimates the escape of a remnant.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

Thou; the land of Israel.

Is not cleansed, nor rained upon; though God's judgments have been as violent storms and floods, though they have been as hottest fires, yet neither thy filth hath been carried away, nor thy dross melted out of thee by them, still thou retainest both. Therefore is

indignation kindled against thee, and thou shalt be deprived of the dews of heaven, the rain that should cool thy thirsty land shall

be withholden, that rain that should make the ground fruitful shall not descend.

Ver. 25.

A conspiracy; a contrivance, or framing among themselves a design, to speak all alike flattering, smooth words, and give out promises of peace and safety, when there was no peace; they would have the Jews believe in little time the vessels of the Lord's house, and the Lord's people in Babylon, should be brought back, as **#Jer 28:1-4:** and whereas Jeremiah faithfully told them that it would be no such thing, but that the rest of the vessels, and Zedekiah, and the people should be carried away into Babylon, they conspire against him, and such as he was, **#Jer 20:2 26:8 29:25,26,** and persecute them with one consent and mind.

Of her prophets; hers, not God's prophets, the false prophets, such as Hananiah, **#Jer 28:1,2.**

In the midst thereof; of the land, but principally in Jerusalem, the metropolis, and residence of the court, where were such as loved to be flattered, and of whom flatterers might make gain.

Like a roaring lion, whom hunger enrageth, and maketh roar in most dreadful manner, as some observe of them, when they hunt their prey, and when they have seized and are tearing it; so did these false prophets with cruelty and fierceness pursue the true prophets, and such as believed their word, feared the judgments, and mourned for the sins of a self-ruining people.

They have devoured souls; have eat up, impoverished, and sucked dry, men that relieved and maintained them, the guise of all false prophets; or they have taken, in their plotting, and swallowed down whole the persons that disbelieved and opposed their lies.

Taken the treasure; they did not without reward tell their lies, nor would prophesy without a reward out of the treasures of those that advised with them; so they drained the people of their riches.

And precious things; either it is a further explication of what he had said, or possibly it may tell us, that where money was not to be had, these false prophets would demand something of value;

and, if it were money's worth, they were then for bartering the prophecies: so they gulled these sots.

Made her many widows; one while by raising persecutions, and cutting off husbands from their wives; another while, and which most agrees with the place, persuading, encouraging, and bewitching Zedekiah, and the princes, and people to hold out the war, and run all hazards and extremities of that siege, which filled Jerusalem with dead husbands and forlorn widows.

Ver. 26.

Her priests; God owns them not as his, they were priests that suited such a people.

Priests; men by office bound to reverence the law, to study it, and to preserve it from men's corruptions.

Violated my law; wrested it to oppression and impiety, and to maintain errors, and made it speak what they would, not what it did.

Profaned; lightly esteemed, as if they had been but common things, and accordingly use them.

My holy things; sacrifices and oblations, which were consecrated to holy uses, should be offered with holy hearts and hands, and be eaten by holy persons in due time and place. All this neglected with profane spirits.

They have put no difference between the holy and profane: this and the following clause may be an exegesis, explication of the former, or else thus; Neither have they in their own practice differenced holy, and profane, nor in their teaching acquainted the people with the difference, nor in the exercise of their authority separated the profane from the holy, either persons or things, but with promiscuous intermixtures of every thing, and all persons have been alike to them, whether holy or profane, i.e. of common and ordinary use.

Neither have they showed difference; have not made the people know, so the word.

Between the unclean and the clean; things and persons, what things might be touched or eaten, or what might not, what persons

might not be approached to and conversed with, and what might; all which was the duty of the priests, the neglect whereof spread the uncleanness of the Jews over the whole land.

Hid their eyes; despised, and would not see the holiness of the sabbaths, nor would look on such as observed them aright to encourage them, or on those that profaned them to reprove them; so they did not see what they would not see.

From my sabbaths; though they are expressly commanded to be kept holy, and with great care and exactness, **#Isa 58:13 Jer 17:21,22;** though the portion of time I consecrated to my service, they sacrilegiously direct to other uses, and grudge it me, nay, rob me of it.

I am profaned; contemned, dishonoured, disobeyed, and all my laws represented as trivial and light things.

Ver. 27.

Her princes, as before, **#Eze 22:25,26.** Princes; rulers of all sorts, who should have crushed oppressors and defended the oppressed. Wolves; creatures greedy, bloody, and crafty, resembling dogs that men make use of to defend their folds; so the authority which God had given to defend is by these hypocrites perverted to satisfy the bloody and greedy appetite of tyrannical governors among the Jews: possibly the prophet may tax the degeneracy and baseness of these rulers hereby. Shed blood; innocent blood; a crying sin in princes, who have God's power committed to them to preserve the innocent.

Destroy souls; undo and ruin families, cutting off the fathers, and impoverishing the widow and fatherless.

Get dishonest gain; confiscating estates not forfeited.

Ver. 28.

Prophets; false prophets.

Have daubed them; flattered their oppressing bloody princes in their ways of sin and violence.

With untempered mortar; with promises and encouragements that, like ill tempered mortar, will deceive them, though all seems for the present smooth and safe. Divining lies; pretending they had

by vision from God all the good they promised, whereas it was all a notorious lie and falsehood. God never spake to those prophets, and what by his own prophets he spake was of quite another tenure, it was evil, not good.

Ver. 29.

The people of the land, the common people, have used oppression; greatly, continuedly, and cruelly oppressed one another, wronged each other by frauds and violence.

Exercised robbery; on every occasion turned downright thieves and robbers.

Have vexed, by these oppressions, the poor and needy: see #Eze 18:7.

Wrongfully; without any colour of justice, reason, or so much as hearing him, as the phrase seems to import.

Ver. 30.

I sought, very earnestly and diligently; spoken of God after the manner of man.

A man; any one.

Amongst them; among princes, prophets, priests, or people.

That should make up the hedge; to repair the breach, and prevent further mischief.

Stand in the gap; that might interpose between a sinful, suffering people and their offended God, and entreat for mercy, that the land might not be destroyed.

But I found none; all were corrupted, not one but obstinately went on to sin and provoke me.

Ver. 31.

Therefore, thus provoked by all,

have I poured out mine indignation, as a flood to sweep them away. I have consumed them; kindled a fire against them, that will destroy them.

Their own way, sinful abominable ways,

have I recompensed upon their heads; brought these as a net on them, when as wild beasts taken in the pit to be destroyed.

EZEKIEL CHAPTER 23

The whoredoms of Aholah and Ahollbah, **#Eze 23:1-21**. Aholibah shall be punished by her own lovers, **#Eze 23:22-35**. Their adulteries reprov'd, **#Eze 23:36-44**, and their judgments declared, **#Eze 23:45-49**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Two women; Judah and Israel, the two kingdoms.

Daughters of one mother; sprung from Sarah; or, as some, daughters of the synagogue. They rose from one family; these two were daughters, that is parts, and the mother is the whole posterity of the twelve tribes.

Ver. 3.

They committed whoredoms in Egypt; when they came down into Egypt, and sojourn'd there: possibly they might commit bodily whoredoms, but spiritual whoredoms, i.e. idolatry, they did certainly commit, as appears **#Jos 24:14 Eze 20:7,8**, which see; in a low condition, by converse with the idolatrous Egyptians they fell in with their idolatry.

In their youth; early; though it is no where said when they began, yet by this it appears that it was not long after their coming down into Egypt.

There were their breasts pressed: this and what follows is an allusion, which illustrates what was before spoken; while they were constant to God and his worship, they were as beautiful, chaste, and lovely virgins; when seduced to idolatry, they became as loathsome harlots or strumpets.

Ver. 4.

That we might know them, they are described.

Aholah; which, rendered in English, is, His own tabernacle; for Israel, falling off from the house of David, also fell off from the tabernacle or temple of God, so that all the temple and worship they had amongst them was of their own making.

The elder; greater for number of tribes, being ten of twelve; and greater for power, wealth, and multitudes of people.

Aholibah; this, rendered in English, is, My tabernacle in her: the two tribes had the temple and worship of God with them; God's own tent was pitched there, and his solemn services.

They were mine, by solemn marriage covenant, #Eze 16:18.

They bare sons and daughters; were fruitful, and brought forth children to me, saith God; they increased in numbers of people, and among these, some there were that were children of God by faith, love, and obedience.

Samaria; the chief city of the apostate ten tribes.

Jerusalem; the chief city of the two tribes.

Ver. 5.

Aholah, the kingdom of Israel, or the ten tribes,

played the harlot; united in confederacy in civil concerns, and in idolatry as to religious concerns, with the Assyrians.

When she was mine; when under my government and protection, or in my presence, or before I had abdicated and cast her off.

Doted; were madly enamoured with the Assyrian idols, temples, and manner of worship.

Her lovers; whom she loved, not that I find they so much loved her.

The Assyrians; so often mentioned, nothing needs be said of them.

Her neighbours; so they were now by their seizing of Syria, and possessing it as their own #2Ki 15:19.

Ver. 6.

Clothed with blue; richly appalled, and, as the humour of that nation, in rich and beautiful blue, very magnificent to the eye.

Captains; daring, valiant men, and fit for wars, who might defend the Jews in time of danger.

Rulers; worthy of authority, and fit to govern in times of peace.

Desirable young men; young and vigorous, full of beauty and strength to commend them to the desire and choice.

Horsemen riding upon horses; skilful in riding, and well furnished with choice horses, on which these deluded apostatizing Israelites relied for help, as appears, **#Ho 14:3**.

Ver. 7.

Thus, by the eye and familiar converse, she fell to idolatry. Committed her whoredoms: see **#Eze 23:3**.

With all them; she embraced the friendship and religion of all of them, and relied on the Assyrian's idols for deliverance and peace.

And with all, i.e. other nations with whom she had commerce and made leagues,

on whom she doted; like an adulterous wife, she was mad in her love to them, to their persons, customs, idols, and religion, with all which she polluted herself.

Ver. 8.

Neither left she her whoredoms brought from Egypt; though she took in so many gods of the Assyrians, yet she did not renounce or cast off the gods of Egypt, but kept them too. It is plain the Israelites learnt idolatry in Egypt, carried it with them out of Egypt, and retained it to the last.

In her youth, &c. see **#Eze 23:3**.

Ver. 9.

Wherefore, for this boundless idolatry and lewdness

I have delivered her; long ago I have delivered the ten tribes: first, Pul put them under tribute, **#2Ki 15:19,20**, about two hundred years before our prophet's time; then Tiglath-pileser, **#2Ki 15:29**; and finally into Shalmaneser's hand, who destroyed the kingdom, **#2Ki 17:6**.

Into the hand of the Assyrians, upon whom she doted; punished them for their sins by those who were fellow sinners with her.

Ver. 10.

These used her as lewd women deserve, stripped her naked, and exposed her to shame, as **#Eze 23:26**. God her Husband had

clothed her, and covered her nakedness, but she lightly esteemed her God, doted on idols, and idolaters strip her.

They took her sons and her daughters; made them captives, and carried them away as slaves, to serve the lusts of barbarous conquerors; so both sexes were used.

Slew her with the sword: as a person slain with the sword ceaseth to be, so this kingdom of Israel under Hoshea was by the sword of Shalmaneser utterly destroyed.

She became famous; her lewdness made her infamous, and God's judgments for it made her more known in the world.

For they, the Assyrians, a proud, bitter, and violent enemy,

had executed judgment upon her; had executed their own malicious revenges, but God's just displeasure, upon her.

Ver. 11.

Aholibah; Judah, yet two tribes.

Saw this; both the sins and punishments of the kingdom of Israel, which should have been her admonition.

She was more corrupt, ran more violently into both friendship, confederacies, and idolatries with the Assyrians,

than her sister, Samaria; Jerusalem had more idols in it, and more abominable idolatry, than any we read of in Samaria that, at present, I can remember.

Ver. 12.

This verse is the same with **#Eze 23:6**, which see; only the clothing of blue there is here clothing of beauty; i.e. most beautiful.

Ver. 13.

Then; when she took not warning, neither feared.

She was defiled; her heart was already on her idols. Both Samaria and Jerusalem took one way; chose the same idols and idolatry.

Ver. 14.

Increased her whoredoms; added to the number of her idolatries.

When she saw men portrayed upon the wall: wherever it was the Jews saw, there it was they doted on their persons and habits: it is probable enough they might see them in the idol temples, or in the house of the king of Judah, or of the great men, who promoted the friendships and leagues with these nations.

The images; the counterfeits of strangers, and such as were far off, as the Chaldeans were.

With vermilion; which, as it is a very glossy and shining colour, so, duly mixed with ceruse, doth lively express the colour of man's flesh.

Ver. 15.

With girdles upon their loins; with soldiers' belts about their loins, which includes the rest of the garb, dress, or habit of soldiers.

Exceeding in dyed attire; both rich, comely, large, and of divers colours, and those of the choicest that art or money could prepare.

Princes to look to; of princely aspect and majesty.

After the manner, agreeable to the garments, of the rich and proud Babylonians.

Of Chaldea; which probably was the most fruitful part of that kingdom, and most pleasant, and where the pride and luxury of the inhabitants exceeded others.

Ver. 16.

Saw them; the portraits of them.

She doted upon them; like an unsatiable and most impudent adulteress, she fell into most inordinate affection for their persons on sight of their pictures.

Sent messengers unto them; courted the love of those strangers, and wooed their embraces, sent to make alliances with them, prostituted herself to them.

Into Chaldea: though it was a long journey, troublesome and costly, all this hinders not this extravagant, lewd woman, she sends to these remote parts, and forgets her God.

Ver. 17.

The Babylonians came: the prophet prosecuteth the allegory; the adulteress sent, and invited, and here the Chaldeans comply with it, they came, ambassadors no doubt first to make a confederacy, and then free intercourse in trade, and religion too.

The bed of love; so the impudently lascivious call the polluted, forbidden bed, as the harlot, #Pr 7:18. It is like with this commerce and confederacy the lustful Babylonians did spread that disease, the Jewish nation were too much inclined to corporal adulteries and fornications; but metaphorically it is a delightful communicating with them in their idolatry in their idol temples and feasts.

Defiled her; made her unclean and loathsome.

Whoredom; spiritual and corporal.

Polluted; greatly defiled, as the doubling the expression imports. Her mind was alienated from them; like an arrant adulteress, wearied, but not satisfied with her adulterers, she changeth mind and friendships, and seeks new ones. So did this people, weary of the Chaldeans, seek new confederates.

Ver. 18.

So, by this unsatiableness and change of lovers,

she discovered her whoredoms; made it appear to all, far and near, that she was a most notorious and infamous strumpet.

Her nakedness; her weakness, and her shame.

Then, when I saw the lewdness, impudence, and boundlessness of her adulteries,

my mind was alienated; turned from her with abhorrency, I could no longer endure it.

From her; Jerusalem, the land of Judea, the kingdom of the two tribes.

As from her sister; Samaria, the ten tribes; and I resolved to destroy them both alike by their lovers.

Ver. 19.

Yet, Heb. *And.*

Multiplied; added more and greater to her former sins of idolatry and whoredoms, and persisted in them.

In calling to remembrance: this may refer either to the Jewish nation remembering their idolatries in Egypt, their alliances with and reliance upon it in days past, which she now resolves to act over again; or it may refer to God, who, by these continued courses of Judah's lewdness is provoked to remember and punish old perfidious and idolatrous practices.

The days of her youth: see #Eze 23:3.

Ver. 20.

Doted: see #Eze 23:5.

Upon their paramours; Egyptians, and the nations that were confederate with the Egyptians; looking on them as able to defend by their power, enrich by their trade, and make prosperous by their friendship.

Whose flesh, &c.: in these terms the prophet expresseth the vehement desire of the Jews to Egyptian idolatry, compared to whoredom, and may, for aught I know, tax the lustful impudence of some of the Jewish women in their corporal uncleannesses with the Egyptians, who were it seems (by report of authors) naturally disposed for that vice, and fittest for unsatiable, lustful women: see #Eze 16:26.

Ver. 21.

Calledst to remembrance: see #Eze 23:19.

The lewdness of thy youth: #Eze 23:3.

The paps of thy youth; the beauty and loveliness of them, when God had formed them, allured the Egyptians: this may be understood both politically, of the growing state of the Jewish commonwealth, or literally, of the beauty of their young women.

Ver. 22.

Thy lovers; thy confederates.

From whom thy mind is alienated; whom thou hast first loathed and forsaken, and thereby enraged them against thee.

Bring them against thee; be not only an exciter to stir them up against thee, but I will be a guide and conductor of them.

On every side; so no way left for thy escape.

Ver. 23.

The Babylonians and Chaldeans; these are known.

Pekod, &c.: some reckon these the titles of some of the great commanders in this army, which come against Jerusalem, but they are names of distinct countries or provinces under the Babylonish government; and so Pekod is the province between Tigris and Lycus rivers, in this was old Nineveh, and was the principal province of the kingdom; though some others think Pekod was Bactriana, now called Usbeck, and Corassan, fierce, thievish, and barbarous of old.

Shoa; either Sia in Armenia, or the Sohai, among which were the Adiabeni; and this contained the middle part of the kingdom of Babylon, and was Assyria Mediana.

Koa bordered on Media; the inhabitants were called Kohai, and dwelt about Arbel, or Arbelis, or Arbela, and comprehended Ganyamela, where a fortress Ganga looks like this Koa, being easily changed from Koa to Ganga by change of the original letters *q* into "G," and *e* into "G"; a people too like enough to be cruel and barbarous by their very situation.

And all; all these sons or subjects of the Assyrian monarchy, or confederates.

Desirable young men, &c.: most of these are already explained **#Eze 23:6**, where they were objects of love, now they are objects of terror; so God turns the occasions of men's sins into occasions of greater terror and punishment.

Renowned, Heb. *called*, or invited, first by the Jews to sin with them, **#Eze 23:16**, now called of God to punish their fellow sinners.

Ver. 24.

They, mentioned before, **#Eze 23:23**,

shall come against thee, or upon thee, surprise thee with a speedy march, for they were swift in their course.

With chariots; the Hebrew is of larger sense, and more properly speaks all kind of arms for the war, a thorough furniture; so the Chaldee paraphrase, with instruments of war, or arms.

Wagons, Heb. *chariots*, and is oftener so rendered; for expedition, for ease of their commanders on their march, and for strength against the enemy in the battle.

Wheels; whether distinct from all other, or whether prepared lest in their march the carriage wheels should break, and they be at a stand, therefore beforehand store of these were provided.

An assembly; a mighty confluence of people, and a mixture, where the worst and cruellest are the most numerous.

Which shall set against thee buckler, and shield, and helmet; yet for their own defence well armed, and with armature fitted to defeat the arrows and offensive weapons of their enemy, and to maintain a siege, such as they should weary Jerusalem with.

I will set judgment before them; give them a power by their victory, and in right of conquest over their rebels, as well as mine; and I will give them a spirit of judgment to discern the greatness of this people's sins.

They shall judge thee; plead with thee, convince, condemn, and execute sentence upon thee.

According to their judgments; to their will, power, wrath, and custom against rebels, for these are their rules of judgment; all which appeared when the chief of all the people were condemned to slavery, the wise counsellors and valiant commanders sentenced to die, Zedekiah's children slain, his own eyes put out, and city and temple to be burnt.

Ver. 25.

I will set my jealousy against thee; as a jealous provoked husband, I will be as much against thee as they are, their fury shall avenge my quarrel.

They shall deal furiously with thee; their disposition naturally is to furious wrath, my jealousy shall enkindle it more.

They shall take away thy nose and thine ears; as thou hast prostituted thy beauty like a harlot, so they shall use thee as such,

and mar thy beauty, and brand thee for ever, as thou deservest, and that thou mayst be as loathsome in thy deformity as ever thou wast thought lovely in thy beauty. This punishment of adulteresses is known to have been used, and is yet in use.

Thy remnant shall fall by the sword; or else, at last thy latter end shall be to fall by the sword, those that do not live under such reproach shall die by the sword of the enemy.

They shall take thy sons and thy daughters for captives and slaves for work, and somewhat a thousand times worse.

Thy residue; either the people who did hide themselves in vaults and cellars, and came not out; or else what remains of that the Chaldeans cannot carry away; all this shall be devoured by fire, as when the city was burnt.

Ver. 26.

Strip thee out of thy clothes; both as lewd, disgraced harlots and as captives are used: see **#Eze 16:39**.

Thy fair jewels; all thy rich, beautiful ornaments: see **#Eze 16:17**. They shall be prey and plunder to the enemy.

Ver. 27.

By these destroying judgments, which shall make thee cease to be a people, I will put an end to the lewdness thou wouldst never have put end to, thou shalt never have opportunity, if thou hadst heart, to do the like.

Thy whoredom, idolatries,

brought from the land of Egypt, when thou camest out under my hand.

Thou shalt not lift up thine eyes with desire and affection toward them, as once, when thou dotedst on them;

nor remember Egypt any more, with love, trust, imitation, and desire of commerce with her, but all thy remembrance of Egypt shall be with deep shame and loathing.

Ver. 28.

Deliver thee, give thee up,

into the hand, to the power and will,

of them whom thou hatest: those shall be the masters, and domineer over thee, whom of all men thou didst most desire might not. It is doubled for certainty of the thing, and to make deeper impression; they shall certainly lord it over thee, whom of all men thou dost most loathe.

Ver. 29.

Deal with thee, use thee, and ever demean themselves toward thee,

hatefully; in hatred; whatever drudgery hardship, base and vile employment, their spite and hatred can invent, they shall cast on thee.

Take away all thine labour; spoil thee of all thou hadst got in Judea, as they did when they conquered and plundered; and deprive thee of all the right and comfortable use of all thy labour, which they will exact of thee in captivity, and make thee know a slave hath no right to any thing.

Naked; both literally thou shalt not have clothes to cover thy nakedness; and figuratively, thou shalt be left in a most disgraced state, and the shame of all thy sins shall cover thee: all this, as this prophet usually doth, is doubled to affect the more.

Ver. 30.

This verse gives the same reason which hath been often given, why the Lord proceeds in this severity, because, as an obstinate, lewd, untractable adulteress abuseth the best husband, till none can forbear, so had the Jews dealt with God, and God will deal with them.

Ver. 31.

Thou, O Jerusalem and Judah,

hast walked; hast run into the same sinful enormities.

Thy sister; Samaria and the ten tribes, both great idolatresses.

Her cup of judgments and sorrow, expressed frequently by a cup, **#Ps 75:8 Jer 25:15:** I will punish thee with punishments like hers, since thou hast made thyself in sins like her.

Ver. 32.

Thou shalt drink; thou shalt not put it by, and shift it off.

Deep; towards the dregs, where the bitterest poison of it lieth.

And large; in great quantity; thy punishment shall be most grievous who must drink so deep of this cup of astonishment.

Thou shalt be laughed to scorn; when sick as heart can hold, and needest pity and help to relieve, instead hereof thou shalt be derided and abused: these will be cruel mockings.

It, the cup,

containeth much; is large, and contains what will last many years, till the seventy years be expired; and of this cup thou shalt still drink, and be derided.

Ver. 33.

Thy afflictions shall be as great as thou canst hold, as a vessel filled with liquor. Thou shalt stagger with sorrows, that shall intoxicate and astonish. In the verse each part explains the other, sorrow explains drunkenness, astonishment explains sorrow, desolation explains astonishment, and the cup of Samaria, elsewhere called the line of Samaria, explains all: Samaria was made a heap, **#Mic 1:6**; so shall Jerusalem be.

Ver. 34.

Thou shalt even drink it; nothing shall divert the punishment.

And suck it out; the dregs shalt thou drink, and multiply thine own sorrows.

Break the sherds; either out of indignation, or to suck out what was imbibed.

Pluck off thine own breasts; which tempted others, and undid thyself, for which cause thou now revengest thyself upon thyself.

Ver. 35.

Thou hast forgotten me, #Eze 22:12, which is here explained by what follows; it was a wilful forgetting of God, and voluntary despising his law, ordinances, worship, favour, and presence; so God is cast behind a sinner's back.

Bear thou the guilt, I will impute it; the punishment, I will not pardon it; and the shame, for I will pour out contempt upon thee: bear both sorrow and reproach for thy sins.

Ver. 36.

Wilt thou judge, excuse or plead for such adultresses. so #Eze 22:2.

Declare unto them plainly, fully tell them, what they have been, and what they must expect for all their abominations.

Ver. 37.

They have committed adultery: this seems to refer to corporal uncleannesses.

Blood is in their hands; innocent blood of the murdered prophets and just men.

Committed adultery; spiritual adultery, i.e. idolatry.

Caused their sons to pass through the fire; most unheard of cruelty, and unnatural murders, under pretext of religion! thus #Eze 16:20.

To devour them; they destroyed, took away the life of their sons in a barbarous manner.

Ver. 38.

This; which is declared in the following words, it was some great injury or affront done to God.

Defiled my sanctuary; my holy things, house, altar, sacrifices, and oblations; one part of the temple put for all parts of the holy things of God.

In the same day; when they had newly polluted themselves with most horrid crimes, idolatry and murder, they thrust into the temple; whereas by the law, if they had been but unclean by touch of a dead body, they must have been cleansed by sacrifices before they ought to come into company with the Jews.

Profaned my sabbaths, by offering sacrifices to idols, and doing that on those days which God, nature, and all civil nations abhor, only the devil is pleased with, who is a murderer from the beginning, and promotes such bloody cruelties.

Ver. 39.

Slain their children: see #Eze 16:20.

To profane it; using my holy temple as if it were a common and unclean place.

Thus have they done in the midst of my house; nay, these things have been done in my house, they have offered to their idols in the house where my name alone should be called upon.

Ver. 40.

Sent for men: see #Eze 23:16.

From far; from Chaldea.

A messenger was sent; an embassy from the king of Judah, with advice of his princes, no doubt.

They came: see #Eze 23:17.

Wash thyself; after the manner of harlots, gottest all fine, clean, and delicate against thy paramours came; so idol temples built, altars beautified, sacrifices prepared, all to commend thyself to their alliance and help.

Paintedst thy eyes; like a decayed harlot, madest up thy defects with paint.

Deckedst thyself with ornaments; putttest on the rich clothing I gave thee, and with thy Husband's bounty allured adulterers to thy bed; so #Eze 16:13,14: thus was God abused and provoked.

Ver. 41.

Safest; it is a table gesture, as appears, she was prepared to feast them.

Upon a stately bed; a magnificent, rich bed, on which women sat to feast, when men leant on their sides, which would not have been a comely posture to a woman.

Table prepared; table furnished with choicest provision, such as made for feasts, when solemn sacrifices were offered, or when vows were paid, as the harlot, #Pr 7:14,15.

Set mine incense: this assures us that idolatrous worship was acted by her in compliance with the Chaldeans, offered to their idols, and then feasted the idolaters, with what God had given her, when they confirmed their leagues, and swore by false gods.

Ver. 42.

A voice of a multitude; a shout for joy, that there was a treaty of peace between the Jews and the Chaldeans, or songs of gladness for the peace made, and confirmed, not in God's name, but in the name of the idols.

Being at ease; free now from the fears of any wars to disquiet them.

Was with her; about the altar first, where the peace was sworn; about her bed next, where she feasted her new allies, that were great princes and nobles.

And with the men; and to these worthy the name of men, or beside these great and famous ones. *Et avec ces hommes*, as the French version.

Were brought Sabeans; messengers were sent to, or received, or entertained and caressed, from the roaring Sabeans, who lived on robberies, and spoiling the merchants; these were brought to Jerusalem from the wilderness, deserts of Arabia, a rude, barbarous, and idolatrous scum of men, described by their ill properties in geographers: of these were they that destroyed Job's servants: in the verse described by their ornaments, bracelets about necks and arms, and crowns on their heads, which some think they bestowed upon this harlot.

Ver. 43.

Then said I; after the manner of man God seems to stand musing, or saying to himself, or it may be supposed that God speaks to the prophet, asking him.

Unto her; or rather, of her, concerning her.

Old in adulteries, such usually are out of request with adulterers; and now Samaria and Jerusalem had been long spiritual adulteresses, and one would think her lovers would be weary of her, if she were not weary of them.

Ver. 44.

This resolves the doubt of the former verse. In this metaphor the prophet expresseth the confederacy of the Jews, against God's express command, with the nations round about them. The Jews enter league with these robbers, and admit their idols, and so

commit whoredom with them; and these Sabeans probably admit some of the Jews' idols too, and so commit whoredom with her, expressed in the last words of the 43rd verse.

Ver. 45.

Righteous men; men that kept the law of their God, for some such there were about Aholibah herself; or prophets, such as Jeremiah and Ezekiel, and some few more: or else the Babylonians, who in the present controversy between Jerusalem and its king on the one part, and Nebuchadnezzar and the Babylonians on the other part, were comparatively the righteous men.

After the manner of adulteresses; which was, to be put to death by stoning, #Le 20:10; and murder was punished with death.

Ver. 46.

A company; the Babylonian army.

Upon them; against the Jews, the children of this Aholibah.

Give them; the inhabitants of Judea, the citizens of Jerusalem, with princes and royal family.

To be removed; to be carried away captive into the land of Chaldea.

And spoiled, by the rapine of the soldiers in their own land, and by the cruelty of their masters to whom they shall be slaves in a strange land: this is the plain sense of the verse, though possibly there may be an allusion to the solemn proceedings of a court of judicature couched in the proper import of many of the Hebrew words.

Ver. 47.

The company, Heb. *congregation*, the Babylonian army.

Stone them; the punishment of an adulteress; and this was in a manner done when the engines, which cast mighty stones into the besieged city, dashed out the brains of some, and when chimneys, or walls, or towers, beat down by those stones cast out of the engines, fell on others, and buried them alive.

Despatch them with their swords: some of them who escaped the stones fell under the sword of the Babylonian soldier.

Slay their sons; either in fight, or when they break into the city, or light on them wandering on mountains, or hiding in dens and caves.

And their daughters; either in sacking the city, when they regard no sex, or because they choose to die rather than yield to the lust of those vile ones.

Burn up their houses; as the cities, and houses abroad in the country; so the Babylonish army destroyed what they could not carry away with them, as **#Eze 23:25**.

Ver. 48.

Cause lewdness to cease: see **#Eze 23:27**. Hereafter in this land such-like abominations shall never be committed more, as indeed we do not read of any such after their return out of this captivity.

That all women, countries, kingdoms, and cities, may be warned by your examples of sorrows and destruction, to fear God, do justly, love mercy, and hate violence.

Ver. 49.

They; the Babylonians, and their confederates.

Shall recompense; as God's ministers of just vengeance, shall judge you worthy, and execute on you what you are worthy of, all that may make you desolate, a derision, and scorn.

Shall bear the sins of your idols; the guilt of the sins you committed in worshipping of and relying upon idols; and you shall bar the punishment of idolaters, which by the law of God is death without mercy, **#De 13:6-10**.

Ye shall know that I am the Lord God; by what you suffer you shall know that I am justly displeased with your sins, am true to my threats, and have made good my word: **#De 8:19**,

If thou do at all forget the Lord thy God, and walk after other gods, and serve them, &c.,

ye shall surely perish.

EZEKIEL CHAPTER 24

By the parable of a boiling pot is showed the destruction of Jerusalem, the bloody city, #Eze 24:1-14. Ezekiel is forbidden to mourn for the death of his wife, #Eze 24:15-18, to denote that this calamity of the Jews shall be beyond all expressions of sorrow, #Eze 24:19-24. In that day of affliction the prophet's mouth shall be opened to their conviction, #Eze 24:25-27.

Ver. 1.

In the ninth year of the captivity of Jeconiah, and those that were carried away with him; it falls in also with the year of Zedekiah's reign, though the prophet, and the captives now in Babylon, reckon not by this, but by the former.

The tenth month; which answers to part of December and January.

The tenth day; about our 29th of December, when the winter was well over with them.

Came unto me; the prophet was now in Babylon many leagues from Jerusalem.

Ver. 2.

Write; set it down, and in such manner, with such witness, that it may be proved. *The name of the day,* most punctually, set it down.

The king of Babylon; Nebuchadnezzar, who in person it is like was there at first to encourage, direct, and settle the siege, though he withdrew from it for his delights when he perceived it would be a long siege, as on #Eze 11:11, the issue whereof he expected at Antioch on the banks of Orontes.

Set himself against; sat down to besiege.

Ver. 3.

Utter a parable; in somewhat a dark, yet apt similitude, or in an allegory, declare what they should know and consider.

Rebellious house: see #Eze 2:3,6. Set on a pot; set upon the fire a pot, or caldron.

Set it on; do it quickly, be sure to do it: this *pot* is Jerusalem.

Pour water into it; fill it with water; for as the pot full of water on the fire till the water be thoroughly heated, so shall Jerusalem be filled with the judgments of God.

Ver. 4.

The pieces; which are to put into this pot.

Every good piece, i.e. all the chief of the inhabitants of the land, the wealthiest, who in the time of this invasion will flee from their country-houses to live in safety in Jerusalem. The most warlike, who will betake themselves to Jerusalem for its defence.

The thigh, and the shoulder; as these are the principal parts for support, motion, defence, and strength; so those citizens, soldiers, rulers, that are the strength, defence, and glory of this people, are here signified by those parts.

Fill it; fill the pot, Jerusalem, let no place be empty.

With the choice bones; with those pieces that are biggest, fattest, fullest of marrow, and which are divided according to the bones; these are the principal members of this Jewish state, king, princes, priests, magistrates, and wealthy citizens.

Ver. 5.

Take the choice; pick out the very best in the flock, that is, the greatest, richest, most powerful for authority and interest in the nation and city.

Burn; or, heap together in order to burn, to make a fire with.

The bones; not of the pieces to be boiled, but the bones of the many innocents murdered in Jerusalem and in the land; for their blood crieth for vengeance, and their bones, scattered on the face of the earth, will both make and maintain this fire.

Make it boil well; let the fire be so great, and the pot so long over, till all within it be boiled thoroughly, till all the strength and marrow be wasted, and the very flesh drop to pieces; so shall this people be wasted by this judgment. Seethe the bones: see **#Eze 24:4**: this is doubled to assure us, however the meaner sort did, the more considerable part of the Jews should not escape. In this allegory there may lie couched an exact correspondence between the sins and punishments of this people; their sin was the slaying

the best, or by oppressing them broke their bones, boiled out the marrow, sucked them dry; and now God will retaliate to these men.

Ver. 6.

All this allegory contains woeful and heavy tidings, misery and desolation to them that are represented by it.

The bloody city; see #Eze 22:2,3; Jerusalem, which is this pot.

Whose scum is therein; filthiness, her abominations, all her lewdness, are still within. her; they have not been punished, restrained, or cast out by the execution of just and good laws; but the citizens have with obstinacy, impenitence, and with impudence continued in them.

Whose scum is not gone out of it; the same thing repeated for confirming what was said.

Bring it out piece by piece; let them know it shall be a lingering destruction to them, yet a total, one piece after another, till all be consumed.

Let no lot fall upon it; lots are for saving some, and determining who they shall be; but here shall no such discrimination be made, no sparing any and slaying others by lot, who do not die shall go into captivity.

Ver. 7.

Her blood, innocent blood which she hath shed,

is in the midst of her; openly and publicly, without fear, or shame, or reluctance.

Set it upon the top of a rock, where it might be long seen, cared not to hide her murders, as the next words clear it.

Poured it not upon the ground, to cover it with dust: with cruelty and inhumanity they did murder, for when the law directed that the blood of beast or fowl killed should be poured on the earth, and covered with dust, #Le 17:13, these butchers of innocent ones leave their blood uncovered, whether in a boasting manner, or for terror, I will not say, but this aggravates the sin.

Ver. 8.

This provoked the anger of the Lord, and raised his fury against them.

To come up, into the face of God, (after the manner of man,) as #Eze 38:18.

To take vengeance; to God it appertains to take vengeance, to punish such sinners according to the nature of their sin.

I have set her blood upon the top of a rock; God will openly punish, and in such manner as shall not be soon forgotten; they set it on a rock when they shed it with cruelty, God will set it on a rock when he punisheth it with severity.

That it should not be covered; that it be not forgotten, or go unpunished; nor yet punished in a corner; all this inquisition and execution shall be public in the sight of many nations.

Ver. 9.

Woe to the bloody city! see #Eze 24:6.

I will even make the pile for fire great; God's hand shall be seen inflicting all those sore afflictions on them. Judgments are a fire, the fuel whereof is to be great; for it is a fire to consume the wicked, and God will make it sufficiently great to do this. I will bring the mighty army of the Chaldeans, which, as a pile of wood set on fire, shall burn them up.

Ver. 10.

This is God's word, either what he will do pursuant of the 8th verse; or his word to the prophet, to typify to the people what should be done, or to the Chaldean army, to hasten what they were to do in destroying the city. Heap on wood; make full preparations.

Kindle the fire; begin the execution of judgment.

Compare the flesh: it is a fire, not gently to dress or prepare meat, but to destroy, and burn up.

Spice it well; either to take away the noisome smell, or to express the pleasing savour of this justice to God, and men whom he appointed to this work.

Let the bones be burned: in such fires the bones hold out longest, but this fire shall at last consume these also, that the destruction may be universal the greatest, strongest, and firmest of these Jews shall perish in this fiery indignation.

Ver. 11.

Set it, the hieroglyphic pot, *empty*; the water, flesh, bones, all consumed, i.e. the citizens all wasted with sword, famine, or pestilence, the city left as an empty, overboiled pot.

Upon the coals thereof; signifying the burning of the city itself, after the emptying of its inhabitants.

That the brass of it; perhaps he alludes to the impudence of their sins, in that the city is likened to a pot of brass.

May be hot; God's judgments would increase upon them, as heat doth in a pot set on coals.

And may burn; which is the highest degree; so should these miseries increase.

That the filthiness, type of the sinfulness, the unreformed sinfulness of the city, may be molten in it; that their wickedness may be taken away with their persons and city: they should have been purged by gentler meltings which God used; since they were not, nor would be purified, now they shall be melted to the utter destruction of them.

The scum: see #Eze 24:6.

Ver. 12.

She; the nation of the Jews, and the city Jerusalem.

Hath wearied; either her God, (so the French translation,) by her repeated sins, and pertinacy in them, as elsewhere, #Isa 1:14 7:13 43:24; or wearied others, by injuries done against them; or, as we read it, herself, spent much time and taken great pains, laid out much treasure in making alliances for her security.

With lies: her allies, their promises, their forces, and their idols, on which these unhappy Jews relied, all prove a lie to the house of Judah.

Her great scum went not forth; she repented not, nor did she reform her ways.

Her scum, her unrepented sins, shall be in the fire, shall be punished in the fire that burns their city.

Ver. 13.

In thy filthiness, in thy sinning, is lewdness; deliberate resolution grown up to obstinacy and boldness, with impudence that will not be corrected.

I have purged thee; used all sorts of proper means to purge, advice, reproof, chastisements, threats of sorer sufferings, by prophets, by the rod, sometimes gentler, sometimes rougher, #2Ch 36:15 Jer 18:11,12.

Thou wast not purged; wouldst not part from thy sins, and purify thy heart and ways, #Jer 25:3-7.

Thou shalt not be purged; all further use of means shall be forborne; I will preach no more by prophets to call thee to repentance, but to condemn thee for not repenting; God will from henceforth refer them to his sore destroying judgments, which are his fury, and which shall cease when this sinful kingdom, destroyed, can no longer provoke God as they had done formerly.

Till I have caused my fury to rest upon thee: see #Eze 5:13 6:12 16:42 21:17.

Ver. 14.

This verse scarce hath its like I think in the book of God, so fully doth it ratify and confirm all, and prevents all their evasions.

I the Lord have spoken it: this is Ezekiel's saying, Nay, it is the Lord that hath spoken it.

It shall come to pass. But perhaps it may not be. Yea, but it shall; for I will do it, who have spoken it.

I will not go back. But God hath relaxed, as in Nineveh's case. But he will not go back from this word.

Neither will I spare. But he will be merciful in the midst of judgment. Nay, but God will not spare, or mitigate his wrath.

Neither will I repent. Yet, ere all are consumed will he not, as #Am 7:3? No, he will not repent, your burnt flesh and city shall be a spiced sacrifice pleasing to his justice. Finally, as thou deservest, God will use thee. But then we shall be in his hand. Nay,

they, thy inveterate enemies, shall judge thee.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

Behold; consider what I tell, and will do.

I take away from thee; by death I take from thee, but it is I the Lord, and I take her to myself, though from thee.

The desire of thine eyes: whether it refer to the beauty of her person or no, it certainly refers to the amiableness of her disposition, and the agreeableness of her to the prophet.

With a stroke; a sudden stroke, whether pestilence or what else is not so much as hinted at; I think it was God's own immediate hand.

Neither shalt thou mourn; make no solemn mourning for her, though it will look only in the sight of thy people.

Nor weep; let no lamenting voice be heard from thee, cry not out in bewailing thy loss.

Neither shall thy tears run down; neither let thy eyes pay any tribute to her, forbear even tears also, at least, let them not run down; if one chance to drop, check the rest.

Ver. 17.

Forbear to cry; restrain and curb thy sorrows, neither sigh nor lament.

Make no mourning for the dead; when thou carriest her out to burial, make no mourning for her.

Bind the tirc of thine head; adorn and trim up thy head, as thou wast used to do; go not bare-headed, as #Le 10:6 21:10, a mourner.

Put on thy shoes upon thy feet: in great mournings the Jews went bare-footed, #2Sa 15:30 Isa 47:2, but do not thou so, put on thy shoes.

Cover not thy lips: it was a custom among them to cover either the upper lip, or mustaches, as the leper did, #Le 13:45, and as #Mic 3:7; and this also is forbidden the prophet.

Eat not the bread of men; either of mourners, or rather of thy neighbours and friends, who were wont to visit and feast their mourning friends, and sent in both choice and abundance of provision to their houses, #Jer 16:7; and this was a custom with Scythians, Grecians, Athenians, and Romans. Eat thou thine own, as if no mourning occasion in thy family.

Ver. 18.

I spake unto the people; told them what God had told me, and which I expected would be.

In the morning; it is likely he had this revelation in the night, or evening before, and he tells them betimes in the morning, what God would do in taking away his wife, and what he must not do when she is dead, and to be buried. The next morning after her death he observed God's command, and without any sign of sorrow or mourning for his great loss.

Ver. 19.

The people said; some of the ordinary sort, the people, not rulers or priests.

Tell us; explain, and declare whether there be not, and what it is that we are to learn by this. These are types, but what do they mean?

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Now he is commissioned to declare the meaning of that he did.

Speak unto the house of Israel; to them at Babylon by word of mouth, but to them at Jerusalem by letter, or messenger.

Profane my sanctuary; cast off, and put into the hands of heathens, who will regard it no more than any other common

building, though it is and hath been long my sanctuary; but you, O Jews, first profaned it with your sins, and now, in my just displeasure against you, I will suffer it to be profaned by the Chaldeans.

The excellency of your strength; so it was whilst God's presence was there, and whilst the Jews kept it undefiled; it was their confidence, and they trusted in it, though they were fallen from God, #Jer 7.

The desire of your eyes; as much your desire as my wife was mine, saith the prophet, most dear to you, as she to me, but this shall be burnt.

Your sons and your daughters; the children which survive to you after these grievous calamities, and in whom you hoped for comfort and posterity, shall die by the conqueror's sword too, #Eze 23:47.

Ver. 22.

Ye shall do as I have done, when you are in captivity, where you cannot, may not use your own customs and rites on these or any other occasions.

Ye shall not cover your lips: #Eze 24:17.

Nor eat the bread of men: see #Eze 24:17.

Ver. 23.

See #Eze 24:16,17.

Ye shall pine away; you shall languish with grief and secret sorrow, when you shall not dare to show it openly, lest you irritate your tyrannical masters, who will expect that nothing grieve you that rejoiceth them.

For your iniquities; the punishment of your iniquities, which have made your land, city, temple, and families desolate and miserable.

And mourn one toward another; in secret, Jew with Jew, you shall bewail what you durst not openly.

Ver. 24.

Ezekiel is unto you a sign; in what he doth you may see what you shall do; so **#Eze 4:3 12:6**. And so was Isaiah, **#Isa 8:18**.

When this cometh; when your necessities and enemies shall force you to do as I have done, make you write after this copy.

Ye shall know that I am the Lord; confess the justice, power, wisdom, and truth of God in all threatened and executed against you.

Ver. 25.

Shall it not be? the question is to be resolved affirmatively, it shall be.

In the day; in the day of the taking the city of Jerusalem.

When I take from them; though Nebuchadnezzar was the means or instrument, God did act by him, who did God's work more than his own.

Their strength, &c.; the kingdom dissolved, the king taken, city sacked, the temple burnt, which is by the following characters described, as the only thing they valued; though those particulars may be applied to soils and daughters in the close of the verse: however, it amounts to this, In that day, wherein all their public and private joys and hopes shall be destroyed in the destruction of the kingdom and their children, one that escapeth shall bring the news to the prophet.

Ver. 26.

He; so few escape, that the prophet seems to confine it to one.

That escapeth the common destruction when Jerusalem was sacked.

Shall come unto thee, purposely to declare how God hath made good his threats.

To cause thee to hear it; to give thee a narrative of all he had seen and observed: and this particular prediction, which I doubt not Ezekiel imparted to many who might see it fulfilled, was accomplished in the twelfth year, tenth month, and fifth day of the month, **#Eze 33:21**, with **#Jer 52:6**, after the city was taken (which happened in the eleventh year, fourth month, and ninth day

of Zedekiah's reign, and Jeconiah's captivity) one whole year, five months, and twenty-four days.

Ver. 27.

Shall thy mouth be opened, to speak freely to him that brings the news, and to the Jews afterward.

And thou shalt speak, and be no more dumb; from this prophecy for eighteen months during the siege he doth not prophesy of Israel, but of other nations.

Thou shalt be a sign; until the event, confirmed by eye-witness, shall convince the Jews, thou shalt by sign signify to them what is coming; and when it is come to pass according to thy word, they shall confess thou wert a true prophet sent of me, and they shall see that I am the Lord.

EZEKIEL CHAPTER 25

God's vengeance upon the Ammonites, **#Eze 25:1-7**, upon Moab and Seir, **#Eze 25:7-11**, upon Edom, **#Eze 25:12-14**, and upon the Philistines, for their declared malevolence to the Jews, **#Eze 25:15-17**.

Ver. 1.

Though he had order no more yet awhile to prophesy against the Jews, he was to be dumb as to them, yet he hath commission to foretell sad tidings to other nations round about the Jews.

Ver. 2.

Set thy face against: the phrase you have **#Eze 20:46**. It includeth anger, menaces, and intention of mind.

The Ammonites; the posterity of Lot by the younger daughter, near neighbours, but bitter enemies to the Jews. Prophecy against them; leave recorded what heavy things shall befall them in after-days.

Ver. 3.

Say unto the Ammonites; either tell Ammonite merchants or travellers, of which some might likely be in Babylon for trade or to see its state; or else, send by letter to them of their nation who may serve in Nebuchadnezzar's camp, which was in that time a

school of arms, that they may tell others; or else, so plainly declare it that in time they may know this.

Hear the word of the Lord God; it is not the ambiguous or delusive oracle of your idols, but the plain, and true, and unfailing word of the only true God, the God of Israel, as **#Zep 2:9**. Because thou saidst, Aha; when thou shouldst have pitied, and been sorry, thou didst rejoice, and proudly didst insult, magnified thyself, and reproachedst my people, wert glad that so great calamities were come upon them.

Against my sanctuary; both the temple and the worship of God: it is like, in their pride, they boasted their idols' power to preserve their temples, and blasphemed God as unable to preserve his sacred rites and worship.

When it was profaned; when the heathen entered into, and when they burnt it.

Against the land of Israel; they insulted on the ten tribes, the kingdom of Israel, when afflicted. When it was desolate; wasted by Pul and Tiglath-pileser, and captivated by Shalmaneser.

Against the land of Judah; the two tribes, the kingdom of Judah.

When it went into captivity; first with Jehoiakim, then with Jeconiah, and, which was worse than both these, when it was captivated with Zedekiah, and the city burnt; a most mournful sight, and at which none but inhuman, barbarous men could do less than weep, but these rejoice, and cry, Aha.

Ver. 4.

I, the God whom thou hast despised, whose people thou hast reproached, whose worship thou hast vilified, I will avenge myself, and deliver time up.

To the men of the East; the Medes and Persians, say some; the Babylonians, say others, but this suits not well with geography; Arabians, say others, associates of Nehuchadnezzar, who, it is likely, recompensed their labour and service with giving them this country when it was conquered, as it was five years after the desolation of Jerusalem.

For a possession; they shall settle on it, as a very convenient country for their sheep and camels, and possess it, as their inheritance.

Set their palaces in thee: the word palaces seems little to agree with Arabians, who dwelt in tents, but this manner of dwelling many of them would be ready to change, where they might to so great advantage, as in that country, which was fruitful, as this was; besides, the word signifieth, what is fenced, as **#Isa 2:15**, and is paraphrased by camp, and Arabians had their munitions and fortified camps, and these they shall set here while they stay. And I add this also, that the next words explain these.

Make their dwellings in thee; they shall set up their tents, as the word properly; their tents and habitations they would fortify in some manner or other, that in their camp they might be safe, if they did not build cities in the country.

Eat thy fruit; the fruit of that land was once thine, of the trees thou plantedst.

Drink thy milk; which in so fruitful land and rich pastures they had in abundance from the multitude of their kine, and it was a drink that well suited with those hot regions.

Ver. 5.

Rabbah; the royal city, and seat of the kings of Ammon, called since Philadelphia, from Ptolemaeus Philadelphus, king of Egypt, who built it.

A stable; turn it from a royal palace to be a receptacle of camels, and their drivers.

Camels; wherewith not the Chaldeans and Bactrians, but the Arabians also, were well stored; all the men of the East, as appears in Job, using them for conveying merchandise, and for travels.

The Ammonites; the people, for the land they dwelt in.

Ye shall know; then shall you know I was as able to have defended my own people, house, and worship, as I was able to destroy your gods, your cities, and your people.

Ver. 6.

Clapped thine hands; expressed thy joy in that insolent manner.

And stamped with the feet; and added this sign of more than ordinary joy at this.

Rejoiced in heart; it was that which affected thy heart with gladness, thy soul and mind were in this thy rejoicing.

Despite; hatred and contempt; thou wast heartily glad such vile people, as thou countedst them, were made, what thou thoughtest they best deserved, slaves, beggars, and captives.

The land, for the people. Israel; either the ten tribes, or rather the two tribes, with the small remnant of the others that kept to the house of David.

Ver. 7.

Thou stretchedst out thy hand in joy,

I will stretch out mine in wrath; thou, against my people, I, against thee.

For a spoil; for a prey, or for meat, so the word will bear. The greedy, covetous soldier shall make thy wealth his prey; the hungry enemy shall eat thee up.

The heathen; Babylonians, and their confederates.

I will cut thee off; explained by that follows; Ammon, thou shalt no more be accounted among the nations, but cease from being a people. I will destroy thee; so shalt thou be destroyed.

Thou shalt know: see **#Eze 25:5**.

Ver. 8.

Moab; the children of Lot by the elder daughter, the whole nation going under the name of the first father of them, near but evil neighbours to Israel and Judah.

Seir; the seed of Esau, who are, Edom, Idumeans, or Seir, from the mountain where they first planted themselves; near of kin in blood, but bitter enemies to the Jews: though both here joined, yet Moab is first doomed, **#Eze 25:9-11**, and Seir next, **#Eze 25:12-14**.

The house of Judah; the peculiar people of God, who had his law, temple, worship of his own appointment, among them.

Is like unto all the heathen; are no more a select people than others; their religion no better, nor their god but as the gods of their neighbours, and they no more benefited by their, worshipping of him. Thus, atheist-like, they dethrone God, and debase him to an equality with their own idols. More particularly Moab's sin is set out, **#Jer 48**.

Ver. 9.

I will open; when the Lord will open the gates of iron, and say, The gates shall not be shut, as **#Isa 45:1,2**, every attempt shall be easy, and his soldiers shall break through the defences, that were vainly boasted impregnable.

The side of Moab; that part of his country, which was best fortified for the safeguard of the whole.

From the cities; from the cities of strength, called here his, because he gloried and trusted in them, such as Har and Aroer, seated on Arnon, very strong garrisons.

On his frontiers; or, from his frontiers, (for it is the same construction, Hebrew,) or from his outmost bounds, I will lay all open to the Chaldeans, they shall overrun it, as if it were an open country, as easily as if no fortresses to impede them.

The glory; so the great, strong, and beautiful, or regularly built and fortified cities are ever accounted the glory of the country, and these are reckoned beside Ar and Aroer.

Beth-jeshimoth; an ancient city, and formerly Reuben's lot, **#Jos 13:20**: its name tells you it was a fortress toward the desert, which watched, lest any should, through those wastes, make an inroad on the country.

Baal-meon; called also Moon, and Baiith, and Beth-baal-meon, mansion-house of Baal, word for word; it was situate on the north coast of Moab, as the other on the west.

Kiriathaim; a city, which probably consisted of two cities, or principal parts; a very strong frontier town, but not able to keep out those that God would lead in.

Ver. 10.

The men of the East: see #Eze 25:4.

With; rather against, and so the Hebrew, and the sense is plain; or, as our translation reads it, with, i.e. as I have given Ammon, so I will with them give Moab to the Chaldeans first, who will give Moab to the Arabians.

Possession: see #Eze 25:4.

That the Ammonites; I suppose here is either an ellipsis, thus, that as the Ammonites should so perish, as not to be remembered, so should Moab also; or else Ammon is appellative here, and speaks the numerousness of Moab, which yet should so cease as to be forgotten.

Ver. 11.

I will execute; though the Chaldeans do it, it is by God's direction, and he is principal therein. Judgments; the judgment passed by my prophet. They, those brutish nations, shall know this is my hand.

Ver. 12.

Edom; the Idumeans, children of Esau.

The house of Judah; the kingdom of David after the division of the tribes, when but two remained constant to the house of David.

By taking vengeance for the old quarrel, because Jacob got the blessing from Esau, or rather in revenging a later quarrel, which they had against Judah for the slaughter, spoil, and captivity they suffered by David's conquering sword.

Hath greatly offended; both in the thing itself, for vengeance belongs to God; and in the manner and measures of executing it, as appears both from #Ps 137:7, and the prophecy of #Ob 1:10-15, which see, and consider.

Ver. 13.

Stretch out mine hand: see #Eze 25:7, and #Eze 16:27.

Cut off man, by the sword of the Chaldeans, and by other wasting evils which accompany wars, as famine, pestilence, and other diseases.

And beast; either their cattle should be driven away by the plundering soldier, or devoured by the mighty numerous army of Nebuchadnezzar, or wasted with murrain, or all should concur to unstock their pastures.

Desolate; a desolation, i.e. most desolate.

From Teman; from the south, so the Chaldee paraphrase; but it is rather the name of the region, called by the name of Esau's grandson Teman, who also gave name to the metropolis of Idumea, and probably it was in the southern coast of Edom's country.

Dedan; the Dedanites, who were of Abraham by Keturah, #Ge 25:3; and these were neighbours to Edom, on the side of Arabia, or else intermixed with the Edomites in habitation and commerce, so that it might be a city reckoned either to Edom or Arabia. From Teman to Dedan the Chaldean sword should waste all.

Ver. 14.

I will lay my vengeance upon Edom; which as it is great, so just, sure, and opportune, their foot slideth in due time, #De 32:35.

By the hand of my people Israel; no history mentions the fulfilling of this, as it sounds in the letter of it, unless #/APC 1Ma 5:3,2Ma 10:16,17; some therefore interpret, by the hand, by the same hand, that I used in punishing my people Israel; others refer it to a spiritual meaning, as #Isa 11:14 Jer 49:2 Ob 21.

They; the instruments God used, whether Maccabees in after-times, or the Chaldeans in that present age.

Shall do in Edom according to my anger; my just displeasure, as it set them on work, shall give them their strength and measures; they shall do as much as I intended against Edom.

And according to my fury; redoubled to affect the more, and confirm the prediction.

They shall know my vengeance; both Edom, my people, and those I employ, shall see this was my quarrel, which I threatened to revenge, and now have done it, and Edom shall know I am not like their gods, though they said so, #Eze 25:8.

Ver. 15.

The Philistines; next neighbours to the Jews, between whom many quarrels, wars, and mutual spoil, slaughter, and injuries happened, as ever among borderers, who make all their own they can catch.

Have dealt by revenge; took the opportunity to revenge themselves when the Jews were weak and low.

With a despiteful heart; with hatred to them, and contempt of them.

To destroy it for the old hatred: this tells us what their hatred appeared in, it was a hatred to the name and being of Israel, they would cut them off, as **#Ps 83:7**, with a perpetuated, endless enmity pursuing them.

Ver. 16.

The Cherethims; either a name for all the Philistines, **#1Sa 30:14**, or else the principal soldiers, expert bowmen, the strength of Philistia.

The remnant, which had escaped the sword of Samuel, David, Hezekiah, and of Psammeticus king of Egypt.

Of the sea-coast; the Mediterranean about Azotus.

Ver. 17.

This verse is a confirmation of all spoken against the Philistines, and is in all the particulars explained in what went before.

Vengeance; great for measure, and many for number, vengeance, as the Hebrew.

With furious rebukes; in fierceness of anger, and without pity. They, as other stupid nations, will not see till they feel, and then they shall confess it is the hand of an angry, but just, and mighty God.

EZEKIEL CHAPTER 26

Tyrus, for insulting over the distress of Jerusalem, is threatened with destruction, **#Eze 26:1-6**: of which Nebuchadrezzar shall be made the instrument, **#Eze 26:7-14**. The consternation and

mourning of the isles and princes of the sea for her fall, #Eze 26:15-21.

Ver. 1.

The eleventh year of Jeconiah's captivity, the year wherein Jerusalem was taken.

The first day of the month; that month which followed the taking of Jerusalem, i.e. the fifth month; for Jerusalem was taken on the fourth month, ninth day, and in twenty days after the news was brought to Tyrus, which behaved herself as the prophet will declare.

Ver. 2.

Tyrus; the city for the people; it is probable it was a universal joy, therefore ascribed to the whole city, built on a rock and island of the same name, not far distant from the continent, a very great traded port and city.

Hath said; either God revealed this to the prophet so soon as these insulting Tyrians spoke it, or else Ezekiel speaks of it prophetically, and as if it were done.

Said against Jerusalem, Aha; showed great joy at the fall of Jerusalem, and triumphed over her.

She is broken by Nebuchadnezzar's army.

The gates of the people; near to the gates of the cities were usually, the great merchants, and so here Jerusalem is called the great mart of nations and people from all parts resorting to her for trade or religion.

She is turned unto me; trading interest will turn to me, they that did carry merchandise to Jerusalem will now bring it to me.

I shall be replenished; have full trade, my haven full of ships, streets full of buyers and sellers, ships full of wares, houses full of lodgers, and purses full of money.

She is laid waste; she reflected on wasted Jerusalem with joy, which was impious, injurious, and inhuman, to rejoice in the ruin of her neighbour.

Ver. 3.

I am against thee; and if God be against them, they will soon have enemies enough too against them: God purposeth, threateneth, and assureth them he is and will be against them.

Many nations, for number, and mighty for strength, riches, authority, and feats of war already done.

As the sea causeth his waves to come up, with such violence, constancy, swelling in height, and making thee fear the issue, so shall the Babylonians come.

Ver. 4.

Destroy; batter and demolish with their mighty engines, which shall shake, disjoint, and beat down the strongest parts of their walls.

Break down; undermine, that they may tumble at once, or employ hands to take them down, as men pull down buildings.

Towers; watch-towers, and those that were for defence and safety of their city, which from their greatness have their name, Migdol.

I will also scrape her dust from her; I will leave thee nothing, thou shalt be scraped, and brushed, and swept, that not so much as dust shall remain to thee.

And make her like the top of a rock; as bare as was the rock on which thy city is built before wealth, beauty, buildings, and strength was brought to it by man's industry.

Ver. 5.

As barren sandy islets in the midst of the sea, good for nothing but to dry fishermen's nets, shalt thou be. A spoil; a prey: though the contexture of the words place this after its being made so bare and poor, yet we are to observe, that these last words give us account how this poverty and barrenness shall come upon thy rich city; the nations shall spoil her with thirteen years' long siege, interruption of trade, living on the quick stock, and finally taken on surrender. To the nations; Babylonians, and their confederates, who made the Tyrians pay the reckoning.

Ver. 6.

Her daughters; either the lesser cities, which were as daughters to Tyre, a phrase most familiar to the Scriptures; or else their virgins, and daughters of the family.

In the field; on the firm land, if you mean cities; or surprised in the fields, whether taking the air, or seeking to escape, if you mean daughters in the latter sense.

Shall be slain by the sword; barbarous soldiers shall spare none.

They shall know that I am the Lord: see #Eze 25:17.

Ver. 7.

I will bring: see #Eze 23:46.

A king of kings; so he stiled himself, according to the vaunting manner of those countries, and indeed, by the right of conquest, he was king of kings, having many tributary kings under him, and many captive kings with him in Babylon, #2Ki 18:28 Jer 52:32. From the north; so was Babylon accounted to lie, as observed, #Eze 1:4, though it did not lie full north, but had some points of the north from Tyre. With horses; those Eastern kings had store of horses, and used many in their wars: see #Eze 26:11.

With chariots: see #Eze 23:24.

With horsemen: see #Eze 23:12. And companies; an assembly of all sorts, from all parts of the large kingdom of Babylon.

And much people; a mighty army for fighting, and mighty train of hangers-on, who were ready enough to do mischief to the country, though not very fit to assist the army; if need required, these would sweep all before them wherever they came.

Ver. 8.

See #Eze 26:6.

Make a fort against thee: see #Eze 4:2 17:17.

Cast a mount against thee: he shall draw a line round about thee, and build bastions, raise sconces to defend the lines, to keep in the besieged, and secure the besiegers; or he shall pour out the shot, mighty stones or the like, out of the engines framed and placed on the forts before mentioned; for so did they of old build mighty

wooden towers, and there placed engines, out of which they could fling mighty stones or darts against the besieged, who were much annoyed from these high towers, overlooking their walls and streets that none could stir out.

Lift up the buckler: see #Eze 23:24.

Ver. 9.

Engines of war: these were mighty engines, whatever form made of, and had their description here from the irresistible force wherewith they cast stones, and beat down all before them.

Axes; whatever made of iron, and framed to demolish buildings: see #Eze 16:39.

Ver. 10.

Their dust; the dust they raise in marching, or in their exercising, in riding to and fro; but whether while on the land, or when they entered the city, may be doubted.

Shall cover thee; as a cloud it shall cover the city.

Shall shake, as buildings do with great noise, motion. or beating on the ground.

The wheels, of their engines, or wagons, or chariots.

He shall enter into thy gates; Nebuchadnezzar, without fear, shall enter and possess his conquest, which Tyre at last yielded to him after thirteen years' hard siege.

Wherein is made a breach; whose walls battered and leveled, there is nothing left to defend the citizens, who therefore yield, or defend the besieger, who therefore fearless entereth.

Ver. 11.

In proud, stately, and menacing posture shall the king of Babylon ride through all the streets of thy city, to the grief and sorrow of the Tyrians; and so shall his troops do too.

He shall slay thy people; in the wars some of thy people shall fall by his sword; but that is no wonder; I rather think that it is meant of giving judgment against some of the most valiant, constant, and active citizens, which were the cause of the city's

holding out so long against Nebuchadnezzar, as he did with some of the nobles of Jerusalem.

Strong garrisons; bastions, or forts about the city, or triumphal arches built by Tyrians, or statues erected in honour to some eminent citizens, or to the kings of Egypt, their ancient allies, enemies to the Chaldeans; or the statues of their gods Hercules and Apollo chained, that neither in nature and angry, nor yet charmed with other men's songs, should depart, and leave their pupils without a guard.

Shall go down to the ground; shall be all cast down together.

Ver. 12.

They; Chaldean soldiers.

Make a spoil; hinder thy trade during the war, and plunder thee in the end of the war.

Make a prey of thy merchandise; intercepting much, as it is coming to thee whilst besieged, and taking what they find, when they conquer.

Break down thy walls: see #Eze 26:4,9; there he speaks of the walls of the city, here of the walls of private houses, as appears by that which follows. Pleasant houses, that the Tyrians dwelt in with delight, or diverted themselves in as houses of pleasure; summerhouses.

Lay thy stones, &c.

in the midst of the water: it had been a quicker and easier way to have burnt all, but it is like the greedy soldier might dream of treasure hid in walls or under the timber, and therefore they take the pains to pull all down, and throw it into the sea; the very dust too. Thus God fulfils his word, and scraped Tyrus.

Ver. 13.

A populous, wealthy, ancient, and much frequented city, in the midst of great security, no doubt, had all sorts of music, and loud music on the water especially, and songs to their music; but God will dash it all.

The sound of thy harps: this particular music mentioned as one of the noblest, and most in request, but no more shall be heard in Tyre after it is taken by Nebuchadnezzar.

Ver. 14.

Eze 14:4,5.

Thou shalt be built no more; either not this long time, or else not built in greatness and glory, or not raised to be a kingdom, or not by the inhabitants of old Tyre, or not with the same laws, customs, and usages; indeed, though there was a city of that name built, yet it was built on the continent, and in propriety of speech was another city, not old Tyre.

Ver. 15.

Isles, which are places freest from the danger of invasions, and in those days thought themselves safe, will think themselves in danger, and shake with fear, when they hear that Tyre is fallen; it will amaze and fright them all, when they hear thy men were wounded and slain in the midst of thee who dwellest in the sea.

Ver. 16.

The princes of the sea; who were lords of the islands in that sea, and who traded with Tyrus, and there were many such; or sea commanders, who, in their wooden world, are so many petty princes; but rather the former, the crowned heads whose kingdoms were so many islands.

Come down from their thrones, in token of sadness and condolence.

Lay away their robes, as further sign of grief.

Put off their brodered garments: this is added also to show how greatly they were affected with sorrow at this sad fall of their ally and friend.

Clothe themselves with trembling: this laying aside of their gallantry shall not be in compliment, as now in such cases of condolence, but they shall be heartily afraid of their own concerns, and astonished in the midst of their fears.

Ver. 17.

They; the princes of the sea, #Eze 26:16.

Take up a lamentation for thee; solemnly, heartily, and for many days bewail thee.

Say to thee, by a prosopopceia, or fiction of persons, personate a dismal, sorrowful congress with fallen Tyre.

How art thou destroyed! Alas, is it so? Can it be true? How is it that thou art destroyed, who hadst so many friends, so much riches, &c.?

The renowned city; for thy strength, wealth, and wisdom.

Wast strong; strong indeed, and thought impregnable.

Cause their terror to be on all that haunt it: who durst set on thee, who overawedst all the bold adventurers at sea?

Ver. 18.

The isles; or ships; so it might be rendered; whether one or other, it is the fixing for the men, as isles for islanders, or ships for mariners.

Tremble in the day of thy fall; apprehending that nothing can stand if Tyre fall, and that they are in danger too.

In the sea; at great distance, and farther from land.

Troubled; grieved and perplexed.

At thy departure; leaving thy ancient dwelling, which from eldest ages thy people had enjoyed with liberty, to go into captivity.

Ver. 19.

Shall make thee a desolate city; have made thee what now I threaten I will make thee.

Like the cities that are not inhabited; in the same state with cities that have not any to dwell in them, whose walls are broken down. and into whose streets all solitary wild beasts may come at pleasure.

The deep; figuratively, Nebuchadnezzar's army; literally, when thy walls and ramparts are so broken down by the Chaldeans, that the Sea, at high tides, and in stormy swelling seas, overflows part of thine ancient seat.

Great waters; either literally, as the deep coming up; or metaphorically, great afflictions shall flow over thee.

Ver. 20.

Bring thee down; destroy thee, slay thee, and bury thee, throw thee into the grave.

The people of old time; who are long since dead, and gone to eternity, the people of eternity.

In the low parts of the earth; another description of the grave, from the situation, and from the solitudes or desolation of it. In brief, when Tyre, as a dead man, shall be buried, forgotten and perish utterly, and my hand hath done it, then it shall be known my hand hath avenged and punished all her insolence, inhumanity, and covetousness that she discovered when she rejoiced at Jerusalem's fall.

Shall set glory; restore the beauty, strength, wealth of Israel, bring them back to Jerusalem, to worship in a rebuilt temple, where they shall enjoy me.

The land of the living; the land of Judea, called land of the living, because a land where God will bless and give life by his word, ordinances, and Spirit: thus different shall Tyre's captivity and Jerusalem's be.

Ver. 21.

A terror, or consumption; I will utterly consume thee; with more than one kind of destruction will I destroy thee, and make thee thereby a terror to all that hear the bruit of thee.

Thou shalt be no more: see #Eze 26:14. If any will be so curious as to inquire, if they come to seek out the footsteps of this ancient Tyre, they shall lose their labour, no signs of it On the rock where once it stood. Rich, populous, potent, wise, renowned Tyre, as once thou wast, shalt never more be found; and, alas, that which is now on the continent is not fit to bear its name, much less to be counted the same city.

EZEKIEL CHAPTER 27

The riches and large commerce of Tyre, #Eze 27:1-25. Her great and irrecoverable fall, #Eze 27:26-36.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Pen a mournful narrative of Tyre's fall, tell the world what she was, and what she is come to; both city and citizens too.

Ver. 3.

Personate Tyre as near thee, and hearing what thou sayest unto or of her; describe her, that she may know thou speakest to her.

That art situate; that dwellest, so the Hebrew.

The entry, Heb. *entrances*, she was but four furlongs, or five hundred paces, or half our English mile, from the continent, as it were in the very door of the sea, far enough off to have convenient harbors between her and the continent, and to be out of danger of sudden or easy surprises.

A merchant; a rich and populous emporium or mart for all commodities, either to vend or buy to islanders, or those that dwell on firm land.

Thou hast said; in thy riches, strength, alliances, and trade, thou art grown proud, thou hast thought and said too a great deal more than becomes a changeable state.

I am of perfect beauty: thou hast boasted of the excellency of thy government, the strength of thy city, the inaccessibleness of thy situation, nearness, strength, and obligations of thy allies, and as if nothing were wanting to perpetuate thy glory and happiness, poor self-flattering Tyre! But let us view particulars.

Ver. 4.

Weak borders, which an enemy easily breaks through, are a great defect in a state; well, Tyre, thou art well secured here, thine are in the sea that surrounds and secureth thee.

Thy builders; thy first founders, whoever they were; Agenor king of Phoenice chose wisely to build a city in safety: or by

builders may be meant those who in aftertimes did add to the first foundation: these were masters of their art, and added this to the natural strength and beauty of the place; thus thou art perfected at home.

Ver. 5.

They; thy shipwrights.

Ship-boards; the planks, and benches, or transoms, for their ships.

Of fir trees; of the best and finest fir trees

of Senir, i.e. Hermon, **#De 3:9.**

Cedars, for height, strength, durableness, and pleasing smell, beside smoothness of grain, and fitness for curious carvings, the best of trees.

From Lebanon, whose cedars excelled others.

Ver. 6.

Oaks; of pines, say some; of chesnut-trees, say others: but, since oaks, and those of Bashan, are famous in sacred dendrology, I know not why we should not keep to our own version, since the primary notation of the Hebrew leads us to it.

The company of the Ashurites: as we read these words, there arise many difficulties in the expounding them. If the conjecture of the learned Bochart be well considered, it will seem very probable the words would be better rendered thus; Thy benches they have made of ivory, with box brought out, &c. For the isles of Chittim afforded many amid large box trees, Whereas ivory, or the elephant's tooth, we know, is the merchandise of other countries, and the elephant a foreigner to all the parts of Europe; nor are the teeth of elephants of that largeness to afford breadth for seats and benches; nor shall we find any such company of Ashurites, if we inquire for them. I shall therefore subscribe to that learned man in the opinion, that here are two words read divided, and by mistake translated as divided words, which ought to have been read in one word, and so translated as it is in **#Isa 41:19**, where we translate *Myvah*, *box*; then all is plain, and the sense this, That from the isles, and parts about the Ionian, Ægean, and other seas of the Mediterranean, where this box tree is native,

as in Corsica, Apulia, &c. and of great growth and firmness, fit to saw into boards for benches, they were conveyed to Tyrus, where their artists inlaid these box boards with ivory, and made them beautiful seats in their galleys and ships.

Ver. 7.

Fine linen; whereas thrift teaches us to use the coarse linen for like purposes, these prodigal Tyrians used the finest silken sails, as we may render the words.

With broidered work; divers figures, curiously drawn with the needle in this fine linen, which made exceeding costly sails; yet pride and wantonness in some of them went to the charges of it.

From Egypt; where was much of this fine linen, and many of these neat embroiderers.

Blue, or violet colour, and purple; both rich and noble colours: the garments of great men and princes were made hereof, #Ge 41:42 Pr 31:22; see #Eze 16:10.

From the isles of Elishah; either from the sea-coast of Æolis in the Lesser Asia, the inhabitants whereof were excellent in the skill of dying wool; or from Peloponnesus, in which is one country called Elis, famous for fine linen, and about the mouth of the river Eurotas. The fishing for the purple fish was fatuously known, so that it might be this place beside the isles of the Ægean and Cretian seas, as Cos, Nysirus, (called from its purples Porphyris,) Cythera, and the Cyclades, which are many; some twelve of better note we might name, as now called Andro, Parlo, Zea, Sdilli, Micoli, &c.

That which covered thee: he speaks not here of garments, but of the coverings they used in their ships or galleys. Their tilts, as our boatmen call them, the clothes they spread over their heads on ship-board, to keep them from sun and weather, were such as be fitted kings and princes for costliness and beauty.

Ver. 8.

Zidon; an ancient town and haven of Phoenicia, not far from Tyre.

Arvad; better known by its other name Aradus, an island belonging to Phoenicia, some say twenty, others say seven,

furlongs from the continent. Thy mariners; rowers in thy galleys: the rich Tyrians would not employ their own in such servile works, they hired strangers. These Zidonians and Arvadeans, or Aredins, once thy equals, thou hast now outstripped, and makest thy servants, with pride enough.

Thy wise men; thy learned men; for navigation was the great study of the Tyrians, and who were best skilled in this were the learned or wise men among them, whom they had of their own, and trusted to be pilots, which employment carried honour in it to suit the proud humour of the Tyrians.

Ver. 9.

The ancients; old experienced workmen.

Of Gebal; a town of Phoenicia near the sea, one of the four principal towns, to which belonged a jurisdiction over a fourth part of Phoenicia, mentioned **#Ps 83:7**, among the conspirators against Israel and the Giblites, **#1Ki 5:18**. Natives of Gebal are called stone-squarers, people fitted for hard and servile works.

The wise men; skilful in their trades.

Were in thee; hired and dwelt in Tyre for gain's sake, that they might be still employed.

Calkers; shipwrights, to build no doubt, as well as repair and strengthen, their ships.

All the ships of the sea; ships from all parts of the sea, full of mariners, not only to manage the ships at sea, but to offer their service to the Tyrians for bringing in or carrying out of their wares, so that they might reap the profit, whilst others did undergo trouble and danger of trafficking by sea; factors, and warehouse-keepers, and brokers.

Ver. 10.

They of Persia; Persians, excellent archers.

Of Lud; Lydians; not those Croesus was king over, but those that dwelt in Egypt about the lake Marcotis, or higher towards Ethiopia, if they were not of that country, Ethiopians themselves.

Of Phut; Libyans, a people of Africa; these were the hired soldiers, and ever served in their army under Tyrian commanders.

Men of war; stationary soldiers in time of peace, and who were sent out by sea or land as occasion required in a time of war.

They hanged the shield, in time of peace; or might they not, so often as they came off the guard, bring each man his armour, and hang it up in the public armoury?

The shield, which defended the body, and helmet, which covered the head.

They set forth thy comeliness; these stout, expert, well-armed guards were an honour to the state they served, and their arsenal especially did prove the gallantry of this Tyrian state.

Ver. 11.

Arvad: see #Eze 27:8.

With thine army; mixed with other hired soldiers, made up these military forces.

Upon thy walls round about; kept guard upon the walls.

The Gammadims; some say pigmies or dwarfs, because the Hebrew word is a cubit; but the whole story of such cubit-men is fabulous. Others think it is men bold and courageous, and the word of Syriac origin and sense, and so fitly expressing the temper of Syrian or Syrophoenician soldiers. Or else, the men who name from Gammade, a town of Phoenicia. Or possibly, such as came from Aneon, another town of Phoenice; and this town had its name from its situation on a piece of land that resembles the cubit, Greek, Ἀγκῶς, and in the Hebrew, down

In thy towers; which were many, erected for strength and defence.

Hanged their shields upon thy walls: by this it appears these towers were also public armories, whence they fetched arms when needful, and where they laid them up when no further use of them.

Made thy beauty perfect; added much to her beauty, a well-armed state being among states as beautiful as a proper well-armed soldier among men.

Ver. 12.

Tarshish; the city or country for the inhabitants; some say Carthaginians, others Tarsus in Cilicia; others with more probability say it is Tartessus, an ancient town on the mouth of the river Baetis; or rather, over against it, in an island, (where Gades, now Cadiz,) a convenient port to export the rich metals that were brought down the Baetis from the country abounding with them, and through which their Baetis ran, and the inhabitants of this Tartessus furnished the Tyrians with them. Spain was full of silver and iron; these were the product of the country.

Tin; it is probable they fetched this from some islands over against the own country is most noted for tin and lead, which some say was fetched by the Phoenicians; if so, for aught I see to the contrary, the Tartessians, who were a people before ever the Tyrians came into those parts, might first trade here, and fetch it hence, and carry it to Tyre, the voyage being neither long or dangerous enough between that island and our Cornwall, to render the thing difficult or the conjecture improbable.

Ver. 13.

Javan; the Grecians, particularly the Ionians. *Tubal;* the Asiatic Iberians, &c.; the Albanians toward the Caspian Sea.

Meshech; the Cappadocians, with the Moschi, who dwelt about Cholcis, the country now called Mingrelia.

Traded the persons of men; brought men to sell for slaves, so the Greeks did; the (Mancipia Ionica) Ionian slaves were known and valued in the East, especially the handsome girls to wait on great ladies. The too great desire hereof in Atossa, Darius's queen, is said to be the chief cause of his war on Greece. And as to the other, beside their senile inclinations, they were so barbarous and inhuman, and had opportunities to seize men, women, and children to sell them, that no doubt the market of Tyre was full of them.

Brass; of which metal there was great store, they say, in Cappadocia and Iberia, which they brought with them.

Ver. 14.

Of the house; of the country.

Togarmah; Armenia the Lesser, or Phrygia, Galatia, or Cappadocia, or Paphlagonia; all which countries, as they are neighbours to each other, so they abounded in horses; and as they had many for number, so they had good for quality, and furnished their neighbours; it is reported the Cappadocians paid two thousand horses yearly tribute to the Persians. And as they bordered on each other, it is likely they might be reckoned thus together.

Horsemen; it is like with either many horses, or some choice ones, which they sold, they might sell their grooms, as best able to manage and keep those horses.

Mules; the countries above mentioned, especially Cappadocia, had many mules, which they sold to their neighbours.

Mules, which are a mixed creature of a mare and he-ass.

Ver. 15.

Dedan: see #Eze 25:13. This Dedan was in Arabia, built by Dedan the son of Regina, not far from the Persian Gulf, and now called Daden, whence through the Red Sea they might convey their own merchandise.

Many isles, in the Indian Seas and in the Red Sea, traded with thee.

For a present; knowing how acceptable they were to get thy favour, they either made presents, and gave these things, or brought them to sell. Horns; elks' horns, or wild goats'; some think it is meant of the unicorn, but the first is likeliest.

Ivory; ivory, not

of, the Hebrew is not in

regimen, but in

aposition, and should be read, They brought thee presents, horns, ivory, and ebony, which is a very solid, heavy, shining, and black wood, fit for many choice works.

Ver. 16.

The multitude of the wares of thy making; the abundance of the Tyrian manufacture for all uses, which the Syrians could have no where else.

With emeralds; rather, for emeralds, a rich and lovely stone; or carbuncles, as others have it.

Purple, or violet-coloured, clothes. *Broidered work:* see #Eze 27:7.

Fine linen: see #Eze 27:7.

Coral; men guess this may be rubies, carbuncles, or chalcedonies; or crystal, with which they made looking-glasses.

Agate; a stone well known to us, but not so well known whether it exactly translate the Hebrew דקדק here used; some say it is the chrysoprase, a stone mixed with gold colour and green, and some such mixture may be seen in some agates.

Ver. 17.

Judah; the two tribes, or kingdom of Judah.

The land of Israel; the kingdom of Israel, or the ten tribes until their dispersion.

Minnith; the name of some rich and excellent wheat country; it is mentioned in #Jud 11:33, on occasion of Jephthah's slaying the Ammonites, as lying on their borders, and it is said there is a town of that name still in being about four miles from Esbus, (or Sabasant as now called,) in the way toward Philadelphia, formerly Rubbath.

Pannag: some doubt whether this be a proper name of any country or region, but if it is, they conclude it must be Phenicia, but do not tell us how Judah and Israel should trade their wheat in Tyre market; it may be it was some more obscure place, which now is forgotten. Honey; with which Canaan flowed.

Oil; in making and selling whereof the labour, care, and profit of that country did lie.

Balm; the choicest balms were those of Gilead, whence it is probable it was carried to Tyre; or it may be it was rosin, of which

they had great use. The Chaldee paraphrast interprets it by the word that denotes wax, and so it may possibly be; a good commodity in Tyre.

Ver. 18.

Damascus; a very ancient and wealthy city of Syria, and the royal city.

The wares of thy making; see the phrase #Eze 27:16.

For the multitude of all riches: though the Tyrians had many rich and lovely commodities, yet it pleased the Damascenes to bring chiefly two of their commodities in exchange, richest wines to please the palate of the luxurious Tyrians, and finest wool to clothe their pride.

Halbon; this place I meet no where else; Ptolemy hath Chalinonis in Syria, perhaps they may be it. Others, to save trouble, make it a common name; sweet, or smooth, or fat wine; for

Helbon comes from a word that signifies fat.

Ver. 19.

If it were the tribe of Dan, it must be understood of a time before the captivity of the ten tribes; but there is a learned man tells us of Dana a city of Taprobana, or the island Zeilan mentioned by Ptolemy, and this learned man will have this meant.

Javan; not Javan or Greece, saith that learned man, but another Javan in the isle Meroe in remote parts of Egypt, where is a principal town Uzal, or Asel, from whence these merchants came, and therefore styled Javan of Uzal, or Javan Meuzal. And if the cassia or calamus, mentioned in the verse, were the wares brought in by the Danites and Javanites, I should go as far as Meroe and Taprobana to send them; but if the cassia and calamus were brought up at Tyre, I would believe they lived nearer, that they were Grecian pedlars, or in a northern dialect merchants, that bought them, and were meant in the text.

Bright iron; polished, as we see now an art, which so much betters the common sort of iron, and refines it, that it is of great value.

Cassia and calamus are sweet drugs.

Ver. 20.

Dedan, the posterity of Abraham by Keturah, who dwelt in Arabia, and were sheep-masters, and no doubt knew how to snare fine clothes of their wool.

Precious clothes, with which they lined their chariots, and covered them; also they used them for saddle-cloths, &c.

Ver. 21.

Arabia; a large country, and distinguished into Desert, or sandy, which cannot keep an honest man, but affords thieves enough; next the Stony, or Petraea, which afforded good pasturage for sheep and goats; and the third Felix, or happy, most remote from Tyre.

The princes; for there were many such among those Kedarens, or Scenites, who dwelt in tents, bred and fed cattle, and carried them to Tyre market; furnished the shambles at Tyre, and their altars too for sacrifices.

Ver. 22.

Sheba; a country in Arabia Felix, whence the queen came that visited Solomon.

Raamah; it is read Rhegma by change of v into G, as in Gomorrah, another people of the same Arabia. This Rhegma, brother to Sheba, settled near him in that fruitful land, and built towns there, and grew to fame.

Chief of all spices: this country affords all sorts of the best aromatics, or spices, which were carried to Tyre.

All precious stones, rich jewels of all sorts,
and gold too.

Ver. 23.

Haran; Haran or Charran in Mesopotamia, where Abraham dwelt.

Caneh; nowhere else mentioned, supposed to be the same with Calneh, #Ge 10:10, afterwards Ctesiphon, a pleasant city on Tigris, some three miles from Seleucia. It was built by the

Parthians, whose king resided there in the winter, because of the mildness of the air.

Eden; a pleasant country, part of Babylonia. The Chaldee paraphrase calls it Hadiab, and leads us to Adiabene, which Trajan conquered in his expedition against Babylon.

Sheba; whether the same mentioned #Eze 27:22, (which see,) or some other, is not certain; perhaps it may be Saba, whence Sabeans.

Asshur; Asshur, the name of the father of the nation, for Assyria.

Chilmad; a country or part of Media, between Assyria and Parthia, most likely to be Gaala of Media.

Ver. 24.

These, either last named, or all that have been mentioned, though I conjecture the first is the true meaning, those rich, stately, and sumptuous nations traded with Tyre.

All sorts of things, of rich, precious things.

Blue clothes, which those nations delighted in, especially the Chaldeans and Assyrians, #Eze 23:6.

Broidered work; bought of Egyptians, sold to Assyrians, &c.

Chests of cedar, curious yet strong, made on purpose to carry sumptuous apparel, bought up at Tyre, and in those chests conveyed to all parts of the Assyrian empire, and to the northern nations.

Bound with cords; it may refer to the chests mentioned, or to other sort of rich wares neatly made up, and bound for security with cords.

Among thy merchandise: by this it should seem these chests were not like our ordinary boxes, but as choice cabinets, and good merchandise.

Ver. 25.

Ships of Tarshish; the ships from all parts of the sea, which came to thee, and traded with thee, praised thee, boasted of thee.

Did sing of thee; had their songs of praise, which were made to commend thy state.

In thy market; as mariners, in the ports where they arrive, usually do with mirth and songs entertain one another, so at Tyre.

Thou wast replenished; all trading came to thee, none like thee in thy warehouses or public stores.

Made very glorious; and, to do thee right, thou wert very glorious, magnificent, and beautiful, none like thee. Hitherto the prophet hath recounted Tyre's greatness, now cometh her fall, foretold as if already come.

Ver. 26.

Thy rowers, governors and counsellors,

have brought thee, unadvisedly, into great waters, dangers and difficulties, in which thou art like to be shipwrecked, in which thou wilt perish.

The east wind, which is very tempestuous, and dangerous to ships in those seas: by this is meant the king of Babylon with his army, whose march was somewhat by east to Tyre.

Hath broken thee; as surely will as if he had already done it; he hath broken; it is the prophetic style.

In the midst of the seas; where thou art far from shore, and must therefore sink and drown, or where thou thoughtest thyself impregnable. Where many seas meet, it is impossible for a half-starved creature to swim out; so shall Tyre perish in the violent currents of many seas; many nations, fierce and cruel, under Nebuchadnezzar shall swallow thee up.

Ver. 27.

Thy riches; not the vast treasures of the public, nor the great wealth of private citizens, shall purchase Tyre a continued prosperity.

Thy fairs; these shall be interrupted by the siege, and none that frequented them shall prevail for access to them.

Thy merchandise; the stock of goods of all sorts now in thy warehouses, and what thou hast trusted out.

Thy mariners, &c.: see #Eze 27:8-11.

All thy company; all that are men fit for war in the multitudes of people that are in thee, or all thy own citizens that are thy militia, trained bands, or artillery company.

Shall fall: it is plural, these all shall at once fall together. The midst of the seas: see **#Eze 27:26**.

In the day; the time indeed was long preparing for the fall, but a day finished it.

Ruin; utter desolation.

Ver. 28.

The lesser cities on *terra firma* shall be alarmed with summons of their governors to put themselves in a posture of defence. Or, the waves, an elegant hyperbole, thus read; The very waves, which roar and terrify, shall hear and tremble at a stranger and more doleful cry than their own. Or, as our version, The suburbs, which are nearest the sea, shall first hear the outcries of pilots and mariners despairing of escape, when, their ship broken to pieces, all at once shriek out. So shall thy citizens cry and fall.

Ver. 29.

In the allegory of a miserable shipwreck, the prophet sets forth Tyre's fall, and in this verse he represents them all shifting out of the shattered sinking ship, in great confusion, and greater fear; the slaves quit the oars, the mariners throw up the tacklings, pilots leave the helm, all make for the long boat and the land, where they bewail their undone condition. Or it may be more literally understood thus; All sea-faring men, who got their living by service done for Tyre at sea, seeing her utterly broken, shall leave the ships, get to land, that elsewhere they may get employment, or by a timely flight save themselves, and bewail their old masters' fall.

Ver. 30.

Shall cause their voice to be heard; with greatest cries they shall make the country echo forth their sorrows.

Against thee; either standing on higher ground over against the shipwrecked city; or rather,

for thee, those Eastern people did use to lift up their voice in mourning, **#Job 2:12 Jer 31:15 La 2:18,19 Zec 11:3**.

Shall cry bitterly; their weeping shall be from a deep sense of the misery of their friends. and this expressed by bitter cries; so such sorrow is expressed, #**Zep 1:14 Isa 22:4 33:7.**

Shall cast up dust upon their heads; another expression of great distress and sorrow, proper to those countries, #**Jos 7:6 Job 2:12 La 2:10 Jer 6:26.**

Wallow themselves in the ashes; which they used to do in their greatest mourning, as #**Mic 1:10 Jer 6:26.** As every country hath its peculiar manners and customs in mourning, so had these customs that expressed most vehement sorrows in gestures which we are not accustomed to.

Ver. 31.

It was the custom of the heathen, to either pull off with their hands, or cut off, the hair of their heads in great mournings, which God forbade to his people, #**Le 21:5 De 14:1.** Thus do Tyre's mourners in baldness express their sorrow and despair. Gird them with sackcloth; another usual ceremony of mourners, well known to all.

With bitterness of heart; it shall be a hearty mourning, not a counterfeit one; this referring to the inward grief, the next bitter wailing refers to the outward expressing it.

Ver. 32.

In their wailing; in their sorrowful speeches of Tyre. Shall take up into their mouths, or with a composed, significant, and comprehensive form of speech, to show much grief in few words.

What city is like Tyrus? a few years since no city like her in beauty, riches, glory, and joy, now none like her in all the contraries.

The destroyed; now no more Tyre the flourishing, the renowned, the mart of nations, and the stately built; but now the destroyed, the silent, overwhelmed with grief, which was full of songs.

In the midst of the sea: alas! what was once her safeguard is now her grave, what enriched her once hath now swallowed all up at once.

Ver. 33.

Thy wares, brought home from all coasts.

Went forth out of the seas; were landed, brought on shore for the mart.

Thou filledst; there was enough to supply to the full.

Many people; numerous, stately, sumptuous nations, though their prodigality was great, thou furnishedst them, hadst wares rich and stately enough for all of them. Such influence had thy vast trade, that not only meaner men and subjects, but kings themselves, were made more wealthy by it.

Of the earth, i.e. all kings of the known world, or kings of nations far off as well as neighbouring kings.

The multitude of thy riches; the greatness of thy trade, the variety of thy wares brought from all parts were thy own riches, and enriched all thou didst trade with; kings were enriched by customs and tolls paid to them, by the enriching their subjects, who thereby were fitter to pay taxes, or by furnishing their treasuries with all the peculiar treasures of kings, the rare and precious jewels which they esteem; and since we know some kings did trade too, by this Tyre increased their wealth.

Ver. 34.

In the time; so soon as, or ever after the unhappy day. Broken; shattered to pieces. The seas; the powers of the Babylonians, that, like seas, shall swell, roar, and break in upon thee. In the depths of the waters; in the deepest afflictions, and by sorest oppressions and violence. Thy merchandise; all thy trade. All thy company; the multitude of thy citizens, of thy hired soldiers, of thy allies abroad, and of those that came into thy markets for trade, shall cease, wither, and perish too.

Ver. 35.

The isles; strictly and in a larger sense the seacoasts.

Astonished; wondering it ever should be effected that Tyre should fall.

Sore afraid: knowing how they are much less able to resist and defend themselves, and not knowing where that mighty conqueror would next try his arms and fortune.

They shall be troubled; shall not be able to conceal the discomposure of their mind; but in their countenance a trouble made up of grief, fear, and indignation, grief for their friends, fear for themselves, against that cruelty and inhumanity which, without respect to any thing dear to mankind, ruined the glory of the world, destroyed what could not be repaired by all the riches, and wisdom, and bounty of the Babylonish kingdom.

Ver. 36.

Hiss: this usually is an expression of scorn and contempt poured forth on the person hissed at; if thus understood, the meaning is, there should be some among Tyre's customers that would rejoice at her fall, and flout at her, either perhaps wronged by her in their trade, **#Eze 28:16**, or else with envy, and expectation of her trade to turn to them, return to her the wicked carriage she showed to Jerusalem fallen and sacked: if it be a sign of aught else, it is of wonder, as **#1Ki 9:8**.

A terror; matter of many fears, and to many people, who do or shall hear how terribly thine enemies have raged against thee and prevailed. Never shalt be any more: see **#Eze 26:14**.

EZEKIEL CHAPTER 28

God's judgment upon the prince of Tyre for his impious pride, **#Eze 28:1-10**. A lamentation of his great glory corrupted and fallen through sin, **#Eze 28:11-19**. The judgment of Zidon, **#Eze 28:20-23**. The restoration of Israel, **#Eze 28:24-26**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Unto; of.

The princes; king, whose name was either Ethbaal, or Ithobaal.

Thine heart is lifted up; thou art waxen proud, and aspirest above all reason, and boastest extravagantly in thyself, state policy, and power.

Hast said; thought, imagined, or flattered thyself.

A god; or the mighty and strong one, for so the Hebrew is, and perhaps were better so rendered; he gloried in his strength, as if he were a god. The like you have **#Isa 14:14**.

In the seat of God: as a magistrate he did bear the name and authority of God; but he thought not of this; he dreams of the stateliness, strength, convenience, safety, and inaccessibleness of his seat, as if he were safe and impregnable as heaven itself.

A man, subject to all the casualties, sorrows, and distresses of man's state and life, thou art Adam, of earth, not *El*, nor like unto the Mighty One in heaven.

Thou set thine heart as the heart of God; thou hast entertained thoughts which become none but God, thou hast projected things which none but God can effect, thou hast promised thyself perpetual peace, safety, riches, and happiness in thyself, and from thyself.

Ver. 3.

Thou art wiser, in thy own thoughts of thyself, than Daniel, who was then famous for his wisdom, which was imparted to him from Heaven, **#Eze 14:20 Da 1:20 2:20,48**.

That they can hide from thee; that any sort of men can conceal, that thine adversaries shall contrive against thee to thy danger or hurt: all this ironically said.

Ver. 4.

With thy wisdom; by thy policy in government, and by thy skill in trading, for he speaks of that kind of prudence to which these names are given.

Gotten, or

made, so the word. Riches; power and might, so the Hebrew, as well as wealth and riches, and so the Gallic version reads

puissance; the princes of Tyre had been prudent, and so increased their power and interest.

Into thy treasures; into both his own private purse, and into the public treasuries too.

Ver. 5.

Thy great wisdom: here the eminent degree of this prince's wisdom is owned.

And by thy traffic: and might as well be spared, for as it is not in the Hebrew, so it rather obscures than clears the text; let it be read, By thy great wisdom in thy traffic, and it is very plain, and so the French reads it increased; made great or enlarged.

Thy riches; thy power, as **#Eze 28:4**.

Is lifted up; exalts itself, carrieth it loftily and proudly above thy neighbours, which is not good; above thyself, which is worse; and above God too, which is worst of all, as **#Eze 28:2**.

Thy riches; thy puissance at home and abroad, by nature and art.

Ver. 6.

Hast set thine heart: see **#Eze 28:2**.

As the heart of God, who doth, as justly he may, design himself, his own glory, in all he designeth and worketh, and take the glory to himself; thou hast done so too, designed thy own greatness, and gloried in it.

Ver. 7.

Will bring; cause to come.

Strangers; a foreign people, called strangers for their multitude, and to intimate how little regard they would have to the Tyrian glory; these strangers were the Babylonian forces. *The terrible of the nations;* a fierce, violent, and cruel nation, **#Hab 1:7,8**.

The beauty of thy wisdom; those beautiful things, in which thy wisdom appeared; either thy noble, regular, and strong buildings, or thy beautiful well-stored arsenal and army, or the unparalleled rarities, which all but rudest soldiers would esteem, and spare these monuments of thy wisdom. Defile; pour contempt and stain.

Thy brightness; thy royal dignity, depose thee from thy throne, and kill thy authority and thy person.

Ver. 8.

These strangers shall slay thee, which is a blemish to the honour of a king thus to be brought to the pit.

The pit; a usual periphrasis of death and the grave.

The deaths; in the plural, because of the many terrors, dangers, and wounds such meet with, the successive deaths, slain, drowned, eat of fish, cast upon shore, and become meat to sea fowl.

In the midst of the seas; if literally understood, thou shalt die as other common mariners, and be cast overboard; if figuratively, seas for great distresses, then amidst multitude of deep distresses thou shalt meet with more than one death, be often dying.

Ver. 9.

A cutting taunt, or sarcasm: What will become of thy godship then? Wilt thou then dream of immortality and almighty power, when thine enemy is cutting thy throat?

Thou shalt be a man; appear thou to thyself and others to be a mortal, weak, conquered man, who dieth a sacrifice to the conqueror's pride and cruelty.

Ver. 10.

The deaths: #Eze 28:8. A twofold death, temporal and eternal.

Of the uncircumcised; of the wicked, or an accursed death: the Jews do express a vile and miserable death thus. Or, the uncircumcised, i.e. heathens, cruel and merciless men, shall slay thee; and this suits with what follows in the verse, and this was ignominious with the Jews, **#1Sa 31:4.**

I have spoken it, saith the Lord God; O thou proud, self-admiring prince! slight not what is threatened, for God, the God of truth, hath spoken it.

Ver. 11.

No text from Poole on this verse.

Ver. 12.

A lamentation: see **#Eze 27:2.**

The king; called prince, **#Eze 28:2.**

Thou sealest up the sum; in the search into the frame of thy government, the management of it, the prosperity thereof, and its glory, power, riches, and confederacies, thou dost think thyself but

just to thy kingdom to account it the perfect idea of a good government, that in the Tyrian state nothing is wanting that might be required in a good government, in the best government, and so sealest to the premises; thus vainly puffed up, thou wilt have it that fulness of wisdom and perfection of beauty are in thee, but neither thy wisdom shall prevent or defeat the attempts of thine enemies, nor thy beauty charm their rage; thou shalt fall by them.

Ver. 13.

Thou hast been; thou hast dwelt and reigned.

In Eden; in the midst of all delights; and though nature made thy lot a very barren rock, thy art and industry, added to that of thy progenitors, have made it as pleasant, rich, and beautiful as Eden, that place of all desirable enjoyments.

The garden of God: this is explicative of the former; a garden is a place of delight, and men have made some delightful to a wonder, but none ever like that God planted: this of Tyre came as near as any, and yet ungrateful and atheistical Tyre dreams of Divine power and stability, forgetting human frailty and uncertainty.

Every precious stone; every sort of rich stones.

Thy covering, bought to adorn thy crown, thy robes, thy bed, &c.

The sardius; of a red, and by some said to be the ruby.

Topaz; of a yellowish green.

The diamond; of clear, waterish, sparkling colour.

The beryl; of a sea-green colour, the best.

The onyx resembles the whiteness of the nail of a man's hand.

The jasper; of divers colours, but the best green.

The sapphire; of sky colour, or blue.

The emerald; green interspersed with golden spots.

The carbuncle; of flame colour.

Gold; beside the abundance of which in their public treasures, much was used about the clothes and robes of this proud prince; it is like these precious stones were set in gold, that they might the

safer be put upon his garments. This was the accoutrement of solemnities, especially of the coronation, as appears in the close of the verse.

The workmanship of thy tabrets, &c: now the prophet notes their joys, music and songs; both to wind or loud music, and to softer music, as the lute and tabret, in the day of their king's coronation, and all this music on instruments of most exquisite make, and of their own artists' work too; in this they exceeded as in the other.

Wast created; either born, for the birth of princes hath been celebrated with great joys; or rather in the day of this king's coronation, or investiture in the kingdom and royal dignity.

Ver. 14.

Thou art the anointed cherub: I would rather keep the order of the words in the Hebrew, which the French also keep, Thou art a cherub, anointed, a protector, or one who covereth for defence. For thy wisdom, power, and excellency, like a cherub or angel; for the sacredness of thy person and office, as the anointed of God; for the exercise of thy power and office, as a shield or a protector of the weak; thus thou art, or thinkest thyself to be, and pridest thyself herein.

I have set thee so; I, whom thou forgettest, I have made thee so, set thee above others; this should have been matter of thanks and humility, not of pride and atheism. Thus the sarcasm is continued, and he is upbraided for his insolence.

Thou wast upon the holy mountain of God; or thus, in the holy mountain a god thou hast been; so it is an irony, and suits the rest; or else, in pursuance of our version, thou wast advanced to kingly dignity, (which David calls a mountain, **#Ps 30:7 Jer 51:25 Da 2:35**) a sacred office, and of Divine institution and consecration, and thou hast in pride exalted thyself above me, as well as above men.

Walked up and down, in proud and stately manner, surrounded every way in thy chambers and beds and clothes with stones that sparkle like fire, thy crown, thy throne, thy chariots, thy umbrellas or canopies, glistening and dazzling beholders; as if thus also thou wouldst contend with God, who is clothed with light.

Ver. 15.

I think the prophet continues his irony: The prince of Tyre would be a god. Yes. Now God is perfect in all his ways or works; and thou, O prince, wert so too. Wert thou, and from thy original? But remember what a god is he, that hath a beginning, that was created, that at last was found full of iniquity! And this reproof and taunt leads us to look with the prophet from the proud claim of this prince to his great miscarriages. If any else will think all these things in the 14th and 15th verses to be asserters of God's bounty to this prince, and of his great magnificence and state, in hyperboles and allusions, nothing I have said shall contradict them, for they have their liberty, as I have mine, to think what seems most like the truth.

Ver. 16.

By the multitude; by, or in, or according to (as the Gallic version) the multitude or greatness of thy trading: in Tyre were merchants that traded in very great adventures, with vast stocks, and in mighty cargoes.

With violence; thy merchants have by craft, where that would, and by violence where craft would not, compassed their unjust designs, as noted, **#Eze 27:36**. This injustice and violence grew as their trade did, and filled the city with guilt as fast as that did with wealth.

Thou hast sinned: either as one trading among them, thou hast violated justice to promote thine own and their gain, or hast connived at thy merchants when they oppressed all they could; or hast, contrary to justice and equity, supported them in their violence, and judged for them against oppressed strangers. Thou who weft a king, and wouldst be thought a god, is this like to God, who hates violence, loves justice, relieveth the stranger, and righteth the oppressed?

I will cast thee out: these abominable things hast thou done, and now, as an abominable thing, I will throw thee out, either of thy throne and kingly dignity, see **#Eze 28:14**, or thy fancied and imagined heaven, where thou wouldst be a god, for such gods of violence and injustice deserve to be cast out with the aspiring angels.

Destroy thee; utterly destroy.

O covering cherub: see #Eze 28:14.

Ver. 17.

Thine heart was lifted up: see #Eze 28:2,5.

Thy beauty: see #Eze 28:12.

Converted thy wisdom; depraved or lost thy wisdom, by reflecting and gazing on thy own glory, state, wealth, and magnificence, and hast forgotten thou art a man; thou exaltest thyself above man, above thy neighbour kings.

I will cast thee to the ground; I will bring down thy pride, dethrone thee, and make thee sit in the dust; sully and darken all thy brightness.

Lay thee before kings; or, set thee before men of thy quality, who are, as thou, apt to forget men, themselves, and God, as he who, though he said not, I am God, yet, atheist-like, asked,

Who is God, that I should obey him? That they may behold thee; or, that thou mayst be a spectacle, an example and warning to them; or, that they see thee in chains, or an abused captive, and despise thee.

Ver. 18.

Thou who shouldst have kept all pure in religion, as thou art king, pretending to Divinity, has polluted it.

Thy sanctuaries: still there is, as all along from the 14th verse I think there hath been, much of an irony deriding this proud prince, an allusion to his pretended godship. A god hath his sanctuaries, and thou thine, but they nasty, polluted ones.

By the multitude, by the greatness as well as number,

of thine iniquities. The iniquity of thy traffic; impieties, irreligion, and atheism of thy merchants, as well as by their injustice, falsehood, and oppressions, by their perjuries, breaking covenants confirmed in the temples at the altars, or in the name of their gods; when thy trade thrived by these, thou and they have thought there was nothing sacred, nor any god above thee.

I will bring forth a fire; some civil dissension or occasion of thy injustice shall, like a fire,

rise from the midst of thee, among thy injured malcontents.

It shall devour thee; which, like fire in the house, shall burn all up, and waste all, thou shalt never quench it: thy discontented subjects applying themselves to Nebuchadnezzar with addresses for his favour, power, and royal justice to relieve them, and to right his own subjects oppressed by Tyre in their trade, shall enkindle Nebuchadnezzar's rage, and he shall never be appeased but in thy ruin.

I will bring thee to ashes upon the earth; thou shalt be burnt to ashes, and these cast on the earth to be scattered abroad, and trampled under feet.

In the sight of all them that behold thee; all this done, that all about thee may see, fear, and reverence the justice, power, and holiness of the God of heaven, who ruleth among men, and knows how to abase proud atheists.

Ver. 19.

All that have heard, seen, or formerly known thy riches, power, allies, wisdom, and vigilance, shall be astonished at thee; be amazed at the certain news of thy great fall, from greatest glory to greatest reproach.

Thou shalt be a terror to all that hear the bruit hereof:

though thou hast been a terror, so the Hebrew, to others by thy puissance and arms, thou shalt never be so again for ever: and this word hath been made good; Tyre never rose to that greatness as to be feared by her neighbours.

Ver. 20.

No text from Poole on this verse.

Ver. 21.

Set thy face: see #Eze 20:46 21:2.

Against Zidon; neighbour and confederate of Tyre.

Prophecy against it; declare her sins, approaching sorrows, and my judgments against her.

Ver. 22.

To these heathen, yet neighbours of the Jews. the prophet might well suppose the name and greatness of the God of Israel was so known, as to command their attention when he speaketh.

I am against thee; provoked by thy sins, I am an adversary to thee, and as such determined to proceed with thee.

Zidon; a city in the north-west from Canaan, at the foot of Mount Libanus; a king's seat of old, and from which Tyre descended, as a swarm cast out of that hive, **#Isa 23:2**; for it was a great city in Joshua's time, **#Jos 11:8 19:28**, and built by Sidon, Canaan's son, **#Ge 10:15 1Ch 1:13**; a famous mart full of merchants, like Tyre, and as full of sin as riches.

I will be glorified; when my judgments make my justice, power, holiness, sovereignty, and truth appear, both you Sidonians, and others about, shall confess my glory, and ascribe honour to me. I will vindicate my honour and glory, which by thy sins thou hast eclipsed, and I by judgments will illustrate, as **#Ex 14:4,17**.

They that dwell in thee, and round about thee, all that are concerned for thee, shall know that I am the Lord: see **#Eze 6:10**.

When I shall have executed judgments in her; so late do sinners come to any due sense of God's power, justice, and majesty. The hardened sinners learn not by any other way but this, and by this too in the rigours and repeated executions of it.

Sanctified; owned as holy, revered as just, obeyed as sovereign, and submitted to as wise, and mighty, and a hater of violence.

Ver. 23.

I will send; the pestilence is one of God's arrows, and he sends it wheresoever it walks; it is one of his sore judgments, and wasteth where it cometh.

Pestilence; the most dreadful of diseases, because most deadly, swift, and comes so immediately from the wrath of God offended with men; this pestilence attends on war, and seldom faileth to make havoc in besieged towns or cities.

Blood; bloody war by an enemy, that shall bring the war to the gates, nay, into the streets of Zidon.

Be judged; fall, be cast down, punished, in the midst of the city.

By the sword; by her enemy's sword prevailing and conquering.

On every side; a description either of the siege that Zidon should suffer by, or pointing out the multitude of her enemies on every side agreeing against her.

Ver. 24.

No more; the time intended here is, when, after seventy years' captivity, loathing themselves for their iniquities, and repenting, they return and settle in their own land. Pricking brier, grieving thorn: by these two metaphors the prophet points out the troublesome neighbours of the Jews.

Of all that are round about them; such as Moab, Ammon, Edom, Tyre, and this Zidon, which on all occasions did grieve, wound, and reproach the Jews, and triumph in the fall of the Jews, and were ever ready, being near.

That despised them; contemning both in word and carriage the Jews, their religion, manners, laws, and their God. They shall know that I am the Lord: see **#Eze 28:22**.

Ver. 25.

When seventy years is expired, which is the term of their captive state.

I shall have gathered; moved the hearts of my people to come together upon Cyrus's proclamation, and from all parts of that vast kingdom, to prepare for a return to the country most of them never saw: it was God who moved Cyrus to give them leave; it was as much God's work to stir up the people to return.

The house of Israel; the generality of them, those that were Israelites indeed.

From the people; several nations subjects to the king of Babylon.

Scattered, by the Babylonish king at first, and afterward by incident, necessity, or their own choice.

Shall be sanctified; have vindicated my name, which by them was blasphemed.

In the sight of the heathen: I was dishonoured by the Jews in the sight of the heathen, and I will be honoured by the Jews in their sight, they shall be witnesses of my vindication.

Dwell; settle in peace, and for continuance.

In their land; in a land that is theirs,
their own, as it is often called.

That I have given; their title is of me by deed of gift, not of late, but to one that was long since my servant; *to Jacob*, father to these returning captives. The Hebrew repeats the preposition,

to my servant, to Jacob, with an emphasis, to mind them of God's faithfulness.

Ver. 26.

Safely; which is to be understood comparatively, safer than before; it must be accommodated to the circumstances of human condition; in such safety as excludes continual inward cares, and fears, and perplexities, as it is said of Laish, **#Jud 18:7**; or as in the days of Solomon, **#1Ki 4:25**; or as **#Job 11:18,19**.

When I have executed judgments: that seems to intimate, that there might be some attempts, as by Sanballat and Tobias, but God blasted these; or it may refer more properly to the destruction of Babylon, and the nations confederate with them, who ruined and despised the Jews.

And they, the returned captives, shall own, and know by experience, that I sin not only the Lord, but their God too.

EZEKIEL CHAPTER 29

The judgment upon Pharaoh for his treachery to Israel, **#Eze 29:1-7**. The desolation of Egypt, and restoration of it after forty years, **#Eze 29:8-16**. Egypt the reward of Nebuchadrezzar's service against Tyre, **#Eze 29:17-20**. Israel shall flourish again, **#Eze 29:21**.

Ver. 1.

The tenth year of Jeconiah's captivity. The tenth month, which answers to part of our December and part of January.

Ver. 2.

Set thy face: see #Eze 20:46 21:2.

Pharaoh; Hophra, as the Scripture styles him, #Jer 44:30; the Greek authors call him Apries, and Vaphres: most like he was grandson to Necho, who slew Josiah in fight, #2Ch 35:23,24.

Prophecy against him; in prophetic style and authority declare what shall be done to him in his person.

All Egypt; the whole multitude of Egyptians; for it is the place for the people dwelling in it.

Ver. 3.

Thus saith the Lord God; that God that drowned one of thy predecessors with his army, horsemen, and horses in the Red Sea, at whose name thou shouldst tremble, who ever fulfilled his word, and is the same, it is he foretells thee by my mouth what is to be. I am against thee: see #Eze 28:22. *Pharaoh:* see #Eze 29:2.

Great; it may refer either to the grandeur of this king, as if he had been Pharaoh the Great, or to the largeness of this creature, to which he is by this hieroglyphic compared.

Dragon: some would have it the whale, but that lies not in rivers, as in his own place: it is surely the crocodile, of which Nilus hath many; and #Eze 32:2, our prophet doth, and so #Isa 51:9, compare the Egyptian king to that devouring serpent, or dragon.

That lieth; not only at rest, but waiting for a prey, which never escapes, if this devourer lay any considerable hold of it.

In the midst of his rivers: Nilus was the chief river of Egypt; but either there were some less rivers that run into Nilus, or some divisions of it, where it made some islands, or the seven mouths of it, where it falls into the sea, which may give the name of rivers to it, or those channels that were cut large and deep, to convey water into the country; in all which these crocodiles bred, and rested, and waited for their prey.

Which hath said; which hath thought, accounted, and boasted; by which it appears the prophet speaks of a dragon in a figurative sense.

My river; kingdom, power, riches, and forces, signified here by a river. All the strength and glory of Egypt are mine, saith this proud king.

Is mine own; at my dispose and will. It is probable that this king of Egypt was an aspiring king, who aimed at absolute power, and thought he had secured it to himself; for the river, the emblem of the kingdom, is mine, saith he. *I have made it:* this seems to give some credit to the conjecture, that this king had raised the prerogative royal, and done what others before him would, but could not, and therefore assumes it to himself, as his own work, forgetting God, who gives kingdoms, and whose they are.

I have made it for myself; somewhat like the proud boast,

I have built for the glory of my name, #Da 4:30, and like to meet as sad an end.

Ver. 4.

Thou art secure against all, but God will draw thee out of thy river to thy ruin.

Hooks; the allegory is continued; fish are drawn out with hooks and lines, and God hath hooks for this proud dragon, first Aresias, and next the Babylonian king. The expedition of Aresias at the head of the Cyreneans and Grecians, and the event of it, is exactly represented in this hieroglyphic in the text. Amasis with those forces mastered Libya, the king thereof applies for help to this Pharaoh, he gathers all the power of Egypt out of Egypt with him into Cyrene, where he was defeated, lost all but a few that fled with him, and on this occasion the Egyptians rebelled against him: now this short history opens the parable. The first hook you see in the jaws of this dragon, this drew him out of his river, i.e. his kingdom.

The fish; these are the people of Egypt, the subjects of this kingdom.

To stick unto thy scales; to adhere to their king in this war.

I will bring thee up out of the midst of thy rivers; both the king and his subjects, which made up his army, go out of the rivers, leave Egypt, and march into Cyrene (which was part of that kingdom now called Bares) with their king, as if they had been little fishes on the back of a mighty one. Thus far the emblem; the rest follows.

Ver. 5.

When thus brought out, as a fish out of the water, I will leave thee. God left this king.

The wilderness; the deserts of Libya and Cyrene.

All the fish; the whole army of Egyptians. Thou shalt fall upon the open fields; there was this king and his army ruined.

Thou shalt not be brought together, nor gathered, as usually the slain are to be buried; these were not buried, but left in the wilderness, where they fell to be a prey to wild beasts, and birds of prey which haunted the wilderness, and would soon gather to their prey.

Ver. 6.

This mighty overthrow shall be known through all Egypt, and as it shall fill them with fears and troubles, so it should be a convincing argument to them that God had done this, and punished them, and their proud king, who used to say, as Herodotus reports, that God could not turn him out of his kingdom. Because they, both king, princes, counsellors, and people of Egypt,

have been a staff of reed; treacherously, as next verse, dealt with the Jews, whom they seduced to trust and depend on them, and then perfidiously broke promise with them. It was the sin of the Jews to trust Egypt; it was Egypt's great sin to falsify promise with the Jews, and for this God now punisheth Egypt.

Ver. 7.

When they, the Jews, unable to stand on their own legs, as men ready to fall, took hold of thee by thy hand; caught thine hand to lean on, as when besieged by the Chaldeans.

Thou didst break: it includes a designed and voluntary failure; Egypt would not support.

And rend all their shoulder; didst tear, and pierce, and wound arm and shoulder, didst them much mischief instead of benefiting them, as thou hadst promised, **#Jer 37:7 42:17.**

When they leaned, &c.; the same thing in words little different.

The loins are the strength of a man: thou hast put them to use all their strength to repel the enemy, thou hast been chief occasion of their engaging against.

Ver. 8.

Therefore, for thy atheistical pride, and thy perfidious mischief to the house of Israel, and other thy sins,

I will bring a sword upon thee; war, and the effects of it. First, a civil war arose against this king Hophra, who, weak and contemned, and fallen under the jealousies and disgusts of his subjects after his overthrow in the deserts of Libya and Cyrene, was again overthrown by his rebel subjects in a bloody battle at Memphis, was taken in his flight towards Sain, his royal seat, and some time after strangled by the enraged rout. The next sword, brought on Hophra's successor, and on the land of Egypt, was the sword of Nebuchadnezzar, in the same year after the overthrow of Tyre; the civil war of Egypt inviting him to take the occasion, and some few requests, it is likely, from the rebellious to assist them.

Cut off man, by the sword in battle and sieges, and by famine.

And beast; eaten up by a numerous army invading and prevailing, and which will drive away what they eat not. The same phrase you have **#Eze 14:13,17.**

Ver. 9.

The land of Egypt; that part here intended, say some, and in the 10th verse, bounded from Syene to the borders of Ethiopia; nor is this inconsistent with that **#Eze 29:2,** against all Egypt, for all Egypt suffered much, though all were not equally wasted, and turned into a desolation, as these parts shall be. *Desolate;* a desolation, i.e. most desolate, and wasteness by the sword of the enemy, and by drought, as the word imports both: and this latter part of the judgment was executed by the folly of the twelve Egyptian roitelets, who made a mighty lake, Morris, to fill which

they much drained and weakened Nilus, that it could not, as before it did, water and fertilize the land; suitable to #**Isa 19:5**.

He hath said, &c.: see #**Eze 29:3**.

Ver. 10.

I am against thee: see #**Eze 28:22**.

Thy rivers: see #**Eze 29:4**.

Waste: see #**Eze 29:9**.

The tower; thus, as a common name, we, and the French, and others read it; but some account it a proper name of a town or city, called Magdalum, for aught I know the old Migdol, #**Ex 14:2 Nu 33:7,8**; it was on the Red Sea side, north-east of Egypt: from this part unto Syene.

Syene; a city on the east of Nilus over against Arabia, saith one; a city that is just below the great cataract or fall of Nilus toward Ethiopia, and such a boundary between Ethiopia and Egypt as admits dispute to which it belongs. Ethiopia: now, to dispute nothing of this geography, it seems likely to me, that what we render Ethiopia is not so well and plainly rendered; for Syene being so near to Ethiopia, we must look some place of Egypt at some greater distance from Syene than this Ethiopia is; if then it were translated, the border of Cush, to whom Moses assigns Arabia, #**Ge 10:7**. Let us suppose then Magdalum, instead of

the tower, as one term; Syene on the edge of Ethiopia, as another; and the opposite point on the Red Sea towards Arabia; and then almost all Egypt is comprised herein, from north-east to south-east, down the Red Sea, thence to the westward as far as Ethiopia, and thence up the Nile as high northward as Magdalum.

Ver. 11.

No foot of man; not strictly to be taken, but in an accommodated sense, or comparatively to what once was, or so little traffic and passing to and fro, that no footsteps or tracks of men were found. It is a Scripture hyperbole, as #**Lu 19:44 Isa 14:31 Eze 26:14,21**.

Nor foot of beast; of profitable, useful, and tractable, as sheep, oxen, and horses; but of wild beasts too many are in the desolate places of that part of the world.

Neither shall it be inhabited forty years: accounting these years from the first wastings of Egypt by their civil dissensions and wars, some nine or ten years before Nebuchadnezzar subdued and wasted it, which he did in the thirty-fifth, thirty-sixth, and thirty-seventh years of his reign, or thereabout. So that these forty years will fall in about the thirtieth year of Jeconiah's captivity, and end with the seventieth year of the captivity, which was the first of Cyrus.

Ver. 12.

This verse is a further repeated confirmation of what was said before, and needs no new explication, every thing in it being already spoken to in the former verses.

Among the nations; some into captivity, others by a timely retirement dispersed themselves, and got among their neighbours, who escaped, and where they kept, till the forty years expired.

Ver. 13.

Forty years: see #Eze 29:11.

Gather, by some eminent acts of Providence toward them, perhaps inclining the generous mind of Cyrus to favour them, and proclaim liberty to them, and under the government of old Aresis, that reigned fifty-five years, saith Diodorus, some ten or twelve of which might be under Cyrus, who had a kindness for the old man; and he, to repair the wastes, obtained and published great privileges for the new replanters.

The people; Babylon, Ethiopia, Libya, and other countries, that can be but conjectured to have been receptacles for them.

Ver. 14.

The captivity; which Nebuchadnezzar led away into Babylon.

The land of Pathros; one province or country of Egypt; it was a southern part of Egypt. in which was the famous city Thebae or Thebais, known for its hundred gates.

The land of their habitation; the ancient habitation of the fathers of the most of those that did return, forty years having eaten up almost all that had lived there before.

A base kingdom; a low, tributary, dependent kingdom, subject to the Persian kingdom as Achaemenid was to Cyrus; and though it did at length grow great, yet was it always dependent on Greeks or Romans.

Ver. 15.

The basest; the most abject, debased, and most underling. It is likely the kings to whom Egypt was tributary kept them lowest, as knowing how dangerous that kingdom might be, as it recovered its ancient greatness; and the word seems to intimate this, for it is more than the kingdoms it shall be depressed.

Neither shall it exalt itself; its masters would so watch and check it. I will diminish them; beside the hard and cruel usages of the Persian kings, which might be unjust enough, God's most just judgment should follow them to lessen their numbers, power, wealth, and honour.

They shall no more rule over the nations; though once they had subdued and ruled, yet should they not any more. In the times of the Ptolemies, though it was considerable, yet then it was not a kingdom that ruled the nations about her, though she made war upon them.

Ver. 16.

The confidence: on every occasion the Jews were wont, against express prohibition, to renew friendship with Egypt, and make leagues for defence by them, and here they sinfully rested, as **#Isa 30:2 31:1 36:6,9**; see **#Eze 29:7**.

Which bringeth their iniquity to remembrance; which sinful reliance on the arm of flesh provoked God to call to mind other their iniquities which accompanied this, viz. their idolatry, and going a whoring with these their confederates. God never forgets, but when he visits, punisheth, and judgeth a nation for their sin, then their sin is come up into remembrance.

When they shall look after them; or, in their, i.e. the house of Israel's, looking after, i.e. with a desire that the Egyptians would, with hope they will, and with confidence that they can, relieve, rescue, and save them; when they forgot God, and respected Egypt.

They shall know; the house of Israel shall know that I am the Lord, and whoso knows him will put their trust in him, #Ps 9:10.

Ver. 17.

The seven and twentieth year of Jeconiah's captivity, the year after the conquest of Tyre, and the thirty-fifth of Nebuchadnezzar.

The first month; part of our March and April.

Ver. 18.

His army: the army, the inferior officers, and principal commanders, it is like, were weary of the siege, and might advise the raising it; but the authority, presence, and immovable resolution of the king kept them on still, and made them hold out.

A great service; it was service to the justice of God in punishing the Tyrians by the ambition of Nebuchadnezzar, who would not endure any thing to stand against him. It was great service, both for hardness of work, heaviness of burdens, and unreasonable length of the siege, thirteen years together.

Every head was made bald; either age, or sicknesses, (which often make men bald,) or continued wearing of the helmets, spoiled the best heads of hair amongst them; or perhaps it noteth the weeping bargain they had, though they mastered Tyre, where they got no booty; and both Nebuchadnezzar and his army might shave their heads, in token of mourning for their loss, rather than crown their heads with garlands of joy for gaining of the city.

Every shoulder was peeled; either clothes wore out, they had scarce any to their backs in so long a siege, or galled and blistered with carrying burdens, stones, timber, iron, and earth for fortifications, and to make a passage from the continent to Tyre; which sores, when healed, left scabs or dead skin that peeled off.

He had no wages; for though Tyre was very rich when first besieged, no doubt very much wealth was carried away by shipping at the beginning and during the siege, which none could prevent, very much spent and wasted in the siege, and what was left preserved by articles of surrender; for most conclude that it was delivered on composition, and the conqueror had only victory for his pains and charge.

Ver. 19.

I will give the land of Egypt: yet it is certain that the discontents of Egypt gave occasion, and the revolts of some of the subjects from Hophra, or Apries, and their inviting Nebuchadnezzar, gave him Egypt; but these were the irregularities of men, which God did wisely and justly manage to effect what he designed, and God gave, and men gave too; as the ten tribes gave, so God gave, the kingdom to Jeroboam; so the first cause and second causes produce the same effect. *Her multitude;* common people, who shall be made captives by the power of the conqueror, and servants or slaves next by the will of those that buy them of the soldier.

Her spoil: much of the Egyptian riches were the spoil of other nations, or the spoils of one another in the late civil wars between Pharaoh-hophra and Areasis; and now their dishonest gains shall be a prey to Babylonians.

Her prey; that which was once another's possession, whilst right prevailed; but became a prey when Egypt's power mastered the possessors.

The wages for his army: his army could not have plunder of Tyre, because it was surrendered on terms, but now they shall, and this shall be their prey.

Ver. 20.

I have given him; it is as sure as in his possession; thought he must fight for it, and it will cost blood, yet he shall surely have success.

Against it; Tyre.

They wrought for me; the proud, revengeful, covetous, and cruel Babylonians designed themselves, and did work for themselves, but God had further, higher, and more excellent ends, his work was doing by them who thought nothing less.

Ver. 21.

In that day; about that time, when Egypt was spoiled, Nebuchadnezzar returned to Babylon, his wars first, and soon after his life, ended, about four or five years after his return out of Egypt into Babylon; for about the thirty-seventh or thirty-eighth of

his reign he finished his conquest of Egypt, and in the forty-third year he died at Babylon.

The horn; Jehoiachin by Evil-merodach was advanced, #Jer 52:31-33; beside dignities given to Daniel, the three children, and many others, under whose authority and favour the affairs of the Jews began, as a root that hath life in it, to spring and flourish; and whatever was the more immediate visible cause that prevailed with Evil-merodach, we are sure the principal cause was this, God's mercy and veracity, who had promised he would do it, and foretold the time when he would begin to do it.

The opening of the mouth; thou shalt with greater authority be heard speaking, when the sorrows thou foretoldest, and the joys thou promisedst, both come to pass; and both Jews and Babylonians shall see and own it; or, thou shalt have liberty and freedom, as well as will and cause to speak, to open thy mouth in comforting the good among them, and to give praise to God, who revived their hopes, and made them know him as the Lord their God.

EZEKIEL CHAPTER 30

The desolation of Egypt and her helpers, #Eze 30:1-19. The arm of Babylon shall be strengthened to break the arm of Egypt, #Eze 30:20-26.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Howl ye, inhabitants of Egypt, and whoso are near enough in friendship and alliances to fall under the like calamities.

Woe worth the day! Ah the day! O sad and miserable times.

Ver. 3.

The day; the time of such distresses, as never the like known by you.

Near; it will begin in your overthrow in the Cyrenian and Libyan deserts in very little time next it will continue in your civil war, and finally end in the Babylonish conquest: some two years, and you shall be miserably routed in the deserts of Libya; immediately

after the civil war for eleven years together shall waste you; and then Nebuchadrezzar's forces will be upon you; so that, whereas there may be about sixteen or eighteen years between the prophecy and its fulfilling, here is thirteen or fourteen of them taken up with sorrows and afflictions, forerunners of the last.

The day of the Lord; of the Lord's sore displeasure against Egypt and its allies.

Near; within two years, as is said.

A cloudy day; a dark day, so times of trouble are called, whereas prosperity is a day of light. Troubles, like violent storms, are black.

Of the heathen; of the Egyptians to be wasted, and of the Babylonians to waste them; the day of pride, cruelty, and revenges to the one, the day of falling, spoil, and destruction to the other.

Ver. 4.

The sword: see #Eze 29:8.

In Ethiopia; next neighbour and ally to Egypt; they shall tremble at so great danger, so near, and they uncertain whether it will come on them, but very certain to be ruined if it does come, and as certain that they have cause to suspect it will come on them.

When the slain shall fall in Egypt; when the Egyptians, under the eye of the Ethiopians, shall fall in battle, and at the taking of their towns.

They shall take away her multitude; in miserable captivity carry them to Babylon, by whole droves.

Her foundations, their government, laws, counsellors, strong holds, which are to a nation as foundations to a house, are destroyed.

Ver. 5.

Ethiopia, Heb. *Cush*, which are commonly thought to be the Ethiopians in Africa, but some more inquisitive geographers have found them originally and chiefly in Arabia, which was either subject or ally to Egypt in its prosperity; and these were, as #Eze 30:4, in a panic that, lest the Babylonian should pass the sea, and take them in his way home.

Libya, Heb. *Phut*; hence the Putaens or Phutaans, who afterwards were better known by Libyans, a part of whose country was near to Egypt.

Lydia; Lydians, not the Asiatic, but the Africans, placed between some part of Cyrene and Egypt.

All the mingled people; the hired soldiers from all parts, a confused mixture of nations, such as the Libyans had got together; or all Arabia, so the word **#2Ch 9:14 Isa 13:20**; or all that ravenous sort of people, that like crows fly to slaughters; so soldiers of fortune follow the wars, and the Hebrew word is *crow*, **#Le 11:15 De 14:14 Ps 147:9**, as well as mixed.

Chub; Ethiopians beyond Egypt south, the inhabitants of the inmost Libya, which reached to the Nigritae; perhaps they may be the Nubians at this day, a letter easily changed.

The men of the land that is in league; the sons of the land of the covenant: some refer to the Jews, children of the covenant, but this is forced; it is all the people of Egypt's league, all the allies of the Egyptian kingdom. With them; with the Egyptians.

By the sword; in war by the sword of Babylon.

Ver. 6.

They also that uphold Egypt; either the princes, counsellors, and martial men in Egypt, or those abroad, that favour her and help her.

The pride of her power; the glory of all her strength, of which she was proud.

Shall come down; be trodden under foot. From the tower; from Magdalum in the north-east part of Egypt, toward the Red Sea, to Syene in the most south-west part of Egypt. See **#Eze 29:10**.

Ver. 7.

They, all those before mentioned,

shall be desolate; as much wasted as any of them that are most wasted. Her cities, of Egypt, equally wasted with other cities that have been sacked, as Jerusalem, Tyre, Zidon, Rabbath, &c.

Ver. 8.

They shall know; all that act, and all that suffer, in this tragedy, shall by the evidence of the things be enforced to own God's hand, and ascribe justice, and truth, and glory to him.

A fire; that war, which like increasing fire consumeth all.

Shall be destroyed; the destruction of so many and powerful aids shall prove that it was God's hand did it.

Ver. 9.

In that day; the day of God's severe but just judgments, and Egypt's fatal desolation.

Messengers; such as having seen and escaped the sword, shall tell the dismal news.

From me; by my permission and providence they shall go, as if sent by me.

In ships; ships that either carried them over into Pentapolis, crossing the river Nilus, or rather going down the river into the Mediterranean, and so to any part of those north parts of Africa, and others by ship through the Red Sea to Arabia Felix, which is that Ethiopia which is here meant; though it is possible in those days the African Ethiopia might, as once it did, extend quite to the mouth of the Red Sea. on whose shore their ancestors must needs first land out of Arabia, whence the Abyssinians, who are our present Ethiopians, do own their descent. So messengers by ships might carry the news to both the Ethiopian, Asian, and African, by the Red Sea.

The careless Ethiopians; in much security they had hitherto lived, the most potent and formidable neighbour having been their ancient ally, till the news of so mighty an enemy at their very doors.

Great pain; apprehensions of danger, that puzzles their wisdom, weakens their courage, makes them in perplexity, both sick and astonished.

As in the day of Egypt; either like that which, when their host was drowned in the Red Sea, seized all Egypt, or rather like this

latter fear, which arose from the mighty havoc made by the Chaldean.

It cometh; a storm like that certainly cometh against you.

Ver. 10.

The multitude; the numerous families and tribes. To cease; to dwindle and decrease.

By the hand; by the army, power, and conduct of Nebuchadrezzar.

Ver. 11.

He; Nebuchadrezzar.

His people; his own subjects, not hired soldiers.

The terrible: this is the description of them, **#Hab 1:7**, a fierce and cruel people, as **#Ps 137:8,9**.

Shall be brought, by the hand of God, using means for that end, as before noted, **#Eze 29:4**.

Draw their swords against Egypt; readily, and with resolution not to sheath them till Egypt be filled with slain.

Ver. 12.

I will make the rivers dry; either by some extraordinary drought, or rather by means of that mighty lake, which drew so much water from Nilus, that all their canals were ever after shallow, and the lake, as the oracle foretold, helped their enemy, and hurt their friends; or the Chaldeans might divert them, and so their fortified towns would want one great defence.

Sell the land: God gave it, here he sells; the one is proper, the other a borrowed expression; indeed God seems to pay wages with it, **#Eze 29:19,20**; but hereby is intimated, that as sellers deliver into the hand of the buyer, so God would deliver Egypt into the hand of Nebuchadrezzar, as surely as if he had bought it. arid we may conclude the Chaldean as a buyer will make the most of all he buys.

Of the wicked; not of just and compassionate, but of injurious and merciless men. Strangers, who leave nothing they can carry away, eat up, or spoil.

I the Lord have spoken it; it is the decree and edict of Heaven, which cannot be broken.

Ver. 13.

I will also destroy; God did it by the Babylonians; those proud and impious nations did triumph over the gods of the conquered, and out of contempt of them burnt them or broke them, as is well known; so Sennacherib threatened, #2Ch 32:19 Isa 37:19,24, against the true God, as he did to idol gods.

The idols; dunghill gods, as the words, fitter to be trod under foot than to be decked and respected.

Their images; these nothings, as the word imports; whoever destroyed the image destroyed the god, for it was nothing but an image.

Noph; Memphis, now Grand Cairo, the chief city of the country, the seat of their kings first, of their priests by consequence, and of all their several gods too; but the Chaldeans destroyed the nest and birds too.

A prince; either an Egyptian horn, or independent, or over all Egypt, or that shall have the power, wealth, or honour like a former brave Egyptian king. A fear of consternation and cowardice, that should disable them for counsel and action in their most urgent affairs.

Ver. 14.

Parthos: see #Eze 29:14.

Set a fire in Zoan: it may be literally understood, that Zoan, Tanis, for that is its name, should be burnt down to ashes; or metaphorically, of war, and civil dissensions.

No; a very great and populous city, situate on one of the mouths of Nilus, and on the sea, #Na 3:8. Now Alexandria stands where that did. But it was greater in sin than in people, and it was visited with very great and dreadful judgments, #Na 3:8-11, which see.

Ver. 15.

Will pour my fury: see #Eze 21:31.

Sin; either Sain, or more likely Pelusium, which was a frontier, and secured the entrance of Egypt from the desert of Sin, was the

key of Egypt, and therefore always well fortified and strongly garrisoned; it was called Damtiata.

The strength of Egypt; one of the principal munitions of Egypt; for it was a good and large haven, and was strengthened with all needful fortifications.

The multitude, or the riches and tumultuous noise which the multitudes thereof made. If we read as the margin, it is plain, God does threaten Pelusium after No is cut off; if we retain our own translation, we must think of another city of that name, which God threatens with Sin. Now this may be Thebe Egyptiacae or this city may be Hamon No, called Diospolis, the city of Jupiter; possibly it may be the same mentioned already, and the threat repeated to confirm it.

Ver. 16.

Will set fire: see #Eze 30:14, and #Eze 20:47.

Sin: see #Eze 30:15. Great pain: see #Eze 30:9.

No: #Eze 30:14,15.

Rent asunder; her walls, and towers, and fortresses battered, torn, and broken through by the continued violence of engines, and by the assaults of the soldiers.

Noph: see #Eze 30:13.

Distresses: being the chief city where king and councils sat, whence orders should be given, whither all intelligences were brought, all should be so bad abroad, that nothing but fears and distresses fill their ears, mouths, and hearts, beside the wants that would increase daily on them.

Ver. 17.

The young men: it is probable these might be a select army of valiant youths in one body, collected out of these two cities, that resolved to break the Chaldean army, or fall in the enterprise; or else that they did to the utmost defend the walls, and were put to the sword when the city was taken by assault.

Aven; Bethshemesh and Heliopolis, an idolatrous city, that worshipped the sun, and in which was a stately temple built to the sun. Its size was one hundred and fifty furlongs, six miles and

three quarters, in compass, a very vain and sinful city, as its name Aven intimates.

Pi-beseth; Bubastus, and sometimes called Haephestus, no inconsiderable place, and I believe not far from Avon. It should seem to be some convenient pass, as I conjecture.

These cities; the citizens, cities put for citizens.

Go into captivity; some of the first, it may be the very first; which put Memphis, at report of it, into a sick fit, with great pain; this being the first-fruits of the sad coming harvest.

Ver. 18.

Tehaphnehes; a great and goodly city of Egypt. Tachapanes, Tachpanes, Tahapanes, Tahpanes, Chanes, and Hanes, #**Isa 30:4**, are names given it, and this from a queen of Egypt of that name in Solomon's time, #**1Ki 11:19,20**. It stood not far from Sin or Pelusium, and by the Greeks, a little softening the name, called Daphne Pelusiaca. It was a royal city, in it Pharaoh had a house; to it many Jews fled, when forbidden of the Lord by the prophet Jeremiah, #**Eze 44**. It was one of the first cities you come to out of the desert of Sin, and was one of the keys of Egypt.

The day shall be darkened; a night shall come upon it, and such a night of sorrow as shall grow darker and darker till the day, i.e. their day, be

darkness; or else, word for word, darkness shall be the day, and may bear this sense, shall be more welcome, more useful, more desired, than the day, whose light would discover their flight, which the night concealed.

I shall break, as into shivers.

The yokes; the sceptres; for there was one of Pharaoh's houses, and probably some sceptre and other regal ornaments: or, the bars, which kept enemies out, and secured the citizens and country; such was this frontier town. Or, when, by giving this strong place into Nebuchadnezzar's hand, I shall break the kingdom of Egypt, that it no more oppress with yokes, i.e. burdens.

The pomp; the beauty and goodliness with which the strength of this city was set out in her buildings, towers, forts.

Shall cease in her; shall be buried in her own ruins.

A cloud; sorrow at the success of the Chaldeans against her, compared often to a cloud.

Her daughters; either metaphorically, i.e. the towns and villages about her, or literally, her children; her daughters only mentioned, because her sons were destroyed and slain.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

The eleventh year of Jeconiah's captivity, three months and two days before Jerusalem was taken, #Jer 52:4.

In the first month; the fourth day of our April.

Ver. 21.

I have often told thee I would break, now I tell thee

I have broken, partly by the victory of the Chaldean over Pharaoh-necho, partly by the victory the Cyreneaus got over Pharaoh-hophra to raise the siege, from which attempt he fell with shame and loss, but more by civil wars.

Pharaoh; Hophra or Apries.

It shall not be bound up to be healed; and this wound is incurable,

it shall never be bound up to be healed, his arm shall never be strong and fit to encounter a potent enemy, as once it was.

Ver. 22.

In the former verse God had broken the arm, in this he will break the arms of Pharaoh, he will show he is still against Pharaoh, and will break him more and more.

The strong; that part of his kingdom which remains entire.

That which was broken; that which was shattered before, that part of his kingdom in Syria, taken from him, from Euphrates to the river of Egypt; that once was a strong arm, but now is broken and useless to him: and Egypt, whatever strength it now hath, shall be as weak and useless too; thus all his power and strength shall be destroyed.

Ver. 23.

See #Eze 29:12, and #Eze 20:23, where are the same expressions.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

These two foregoing verses are a repetition of God's threats against Pharaoh, and of his promises to assist Nebuchadnezzar in the war, and every thing plain in them.

Will strengthen; give the first strength, and continue it with new supplies, so that with strength from God he shall proceed.

Put my sword in his hand; is strength shall have a weapon suited and proportioned to it; and what will be hard, where God's sword and his strength are engaged to effect it?

He, Hophra,

shall groan; not only as the stoutest must when nature breaks, but cry out and sigh, or howl, not becoming a brave man.

Before him, king of Babylon,

with the groanings of a deadly wounded man; who hath given him his deadly wound, under which he roars while he hath any strength, and groans when his voice fails him. It speaks sore griefs, and deep sense of them, as #Ex 2:24 Jud 2:18 Job 24:12.

Ver. 26.

See #Eze 30:23.

EZEKIEL CHAPTER 31

A recital to Pharaoh of the Assyrian's greatness, and of his fall for pride, #Eze 31:1-17. The like destruction shall be to Pharaoh, #Eze 31:18.

Ver. 1.

In the eleventh year; as #Eze 30:20.

in the third month; our June 26th old style, the 16th new style; just one month and eight days before the taking of the city on the 27th of July old style, but 17th of July new style. The first day of the month Tamuz.

Ver. 2.

Pharaoh; Apries or Hophra.

To his multitude; his numerous subjects, with the power and riches they glory in.

Whom art thou like in thy greatness? bethink thyself, what king of all before thee art thou equal with, or else greater? On what surer and more immovable foundation doth thy greatness stand, that thou dreamest of a perpetual quiet and flourishing state, in the midst of all thy sins and wickednesses?

Ver. 3.

The Assyrian kingdom and its kings were the greatest the world ever knew before thee, they had longest time of growth, through 1340 or 1360 years, from Belus who was Nimrod, or Belus Assyrius, to Sardanapalus, from 1719 or 1717, or 1718, to 3059, of the world. And they had as fair advantages, as reaching a foresight, and as unwearied diligence to advance the kingdom; yet I bought it down.

A cedar; like a cedar; kings and kingdoms oft compared to trees, both in profane and sacred emblems; or like the most goodly cedar for strength and beauty. In Lebanon; a great mountainous tract from east to west, one hundred and twenty five miles in length, encloseth Canaan on the north.

With fair branches, which are the beauty, greatness, strength of the tree; so had this mighty kingdom fair provinces, as branches springing from it.

With a shadowing shroud: what we render shadowing in the Hebrew may signify either *silent* and quiet, or framing and modelling, intimating that this kingdom, like a shady tree, gave shelter to the weak, as if framed artificially to this, and it was a silent quiet repose its subjects had; as weak creatures find shelter in a mighty wood, so these.

Of an high stature: this kingdom grew to great height, while its branches were so beneficial.

Among the thick boughs, or clouds; for so the word will without violence bear, clouds being called so from their thickness; however, the head among the thick boughs speaks the

magnificence and greatness of this king, compassed about with tributary kings and princes and mighty men.

Ver. 4.

As cedars grow great by the watercourses, so did this kingdom by multitudes of people and convenience of trade; or by the plenty of the country, if no trade, for it was first planted in the fruitful fields among the sweet rivers, Euphrates, Tigris, Lycus, Diava, and others. The deep set him up on high; the sea sent out her waters, which gave being to the rivers that watered him and improved him; whereas, Egypt, thy rivers rise out of a lake, which, though great, is not to be compared with the deep. His plants; the provinces of this mighty kingdom, that are like plants about a great tree. Little rivers; beneficence, justice, protection, encouragements, that subjects need, and good princes disperse among them; so the deep filled this king, and he sent out his streams to all his subjects in his kingdom.

Ver. 5.

His height was exalted; his power, glory, and his pride too ran up on high: a just administration of laws for the benefit of the public, and a kind usage of the subject, while it was here, made the king great and his kingdom famous.

Above all the trees of the field; above all his neighbour kings, among whom oppressed weaklings still came to this kingdom, while just, for shelter. His boughs were multiplied; many became his subjects by voluntary choice, and his native subjects increased in numbers and wealth.

His branches became long; the provinces reached far and wide by the conquest of his arms, or attractives of his kindness brought to unite with him.

The multitude of waters; the many streams of royal justice and beneficence sent forth from the throne of this kingdom; so his throne was advanced and established.

Ver. 6.

All the fowls; not every individual, but all sorts and kinds of men and people, nobles, merchants, husbandmen, likened to fowls.

Made their nests; did settle their habitations and families, expecting what they found, safety and rest, and hoping what did ensue, an increase of their children and posterity, as birds do in a quiet and safe nest.

In his boughs; in his kingdom, in the cities or towns of it.

Under his branches; the very same thing expressed by a new hieroglyphic. Beasts here are people, the field is the countries round about, their bringing forth their young includes their making their dens, that is, men's building, begetting children, and breeding them under his branches, under his government and protection.

Under his shadow dwelt all great nations: this gives some light to the riddle. No nation, that was great at that time in the world, but either owned the dominion, or sought the alliance and friendship, of this king and kingdom.

Ver. 7.

Fair; beautiful, lovely, and desirable. In his greatness; not exerted in tyranny and oppression, but exercised in the royal art of imitating the greatest and best being who is King over all, for he doth good to all.

In the length of his branches; how far soever remote, yet the justice and goodness of the government appeared the beauty of those provinces, as well as of the whole kingdom.

His root, whence he sprung, which supported and supplied the kingdom, was right, the laws, punishments, rewards, and encouragements neither founded in cruelty, nor maintained by violence.

By great waters; not by blood, which is no proper kindly nourishment for such cedars, but by waters, which are kindly and proper, and these great enough for his own growth and to nourish others too.

Ver. 8.

The cedars; kings, the greatest and most magnificent.

In the garden of God; either in the most fruitful gardens, or in Judah and Israel; not David, not Solomon, Jehoshaphat, or Hezekiah, could top and shade him.

The fir trees; a meaner sort of trees, emblem of lesser kings and kingdoms; these were but like his boughs, though they grow to great height and bulk. *The chesnut trees;* the same in another allusion. Kings, like chesnut trees, great when by themselves, yet, compared with this Assyrian, were but as branches of his boughs; all which see in Isaiah's words, **#Eze 10:7,8**. There was some truth, though more pride, in this speech of the Assyrian, which the prophet reports.

Nor any tree in the garden of God; all summed up, none like him in all the kingdoms of the world.

Ver. 9.

I have made him fair; all this greatness, wealth, and glory I have given him.

By the multitude of his branches; the numbers of his provinces, and multitude of his subjects, high and low, great and small.

Envied him; either did when they saw his greatness, or would have envied if they had seen it; or if there may be a seeming justifiableness in wondering at another's glory, and wishing it our own, here it might be found.

Ver. 10.

Now you shall hear the sin and the fall of this great kingdom of Assyria. His mind could not longer bear so great prosperity, he lifts up himself, and in his pride forgets God who lifted him up and will cast him down. You have a specimen of it in that of **#Isa 10:7-20 Isa 36:9,15,18**. This, as other best framed politics, degenerated into pride and violence against neighbours, subjects, friends, as well as against enemies; though it was too much to despise man, yet it was intolerably more insolent to reproach God. It is but time to lop, nay, cut down this cedar, as **#Isa 10:33**, with **#Isa 37:36,38**.

Ver. 11.

I have therefore delivered: no prophetic style, as some think, I have because I will, for most certainly God would deliver.

Him; the proud king of Assyria, who inherited all the vices of his progenitors more than their kingdoms; infamous Sardanapalus.

The mighty one: some say Cyrus, or rather Arbaces, who first struck at the root of this cedar, and cut him down; and well might this man, though no king when he attempted this, be styled the mighty one of the heathen, who could bring together four hundred thousand of Medes, Persians, Babylonians, and Arabians, a power sufficient to besiege the Assyrian king two years in his own city and palace.

He shall surely deal with him; so he did, for he held him besieged without hope of relief, till at two years' end this vicious king burned himself with his palace.

Driven him out, with disgrace, for his lewd, shameless courses, as a wife is cast out by divorce for adultery, #Le 21:7.

For his wickedness; so Sardanapalus was cast out for his effeminacy and lewdness; for it is reported this gave Arbaces first encouragement to lay a design against him. He was driven out, as the prophet words it, by the breach two miles and a half wide, made by the mighty floods from continual rains, which the walls of Nineveh could not withstand: so God rather than man did drive this beast out.

Ver. 12.

Strangers; foreigners, who regard neither justice nor mercy, such were those who made up his army of Arbaces the Mede.

The terrible; so these were for their strength and valour much, but for their numbers and barbarity more, to be dreaded.

Have cut him off; not shall, for it was done before Ezekiel's time, about the time Hezekiah was born, and about two hundred and forty years before the destruction of Jerusalem and the Babylonish captivity.

Left him; revolted or forsaken Sardanapalus.

Upon the mountains: as a tree, growing on the mountains which hang over the valleys, when it falls breaks, and its branches are scattered in the lower ground, on the banks of rivers that run in the bottom; so is this mighty cedar, this king and kingdom, fallen

from highest power and honour into deepest contempt and impotence, not able to repel his adversaries or escape out of their hands.

Have left him; all that were tributary to him have withdrawn their tribute, and rejected his dominion; and such as were his allies, and depended on his patronage, have quit their leagues and dependences, and left his shadow.

Ver. 13.

His ruin; his broken state.

All the fowls, which built and breed there, shall now despise the tree, and triumph over it.

All the beasts; the same in another emblem, as #Eze 31:6. Beasts, fowls, people, and nations, that were sheltered under the shadow of this tree, shall all, as is their custom, get from under it, and with the first insult and trample upon the body, boughs, and branches, fowls get on it, and both pick and defile, beasts rustle through it, and browse on the broken branches.

Ver. 14.

To the end; all this is designed to be a warning to mortals.

All the trees, i: e. the emperors, potentates, kings, or rich flourishing states.

By the waters; planted most commodiously, and furnished most abundantly with power and wealth.

Exalt themselves; grow proud, because they are high, shoot out tops above all the thick boughs, their neighbours. This caution against pride and self-exalting is three times repeated, that all, especially great men, and this proud king of Egypt, to whom this parable is propounded, should be humble.

For they are all delivered unto death; for if by office they are gods, yet by nature they are men, and by the decree of God, who cannot die, these gods must, as men, die, be laid in the grave, forgotten like other men, like the children of mean men, for death and the grave make no distinction.

Be not proud, God will pull down such; be humble, you must die.

Ver. 15.

When he, the king of Assyria, the tall cedar, or the kingdom of Assyria, went down to the grave; was a man in grave; buried in its own ruins.

I caused a mourning there was much lamentation.

I covered the deep; I put the sea, i.e. either neighbouring states, or the body of its people, or the trading part of the world, into mourning for him.

The floods thereof; all public affairs; commerce and friendly intelligences were at a great stand.

The great waters were stayed; the great traffic and wealth by it, which did flow as great waters, were stayed, and living rivers were as void of motion as the Dead Sea, all was out of course. Lebanon; the field in which this cedar grew, i.e. the whole kingdom of Assyria.

All the trees of the field; all the lesser kings and princes about him.

Fainted; fell into a swoon at the news of this great and unparalleled downfall of this mighty king and kingdom, which hath been here in sacred hyperbole set forth to warn Egypt, and convince it; none can stand whom God will cast down. Whether there were any portentous signs in the sea and great waters, and the rivers, and among the trees, presages of this fall, and pointed at here, I inquire not.

Ver. 16.

To shake; all that heard the noise of his fall trembled at it, it was as God intended it should be, an astonishment to them all.

Cast him down to hell; brought the king and kingdom, as a dead man, to the grave, among them that before were dead and buried.

All the trees of Eden; all kings, and particularly the greatest and richest, called here

the choice and best of Lebanon. All that drink water; did enjoy great power, riches, and worldly glory.

Shall be comforted: it is a prosopopoeia, and he speaks of the dead with allusion to the manner of the living, who rejoice to see the proud brought as low as the lowest; thus the prophet, **#Isa 14:9,10**.

Ver. 17.

They also; either his neighbour kings and princes, or those that were his own subjects, but rich and mighty.

Went down into hell; were broken and perished with him, and went to those God had slain for their pride and wickedness.

They that were his arm; his loyal and faithful subjects and friends abroad, who having been protected by him, remembered it, and adhered to him to support him; but all fell, are extinct, and gone down to the pit, where are many proud, but o pride; where all know themselves dust and ashes, and God glorious, holy, and just.

Ver. 18.

The mightiest, richest, and longest-lived kingdom I have represented, saith God, overthrown and destroyed; a kingdom thou canst not pretend to equal; and if not like this, what king or kingdom art thou like, that thou shouldst be invincible? Whoever thou art like in height and power, thou shalt be like them in thy fall and ruin.

Shall lie in the midst of the uncircumcised; as unclean, despised, and loathsome in thy blood, like the slain with the sword, not to be known without an upbraiding inscription;

This is Pharaoh.

EZEKIEL CHAPTER 32

A lamentation for the fearful fall of Egypt, **#Eze 32:1-10**. The sword of Babylon shall destroy it, **#Eze 32:11-16**. It shall be brought down to hell among all the uncircumcised nations, **#Eze 32:17-32**.

Ver. 1.

In the twelfth year of the captivity of Jeconiah.

In the twelfth month, answering to part of our February and part of March, and called *Sabat*. In the first day; and was the 15th of February old style, and the 5th new style.

Ver. 2.

Take a lamentation: see #Eze 19:1 27:2.

Pharaoh; Hophra.

Like a young lion: of this hieroglyphic see #Eze 19:3,6.

Of the nations; among, or to, the nations round about thee, spoiling all thou canst, a cruel devourer abroad.

A whale; a crocodile, a devouring dragon in thy rivers at home, for there the crocodiles lay and did mischief, though sometimes they went down the river to the sea.

In the seas; that comes forth to seek prey and devour, so a lion at land, a whale, or crocodile rather, at sea, ravenous every where.

Camest forth with thy rivers; raisedst mighty armies, and didst lead them out against thy neighbours, as in particular, #Eze 29:3,4.

The waters; the people, kingdoms, and kings near thee.

With thy feet; with thy soldiers.

Fouledst their rivers; disturbed and muddied their pleasant clearness, and made them unfit to drink, i.e. did spoil all the pleasant and useful conveniences of thy neighbours.

Ver. 3.

My net; a large, long, and wide net, drawn out to full extent.

Over thee; with which both lions and crocodiles might be taken, and in which this lion and crocodile should certainly be taken; for God, whose hand never erreth, will spread the net.

With a company of many people: in the countries where these creatures were hunted, they went in mighty companies to the game, as they accounted it.

Bring thee up in my net; drag thee along to destroy thee, pull thee up out of the pit, in which the net was laid to take the lion to kill him, and draw this crocodile up out of the water for the same

end; in brief, war by land and sea by a confederacy of many people against Hophra shall be God's net, wherein he shall be taken, kept a prisoner, as he was, and at last strangled: see #Eze 29:4.

Ver. 4.

Leave thee upon the land; thy beaten army shall be slain: see #Eze 29:5: it was literally fulfilled in the deserts of Libya, where the slain of Hophra's army were left to be devoured by fowls and beasts. Metaphorically it is gathering a mixture of people, soldiers, like ravenous birds and beasts. from all parts to spoil Egypt.

To remain upon thee; they should not be removed till filled with the spoils of Egypt.

The beasts of the whole earth; the foreign and mercenary soldiers shall be enriched by the slaughter and plunder of the Egyptians.

Ver. 5.

Will lay; throw or cast.

Thy flesh; the carcasses of thy slain men and soldiers.

Upon the mountains; whither they retired for safety. *Fill the valleys;* not so fill them as to equal them in height with hills, but we say a man fills a place who scatters much or many things though but on the surface; so here valleys filled.

With thy height; with the carcasses of thy princes, as the Chaldee paraphrast I think hits right; and so the French, *et remplirai les vallies de tee glorieux qu' on aura abbatus.*

Ver. 6.

Water with thy blood; most plentifully pour out thy blood, as water is poured out to water land, when men float their grounds.

Wherein thou swimst; either because of the plenty thereof, wherein they swam, as we say; or else because this king was a whale or crocodile, his dwelling must be the waters, and in them he swam. To the mountains; an hyperbole; blood shall be poured forth, as if it were to rise to the very mountains and cover them; or thy blood shall be shed through all thy plain country, to

the very mountains, which I think are toward the south-west parts toward Ethiopia; so they should be slain from Migdol or Magdalum to Syene, as #Eze 29:10.

Full of thee; of thy blood, and of thy carcasses cast into the rivers by thine enemies, or drowned in attempting flight by water from the drawn sword.

Ver. 7.

Put thee out; as a torch is extinguished, #Isa 43:17, so I will put out thy light, and turn thee into darkness.

Cover the heaven; either by dark vapours that arise from blood and putrefying carcasses, which darken the heavens; or it is a description of great sorrows, fears, troubles, and perplexities; or else it may intimate particularly the total ruin of the whole kingdom, in which the best, greatest, and noblest parts are; as heaven suppose the government, the sun the king, the moon the queen, the stars the princes and nobles, bright lights the most eminent of the subjects for wisdom and understanding, and then the land the common people: all shall be covered with clouds, and darkness of misery first, and sorrow next. Or it is possible that some unusual darkneses might be seen in the heavens and on the earth about that time.

Ver. 8.

These two foregoing verses contain the same thing four times with a little variation, repeated to affect the hearers, and to impress it the more deeply on their minds.

Ver. 9.

Vex; it speaks a passion mixed and made up with grief for what is done, fear of the consequence of it, anger against him that did it, and an astonishment at the report, and it seizeth the heart and spirits of the hearers.

Many people, and great nations.

Thy destruction; either the fame of it, or the remainders that fled timely from thy destruction, or thy captives who after thou art destroyed are carried away, and the news of thy fall with them, or when the like ruin and destruction shall fall upon them. Which thou hast not known; such as were strangers to Egypt, and which

Egypt had no commerce with, shall be troubled with apprehension what mischief may come upon the world from so mighty a conqueror, and by the accession of so great a kingdom and power as that of Egypt.

Ver. 10.

Many people, and mighty people too.

Amazed; astonished and puzzled, not knowing what resolutions to take, what advices to follow, or what to do. *Their kings*, who usually are, and in reason should be, undaunted, and discover no signs of fear, shall discover mighty disorders of fear and doubt, both for Egypt and themselves. *Horribly afraid:* see #Eze 27:35.

Brandish my sword; or, make my sword pass with such speed, as if it did fly along their borders, or hover near them, and so threaten them. *They shall tremble;* be greatly afraid, lest Nebuchadnezzar, who here is God's sword, should smite them.

Every man; every one of the kings, whose kingdoms are near to Egypt, and by whose borders the Babylonish army must pass in their marches.

For his own life; they should be solicitous, not for the outmost parts of their kingdoms, or for their subjects, but for their own life.

In the day of thy fall; when they shall hear of Hophra beaten, taken, imprisoned, his kingdom taken from him, and he dead by a shameful death, and all his people slain, captivated, spoiled, or fled.

Ver. 11.

See #Eze 30:24,25.

Upon thee; both king and kingdom of Egypt.

Ver. 12.

By the swords of the mighty; the soldiers of Nebuchadnezzar, helped also by Amasis, and the rebellious Egyptians that joined with Amasis and Nebuchadnezzar against their own king.

The multitude; the people of the land, which were numerous before they were wasted by these wars.

The terrible of the nations: see #Eze 31:12.

Spoil the pomp; break her strength, rob her treasures, sack her cities, captivate her people, and make the kingdom tributary, and so stain all her glory.

All the multitude thereof, from high to low, the great and the mean promiscuously, shall perish.

Ver. 13.

All the beasts thereof; the sheep and oxen devoured by hungry Chaldean soldiers, or else driven away; the horses taken up to mount the horsemen of the Chaldee army, whose own horses were tired or spoiled.

Beside the great waters; the pastures lying along the river's side, and along their canals, should be emptied of all cattle, with which once they were full.

Neither shall the foot of man throttle them; there should be so few men left in Egypt, that they should not, as formerly, disturb the waters by digging, swimming, or rowing on them; or, no more trouble the waters with the passing of mighty armies over them to invade their neighbours.

Nor the hoofs of beasts trouble them; so few horses or cows, that they should not at watering times, or in the heat of the day, foul the waters by running into them, and stamping or trampling in them; but the waters shall continue pure and undisturbed.

Ver. 14.

Make their waters deep: the sense literally this, the waters undisturbed shall be clear, the mud settled at the bottom, and the waters above it of good depth.

To run like oil; smooth and softly, as oil glides along, which will be when neither men nor cattle disturb the rivers: but figuratively, waters and rivers are people and nations, and those near to, and once disturbed, and put into confusion by Egypt, at whose fall all those troubles shall cease, the people shall settle in quiet state, and affairs shall, like a quieted river, run smoothly and in great peace.

Ver. 15.

The former verse assures us of what it foretold, and the assurance is the word and truth of God; this verse tells us when this shall be.

Shall be destitute: this phrase is #Eze 12:19.

That whereof it was full; men and women, cattle, food, wealth, and peace. *When I shall smite by the sword,* the destroying sword of the Chaldeans.

Then shall they know that I am the Lord; then shall they confess it to the glory of God's power and justice.

Ver. 16.

This heavy, mournful, and sad account, which the prophet hath given of the state of Egypt,

is the lamentation, the funeral speech of this kingdom; for this, as a funeral oration, tells us what was their ancient glory, and what is now their miserable reproach and loss.

They shall lament; her friends, or the Egyptians themselves rather.

The daughters of the nations: this may be expository of the former, and tell us who they are that shall lament Egypt, the provinces and cities of their neighbouring nations; or literally, the daughters, the tender-hearted virgins and women abroad.

Even for Egypt; ruined Egypt.

All her multitude; the common people, many of whom suffered for what they could not prevent; a sort of people that were fitter to be pitied and spared, than to be robbed and slain, a sort of people none but unrelenting hearts could be harsh to or hasty with.

Ver. 17.

In the twelfth year: see #Eze 32:1.

The fifteenth day; about the 19th of February new style, or the 1st of March old style.

Ver. 18.

Prepare the funeral ceremonies at the burial of Egypt, compose a suitable song or speech, utter it with a like suitableness to the sad occasion. #Jer 9:17-19, and #Am 5:16, use the word, and the places read will explain this.

Cast them down; either declare that they shall be cast down from their height and glory; or rather, because this was done

already, lay them down as dead in the grave, bring him to his grave, as the word is used, with addition of sheol, #1Ki 2:9, and much like are #Eze 26:20 31:16.

The daughters of the famous nations; and celebrate the funerals of other cities and kingdoms, that lie buried in their own ruins and other men's oblivion.

The nether parts of the earth; a well-known description of the state of the dead and the grave.

Go down into the pit: usually this is no more than a common description of men's going to the dust in their burial, but here it includes more. The Egyptians affected to be buried either in the isle Chemnis, or in the pyramids, their kings and great ones thus would be laid by themselves; but Ezekiel provides them their grave among common people, buries them where they fall; for they shall not have what they account so much of in their funeral.

Ver. 19.

The whole, from this verse, is a most elegant personating of the dead, as if sensible, and acquainted, and discoursing with, and rejoicing at the fall of proud tyrants, who took not warning by their fall. Such a prosopopoeia you have #Isa 14. In this chapter the actors are the prophet, the king of Egypt and his people, and their auxiliaries.

Whom dost thou pass in beauty? the prophet begins with this question dialogue-wise, Art thou better than others, that thou shouldst not die and be laid in dust, as well as all others? speak, Hophra, if thou hast any privilege to plead, what hast thou to say why thou shouldst not go down to the pit as a despised mortal?

Go down: the prophet, hearing no plea of privilege, adjudgeth him to the grave, or lays him own with somewhat a sarcasm, Go down like others.

Be thou laid; take up thy lodging, thy long, dark, and dismal recess, where thy dust and bones shall never be known by any royal figure.

With the uncircumcised; among profane and loathed carcasses; such the uncircumcised were in the opinion of the circumcised, and Herodotus in Euterpe saith the Egyptians were circumcised.

However, in Scripture, a burial with the uncircumcised is a note of dishonour and contempt; thus for the king and princes.

Ver. 20.

Now the prophet determines concerning the people, which die as others, fall undistinguished, and, as undistinguished, must be laid in the pit.

They; the Egyptians. In the midst; in battle shall die.

By the sword; either of one another in civil war, or of their neighbours they invaded, or of Babylonians that invaded them.

She is delivered; the whole Egyptian kingdom is given up of God.

To the sword of wasting enemies, especially of the Chaldean. Draw her; make no ceremony more than usually is made, when common soldiers, slain in the field where the battle is fought, are dragged by scores into mighty pits, and thrown into them promiscuously; or, as the interlude will bear it, suppose any of them unwilling to stoop, draw them to it against their will.

All her multitudes, of soldiers and people, subjects, allies, and helpers of Egypt.

Ver. 21.

The prophet seems in this verse to introduce the next speakers in this parley, and bringing them in, gives their character.

The strong; the powerful, the valiant, whose natural strength of body was great, and their courage greater, those that were strongest.

Among the mighty; for feats they did, by which it appeared they might compared with others, pass for giants, mighty warriors. conquerors, and riders.

Shall speak to him, the king of Egypt.

Hell; or rather, the grave, where they lie without strength, as dead mortals, though while they lived they bore themselves as if gods and immortal.

Them that help him; either these great ones shall speak to Hophra's helpers, or else these his friends, slain in his quarrel and dead before him, shall speak to him.

Gone down to the grave: see #Eze 32:18. Uncircumcised; neglected and forgotten, or remembered with contempt: see #Eze 32:19.

Ver. 22.

Asshur, the famous, warlike, victorious kings of Assyria, is there; in the state of the dead, in the land of darkness and oblivion;

and all her company; princes, captains, soldiers, subjects, and confederates.

His graves are about him; perhaps his the greater, yet a grave, and they about him who were slain with him.

All of them slain; some in wars, whilst the kingdom began, grew, and flourished; others, when the kingdom was destroyed; these fell by the sword. Awhile their sword was longest; at last a longer sword, that of Arbaces the Mede, with his accomplices, wounds Asshur to the heart, and he is brought to the grave.

Ver. 23.

At least for decorum here is supposed a spacious vault, or pit, in midst whereof the king of Asshur in a stately tomb lies buried, and round about the vault are places to lay others dead with him, and in his cause, some of his more famous captains and commanders.

Her company; the common subjects and soldiers of the Assyrian empire, all buried undistinguished about her: see #Eze 32:22.

Her grave: the ruins of an empire are its grave; and so all the subjects of this empire lie buried with it.

Caused terror; were a terror to all they would be enemies to, and proudly boasted of and inhumanly used their power, now lie quiet, their dust little regarded, less feared, and least of all pitied. In the land of the living; while they were in the land of the living, a periphrasis of life.

Ver. 24.

Elam; the Persians, and their great, famous kings, who lived in former days. *All her multitude:* see #Eze 32:22,23.

All of them slain: see #Eze 32:22.

Gone down: #Eze 32:21.

Uncircumcised: see #Eze 32:21.

The nether parts of the earth: see #Eze 32:18.

Their terror: see #Eze 32:23.

Their shame God and man poured contempt upon them, and punished them for their pride, and turned their glory into shame, whose vices and miscarriages are more remembered than their noble facts and glorious achievements.

Ver. 25.

Some conceive the prophet may allude to the manner of burying with the Persians who had their coffins, or sepulchral chests, in which with balms and spices the dead were kept, and these chests placed in midst of places provided for them; in such is the king of Elam here placed with his slaughtered captains about him: see #Eze 32:23.

Ver. 26.

Meshech: see #Eze 27:13.

Tubal: see #Eze 27:13; to which interpretation I still adhere, adding that in the full extent of these Moschi and Tibareni, these Cappadocians and Albanians, the Scythians may be included, many of which were next neighbours to them. Junius is of opinion that the Scythians are here meant, and so am I. But it will be said they never had such a settled kingdom worth noting. It is true of that barbarous people, there is no account that ever they were lords of the world; yet *they caused their terror in the land of the living*, and were slain by the sword under the command and in the expeditions of their kings into Asia, who were accompanied with her multitudes. Velleius reports they wasted Asia 350 years before Rome was thought of, and that is about 1082 years before Christ's birth. Again, we find them in arms, (no doubt in numbers much like what they appeared in when Tomvris their queen destroyed Cyrus, or when they have moved against their neighbours in later days,) and with those arms wasted the Cimmerii, a people seated near them on the Euxine Sea and the Maeotis Palus; and about that time they did under their chieftains waste Asia, they forced

Cyaxares from the siege of Nineveh, such considerable strength they had then; this was 634 before Christ's birth, were lords of Asia for twenty-eight years, and it seems that their power was such, Cyaxares was glad to decline plain dealing, and to overthrow them by a wile, as Calvisius tells us, ad A.M. 3344, and the help of Halyattes, king of the Lydians. These things were fresh in memory when Ezekiel prophesied thus against Egypt, for they fell out about the eighth or ninth year of Pharaoh-necho, some fourteen years before Pharaoh-hophra came to the crown; now about the sixth year of his reign came this word of the Lord to Ezekiel; so that the prophet might well mention these as instances of God's power abating the pride and destroying the kingdoms of the mighty, and these are with reason brought in among the Persians and Assyrians.

Ver. 27.

They shall not lie with the mighty; the leaders of these Scythians were not buried with a pomp like that of Asshur or Elam, but, surprised by the fraud of Halyattes and Cyaxares, were cut off with all their multitude, and tumbled into pits with the rabble. *With their weapons;* a ceremony observed in pompous funerals of great captains, to have their weapons and their armour carried before the hearse.

Laid their swords under their heads; either when carried out to be buried, or laid under their head in their graves; or perhaps under the statues of them placed on the tops of their tombs: these barbarous Scythians were not so buried.

Their iniquity, the exemplary punishment of their iniquity,

shall be upon their bones; shall be seen upon their bones unburied, and cast out on the earth by the just judgment of God.

Though they were the terror; because they were Cruel, bloody, ravenous, and mischievously tyrannical while they lived.

The mighty; Cyaxares and the Persians, that durst not again attempt Nineveh, till the Scythians were fallen.

Ver. 28.

Thou; chief of Meshech and Tubal, though not named.

Shalt be broken; shalt be killed with the rest of wicked followers.

Shalt lie with them; without regard hurled into the pit with the common soldiers, as thou fallest with them.

That are slain; whose throats were cut after they were taken.

With the sword of Halyattes and his Lydians, in revenge it is like of the spoil done to Sardis; and by Cyaxares, in revenge of the affront they gave him, forcing him to quit the siege of Nineveh, and by giving him child's flesh to eat, pretending it was venison taken by them in hunting.

Ver. 29.

Edom; the posterity of Esau, the name of the country too in which they dwelt.

Her kings; which had been many, and some great warriors.

Her princes, or dukes, as #Ge 36:20,21.

With their might; showed in the assistance they gave the Assyrians.

Are laid by them; are slain, and laid aside to be buried, as commanders are usually after their death regarded, and their bodies kept for a funeral.

With the uncircumcised; yet, as the uncircumcised, so these must to the pit, though no mention is made of their being a terror to the nations.

Ver. 30.

Of the north; of all those countries, Tyrians, Zidonia Assyrians, and Syrians, &c., which lay northward from Judea, now swallowed up by the Babylonian. *With the slain* conquered and slain.

With their terror; their terror buried with them.

Ashamed of their might; when it appeared a vain confidence, and too weak to resist the enemy and save themselves.

Uncircumcised; scorned and cast out, as profane and loathsome.

By the sword of their conquering enemy.

Bear their shame; they lie under shameful fall, from a seeming glory to a real ignominy.

Ver. 31.

Hophra shall go to them by a like destruction, and, as he saw them all ruined as he was, should be comforted, rejoice that others before him met with the same fatal end and whatever comfort this might be, it is all he shall ever have, did he know all those things and persons that are here represented and personated to us.

Ver. 32.

It is God that speaketh, who had punished former tyrants and by a retaliation, that the world might see his just judgments. They were a terror to the world by their cruel oppression, and continued violence, by their covetousness ambition, and pride; and God hath made them a terror his just severities in their punishments. And so, saith God will I do with Pharaoh;

he shall be laid; that is, Pharaoh-hophra shall suffer as they did; since he sinned as they, he made himself like them by choice of their vices, I will make him like them by like miseries and just recompences and these shall be to his subjects as well as to himself. Hophra, who was strangled, and likely cast out without burial; to Amasis, who was taken out of his tomb and burnt to ashes: so unlike the condition of the dead, which usually is rest to the body, was their condition after death, who in life made it unlike, and imagined it was above, the condition of mortal men.

EZEKIEL CHAPTER 33

According to the duty of a watchman in warning the people, Ezekiel is admonished of his duty in warning sinners, **#Eze 33:1-9**. God showeth the manner of his dealings with the righteous that revolteth, and with the returning sinner, **#Eze 33:10-16**. He maintaineth the equity of his proceeding, **#Eze 33:17-20**. Upon the news of the taking of Jerusalem, Ezekiel prophesieth the desolation of the land, **#Eze 33:21-29**. The hypocrisy of the captive Jews reproveth. **#Eze 33:30-33**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The prophet, after three years' silence enjoined him now hath his mouth opened by new commission.

To the children of thy people; to the Jews in general, to who he had not spoken since what he spake in the 24th chapter,

Say unto them; propound a parable unto them

When; if at any time.

The sword; war, or any sore judgment.

Take a man; choose out a man who live on the borders, and knows the avenues and the ways the enemy will most likely come to assault them. Set him for their watchman; appoint him to watch the coasts, that they may not be surprised.

Ver. 3.

The sword of the enemy, or any other danger which he may foresee in any of the causes or forerunners of it.

Come, i.e. coming, approaching to the land.

Blow the trumpet; sound the alarm: the sound of the trumpet is a warning, yet to this sometimes it is necessary to add a warning by word of mouth, and tell the people brought together by the trumpet what he seeth.

Ver. 4.

Whosoever considers not and minds not what he hears, who hears and does not consider, he turns a deaf ear to the meaning, though not to the sound of the trumpet.

Taketh not warning; apprehends not, nor will be made apprehensive of, the danger, to provide for resisting or fleeing the sword.

Take him away; destroy him.

His blood; the guilt and blame of his blood, of his death. Shall be upon his own head; shall never be charged on any but himself.

Ver. 5.

He heard, as well as others who escaped, and he might have delivered himself, as they did who took warning. He is the only cause of his own death.

Shall deliver his soul; shall save his life, preserve his own person.

Ver. 6.

Blow not the trumpet; neglect his charge, which is to give the alarm.

Be not warned; but, unwarned, are surprised by the enemy.

Taken away in his iniquity; punished by the Lord for his sins and trespasses formerly done, and he is destroyed under the present fault of not watching, which is a fault in every one that is so secure in time of war.

His blood; the guilt of that blood.

Require at the watchman's hand; charge upon and for it punish the watchman, who sinned in not giving warning.

Ver. 7.

No text from Poole on this verse.

Ver. 8.

No text from Poole on this verse.

Ver. 9.

These three verses are the same with the 17th, 18th, 19th verses of the third chapter, where see them explained.

Ver. 10.

Speak, declare from me,

unto the house of Israel; the residue of the two tribes, which are brought to Babylon; or else to those already there, and here their brethren are on the way thitherward, since Jerusalem was taken.

Thus ye speak; thus ye discourse among themselves, object against God, and his prophet, and your own duty, some of you out of infirmity, others out of perverseness.

If our transgressions and our sins be upon us; the unpardoned guilt and the unsupportable punishment of our sins, who were warned and took not warning, do thus, as in the wasting our country, burning our city, abolishing the public worship of God, come upon us, we shall pine away, consume; it is too late to hope it will be better with us now, we should have heard and followed

the counsel earlier, if we would have delivered our own souls. If the prophet spake true at first, there is no hope, say the weaker; if there be hope now after so peremptory menaces and so great execution, the prophet did not speak truth, say the perverse, and so concluded they would as they were run the hazard.

How should we then live? how can it be better with us? if the threats be true and sure, it will be worse; if not true, how are his promises to be rested on, that it will be better.

Ver. 11.

As I live, saith the Lord God: see #Eze 5:11 16:48 17:16.

I have no pleasure: see #Eze 18:23,32.

But that the wicked: here is an ellipsis; but I have pleasure in the seasonable return the sinner makes from sin to holiness, and from death to life.

Turn ye; O leave sin, cease to do evil, be persuaded to repent; it will please me to pardon your faults, and to throw away the rod, and to save your persons.

Why will ye die? death is your choice, not mine, so long as you go on in the way that is not good; whoso sinneth against me wrongeth his own soul, and love to sin is interpretatively a love and choosing of death. It is your culpable will, not my severe resolution, that you die.

Ver. 12.

As for the wickedness of the wicked, &c.: see #Eze 3:20 18:20-22,24, where the same things are explained.

Ver. 13.

The righteous; who hath in his life that is past kept the law and forborne evil, hath done what is right and good, and not done what is evil, both which parts of this righteousness are described in Eze. xviii, 5-9.

He shall surely live; make him promise of doing him good, and giving him life, peace, every blessing, and happiness. *If he trust to his own righteousness;* if he conclude former righteousness is sufficient, and therefore turn to ways of sin, pleasing to an evil heart.

Commit iniquity; give himself to doing evil, as it were his work.

Shall not be remembered; no regard shall be had to what he had done, he doth himself practically renounce it, and interpretatively recant his doing it.

His iniquity that he hath committed; in his apostacy and backslidden state.

He shall die; shall be punished, his comforts shall be taken away or die in his hand, he shall live and die miserably.

For it; his iniquity and punishment of it, and this is emphatically repeated, as **#Eze 18:26**.

Ver. 14.

See **#Eze 18:21**.

Ver. 15.

See **#Eze 18:7,9**.

Without committing iniquity: it is not a sinless life here required or supposed, but a life in which a man doth not habitually and wilfully work iniquity.

Ver. 16.

As the threat against a righteous man that proves a presumptuous apostate was stated in the former part of the 12th, and in the whole 13th verse, so in these three verses the case of a repenting and reforming sinner is stated and determined to his encouragement and comfort, and they are the same with **#Eze 18:21,22,27,28**, which see.

Ver. 17.

These impious, obstinate quarrellers will accuse and do condemn the just and holy God, that they may acquit themselves. See this verse explained, **See Poole "Eze 18:25"**, **See Poole "Eze 18:29"**.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

In these two verses the cases are so clearly stated, that it is as clear as the sun the ways of God are very just, and that none but ignorant atheists would think or surmise otherwise.

Ver. 20.

Still blinded prejudice quarrels.

Judge; call you to account, plead with you, and pass sentence.

Every one: this is added to rouse every one up to repent of all sins, and of this particularly.

After his ways; a terrible threat, and I know not how a greater could be denounced against sinners than this. God, infinitely holy and perfectly just, will judge them according to their unequal, unrighteous, sinful ways, and according to his inflexible justice. And if God enter thus into judgment, who can stand in his sight?

Ver. 21.

In the tenth month, in the fifth day of the month; that is one year and five months after the thing was done, and temple burnt, and the city sacked.

One that had escaped; one whose own care, but God's wonderful providence had much more, befriended him; perhaps it might be one of those that yielded to the Babylonians before, but was resolved to see the upshot of all.

Saying; likely giving a particular account of the whole.

The city; Jerusalem. Smitten; taken and plundered, the inhabitants slain or captives, and the city sacked, razed, and burnt.

Ver. 22.

The hand of the Lord was upon me; the powerful influence of the prophetic Spirit inspired me, and prepared me for what followed.

Had opened my mouth; not that the prophet was dumb through impotence and inability to speak, for he had prophesied against many nations, but he was forbidden to say any thing of the Jews, to threaten, warn, counsel, or command, #Eze 24:25-27 29:21; but now the Spirit moved me to speak, and continued his motion till the messenger came, and ever after, for God did not command him silence any more.

Ver. 23.

No text from Poole on this verse.

Ver. 24.

They that inhabit; who were left behind, having either hid themselves, but now come out of their holes, or returned from neighbour countries, whither they fled, or permitted by the conqueror to stay and plant vineyards.

Wastes; places once very fruitful and abounding with people, but now by the spoil of the soldiers emptied of inhabitants. and made as a desolate wilderness.

Speak, saying; thus think and speak; thus with vain reasonings they deceive them. selves.

He inherited the land; our father had hereditary right to all this land when but one, and he multiplied to a great company, and so they possessed the land; we children of Abraham, though diminished, are many, and the Divine goodness will surely appear then, and continue to us both right and possession, and we shall fill the land, and recover our former state and privileges.

Is given us; it was given by promise to us the seed, as well as to our progenitor; nay more, it is given us in possession, we dwell in it, when Abraham had not one foot of it in his possession.

For inheritance; the perpetual inheritance is ours. Thus with vain, fallacious arguments they cheat one another.

Ver. 25.

Say unto them; remove them from this dangerous carnal confidence, and show them what they do, and by that what they are, how far from Abraham's seed, his genuine seed.

Ye eat with the blood: whatever might be the reason why, it is most certain this was forbidden, #Ge 9:4 Le 17:14 19:26: they sinned by violating this law.

Lift up your eyes; honouring, praying, depending on, and committing yourselves to the protection and guidance of those dumb idols: see #Eze 18:6. Shed blood, innocent blood, ye are murderers.

Shall ye possess the land, polluted with such and many other heinous sins? and what colour of hope can you have, that you shall possess the land? The question includes a peremptory denial.

Ver. 26.

Ye stand upon your sword; you trust to your sword, and stand with it as it were drawn ready to kill and slay, you do all with violence and force, not regarding what is right and equal, and fear no restraints or punishments.

Abomination; idolatry, or other wickedness not to be named.

Ye defile every one his neighbour's wife: adultery is so common among you, that it is no bold hyperbole to say every one defiles his neighbour's wife.

Shall ye possess the land? Can such sinners flatter themselves that they shall inherit the land promised to a holy and good father, and to the like seed? Will not the land spew Jewish sinners out, as it did spew out such Canaanitish sinners?

Ver. 27.

The wastes; the ruinous heaps of cities or towns, in which some sorry habitations might possibly be found by them.

Shall fall; the Chaldean soldier ransacking all places, and either expecting or by chance finding them there, shall kill in revenge of Gedaliah's death and Ishmael with others shall destroy some of them.

That is in the open field; that wanders in the fields, shall be a prey to lions, or other ravenous beasts, that will multiply in that ruined country.

In the forts; out of the reach of men and beasts my hand shall reach, I will send the pestilence, that shall sweep them away.

Ver. 28.

I will lay the land; I do purpose to destroy utterly all in this land; and what can escape, when savage beasts, cruel men, and a pestilential air all concur to ruin the land? The pomp of her strength; the stately and pompous shows of her strength, and her former riches and power.

The mountains of Israel, on which were vineyards and oliveyards, where the joyful sounds of the vintage and harvests did glad the heart, there shall be utter desolation.

None shall pass through; no man daring to venture for fear of wild beasts, or pestilential air, or famine in those wasted mountains.

Ver. 29.

I would have had them acknowledge me to be the Lord by my blessings which beautified the land, by my holy precepts which directed to piety and justice, by my mercy and kindness towards them; but they despised my mercy, broke my law, abused my bounty; and now by the punishment of their sins, as I threatened, and by laying the land most waste, they shall be constrained to own and submit to me as the Lord.

Ver. 30.

The children; captives in Babylon.

Thy people; thy, not *my* people; God doth debase, degrade, and disown them.

By the walls; as men now do in cities or towns, so then they stood up to the wall, when, meeting in the streets, they would talk together.

In the doors of the houses; others got into the porches or doors of their houses, this they did to tell each other what news of their country.

Speak one to another: and all ends in this at last: Come, I pray, let us go up to the prophet, the true prophet, and inquire what God hath revealed to him, and what he may reveal unto us, whether any, or when will that end of our sorrows be.

Ver. 31.

Flocking to the school of some famous doctor, or as men and women flock to hear some famous preacher, or as they were wont to the synagogues to hear their learned scribes. So we find the elders of Judah, **#Eze 8:1**, which see; so the disciples of the great rabbies sat at their feet; so is Saul said to be brought up at the feet of Gamaliel. By their outward deportments, you might judge them to be my people, and hear seemingly very attentive. They do only hear what thou sayest, but they will not do it. All their love is but from teeth outward, either to me, my word, or my prophet, saith God.

Their heart goeth after their covetousness; their desire, love, and care is about their gain, how to make thriving bargains, how to place out and secure their money with excessive and intolerable usury and increase.

Ver. 32.

These Jews esteem and regard thee and what thou sayest, as men regard a skilful musician, who to a well-tuned instrument hath sung the praises of virtue or of virtuous men; it pleaseth their ear, but it doth not frame their hearts and life to virtue. They loved him for his eloquent lamentation, and reproof of their enemies, and for foretelling that they should fall, and saying nothing against them and their sins for these three years past; but when he exhorts them to duty, or dissuades from sin, they will hear, not do.

Ver. 33.

When all thou hast prophesied against the Jews shall, as that thou prophesiedst against the nations, come to pass to their ruin, they shall know thou wast no musician, but a prophet sent of God, to forewarn them to flee from wrath; not employed by men, to please their wanton ear and fancy.

EZEKIEL CHAPTER 34

A reproof of the shepherds of Israel, **#Eze 34:1-6**. God's judgment against them, **#Eze 34:7-10**. His providence over his flock, **#Eze 34:11-19**. The blessings of Christ's kingdom, **#Eze 34:20-31**.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The shepherds; the rulers of the people, both political, as kings, magicians, and princes, and also ecclesiastical, priests and prophets.

Israel; the two tribes, and the few that out of the ten did adhere to the house of David.

Prophecy; the command is repeated to encourage and engage the prophet to his work.

Thus saith the Lord God: Ezekiel speaks, but these rulers must know it is God that speaks by him.

Woe be to the shepherds! they have been principal causes of many sins, and exemplary actors in other sins, for which many woes were threatened; many already are come, and the rest will come, in which woes these rulers shall have more than ordinary share.

Feed themselves; contrive their own ease, advantage, honour, and ambitious projects. Let the consciences of these rulers, ecclesiastical and political, speak, ought they not, as shepherds, to take care of the sheep committed to their care?

The flocks; the sheep, both whole flocks and the single sheep, whole societies and particular members of them.

Ver. 3.

The fat; rather the milk, which insatiably and without measure you devour; you exhaust their purses and weaken their estates by tributes, exacted by extortions: so the temporal rulers and the spiritual rulers had their methods and arts to milk them dry, these lived on the sins of the people.

With the wool; with best and finest, as best suiting with your pride and luxury, on which you force the people to bestow so much that they have not to clothe themselves and theirs; this was mighty oppression.

Ye kill them; contrive methods for a seeming legal course to forfeit first the life, and next the estate, of the well-fed, the rich, and wealthy, and then make merry and feast, as voluptuous, unfaithful shepherds feast on the fattest of the sheep in their masters' fold. Ye feed not the flock; take no care to lead, protect, provide for, and watch over them, but, as idle shepherds feasted with the fattest, let the rest starve for any thing they care.

Ver. 4.

The weak and languishing, (such there are in the church and state,) with your hand, countenance, and counsel; so these metaphorical shepherds should as the other strengthen their sheep, with carrying them into good and quiet pastures. The sheep in our pastures are subject to many sicknesses, the sheep in church and

state to more, and shepherds in both should be as physicians to heal them; but here these did not so. Sometimes violent and ravenous beasts break their bones, sometimes the stronger and fatter sheep bruise or break them, these should the shepherds bind up; violent oppressors in the state and in the church broke many of them, but these shepherds bound them not up. Sheep are often driven out of the pasture, frightened, hunted, and pursued by dogs, or other mischievous creatures; these the shepherd should find out, and bring back: in church and state there were many such, frightened and driven by fierce men like dogs running upon them, but the Jewish rulers took no care to inquire for them, or to bring them back to their own country. Sheep wander and lose themselves, shepherds should seek such and bring them home; many political sheep among the Jews wandered from their country, their king, religion, and God, and these careless rulers never sought them, but ruled them with hard hand, that held fast all that should look like royal power and privilege, and rigorously executed all their grievous laws and edicts. *With cruelty*, such as the Egyptians used toward the Jews, #Ex 1:13,14; instead of acting like shepherds, these tyrants in the Jewish polity acted like merciless butchers in church and state.

Ver. 5.

They, my neglected sheep, were scattered, by the inroads and invasions of their enemies, that broke in like devouring beasts.

No shepherd; no vigilant, faithful, good shepherd that loved the flock, and of love studied its welfare.

Became meat; were made a prey of, and devoured by Syrians, Ammonites, Moabites, Edomites, &c., all their neighbours might the devour them.

The beasts, signify men, troops of robbers, and spoilers.

When they were scattered; as sheep scattered are easily devoured by every hungry wolf or fox.

Ver. 6.

My sheep: these shepherds forgot the flock was not their property, but God will not lose his property in them, nor shall shepherds find at last they were more than God's stewards, and accountable.

Through all the mountains; when endangered, affrighted, pursued, they got upon the mountains by their own choice, or carried away by enemies; or it may refer to their wandering after idols worshipped in high places, or perhaps to kingdoms and states and great cities, compared to mountains, that there they might find what they could not at home, quiet and safety.

Upon every high hill; the same thing in like words.

My flock; they were, if any among the Jews could be called so, my flock that were so used; not the swine, and goats, and unclean beasts, that by whole herds rested undisturbed. It was Baruch and Jeremiah were fain to hide.

Scattered upon all the face of the earth; they were dispersed through maladministration to all parts of the known world; it is a hyperbole that speaks a mighty scattering.

None did search; the shepherds were contented, nay, glad they were rid of them, neither principal officers searched nor inferior sought after them.

Ver. 7.

Ye shepherds; the rulers, king of Israel, princes priest and priests, and pretended prophets, hear ye. God speaks in the style and manner of one greatly incensed.

Ver. 8.

See #Eze 34:2,3,5,6.

My shepherds: government governors are by God's appointment, and here he owns the careless, worst of rulers as his shepherds.

Ver. 9.

No text from Poole on this verse.

Ver. 10.

I am against; they have provoked me to displeasure to be their enemy, and I will appear and act so. They are enemies to my sheep, yet pretended to be shepherds, I will be an open enemy to them.

The shepherds; to Zedekiah, his princes, the priests, and prophets, all the ruling part in Jerusalem.

I will require my flock; I will require both account first, and next by severe punishing, as Zedekiah, his children, &c, found. Cause them to cease from feeding the flock; turn them out of my service, that honorable employment; so was the king and princes of Judah turned out of all by the king of Babylon, by whom God made good this his word. Feed themselves any more; their profit ceased with the ceasing of their authority, and they could no more milk, fleece, or slay the flock, when it was taken out of their hand.

I will deliver my flock; they should have delivered them out of the hands of violence; since they did not, I will deliver, save, and rescue this flock which is mine.

From their mouth: this speaks that those shepherds had been lions, or bears, or wolves, more than shepherds, and therefore out of their mouths, not hands, God will deliver.

That they may not be meat for them; so the flock shall no more be devoured by them.

Ver. 11.

I, even I: the construction is emphatical in the Hebrew and well expressed here; I, the Owner, the Lover, the Maker, the great Shepherd, even I, who committed them to your care, never submitted them to your rapine and cruelty, am as angry with you for devouring them as I am zealous for their welfare.

Search; will demand the them of you. I know how many I delivered to your keeping and I expect an account of so many again; I will see in what state and condition they are too. Seek them out: see **#Eze 34:5,6:** under your hand many are, but under my hand not one shall be lost.

Ver. 12.

As a shepherd doth gently gather them together, counteth them, brings them to the fold, views what they have suffered, whether lame or torn, and binds up, and healeth; if any are wanting, he looks till he findeth them, and brings them back; so will I, saith the Lord. If the shepherd find the wolf or lion among them or near them, he will either kill or drive him away; so will God. If under-servants have been careless, they shall be warned or turned away; so here, &c.

Will deliver them; they are wronged in all places where they were scattered, the places in which they are and should not be are part of that danger I will free them from.

The cloudy day; when the storm first began to arise from abroad or at home; here in persecutions, there in warlike preparations.

Dark day; that the land was invaded till the desolation of Jerusalem, the times of maladministration of their own governors, and violent irruption of their enemies.

Ver. 13.

When Cyrus's proclamation came forth that the Jews might return, this prophecy was literally fulfilled, God did incline the minds of the Jews to retire from the people amidst whom they had dwelt seventy years: see **#Ezr 1:5,6 7:13**.

Gather them; assemble them together; so they did in a place appointed without the country, where they were, (as appears, **#Ezr 8:15**) in their assembling at Ahava or Diava, near where it falls into Euphrates, in the country Adiabene, which was from the more inward recesses of the Babylonian kingdom onwards of their journey to Jerusalem.

Will bring them; lead, conduct, and as a shepherd go before them, till I have put them into possession again of their own land.

Their own land; Canaan, their own by grant from the crown of heaven, anciently possessed by their fathers, and out of which violence cast them.

Feed them; God will provide, maintain, and nourish them. *The mountains of Israel;* places proper for sheep, where now they shall once more be kept.

The rivers; water-brooks, as **#Ps 42:1**; which run down from the spring-heads in the sides and tops of the mountains, with some impetuosity and noise; or if greater rivers, they are those that run by the foot of the mountains, on which these sheep shall feed.

The inhabited places: this may explain the former. On such hills by rivers the returned captives would first settle their habitations, and here these sheep would be safest; thus literally: spiritually, it refers to the gathering the elect by the gospel out of the world, &c.

Ver. 14.

In a good pasture; in fat, sweet, plentiful pastures.

Their fold be; to rest in there for safety; they shall settle their habitations upon their return: or there my flock, my people, my church shall dwell and rest, where idolaters once had their high places; thus spiritually.

There they shall lie, &c.: this and what follows is a confirmation of what before was promised, and it is assured to them by the Lord, who himself will see all this be done.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

In the former part of the 16th verse, God promiseth to his people that he will do all the offices of a good, watchful, tender, and faithful shepherd, which those shepherds did neglect. See also **#Eze 34:4.**

I will destroy; severely punish; which is threatened, and was fulfilled in the ruin of the rulers of this people.

The fat; the powerful and rich, who by oppressing and devouring my people grew fat, proud, troublesome, and dangerous to the poor sheep.

The strong; by their authority I gave, and by the encroachments they have made to increase their power.

I will feed them with judgment: it is an irony; I will feed them, but with wormwood and gall, my sore but just judgments and displeasure, so some: but others refer judgment here to reason, decency, and fitness, the most convenient, beneficial, and safe way; as a wise shepherd will I feed these my sheep. And either may consist with the context.

Ver. 17.

I judge between cattle and cattle; make a different estimate and judgment between men and men, between the smaller and weaker that need more tenderness, and the greater and stronger whose violence is to be restrained; and as becomes me, and their different state requires, I will do.

Rams; the hieroglyphic of rulers in their authority, humours, and carriage towards their subjects, who are also observed and shall be dealt with accordingly, when God makes good all this his word.

Ver. 18.

God awakens them by this interrogatory to think first, and then speak what this is. When you are full fed, and others hungry and ready to starve, who might live on that you leave if you did not spoil it, do you think such killing is no crime? Is it not a very great cruelty, and a most barbarous inhumanity? You great ones, who have much more than others, partly by the bounty of the Lord of the sheep, and partly by your injustice and rapine, you eat the fat and sweet, and what you cannot eat you waste and spoil; and what would you say, if your proud, fat, and spiteful servants in your houses should do so to their weaker, leaner, and modester servants?

The deep waters; which are clear to the eye and pleasant, which are sweet to their palate, which are wholesome to the drinker.

Ye must foul the residue with your feet; in spite as much as wantonness you stamp in them, raise all the mud from the bottom, that makes the waters unfit to be drunk: is this a trivial thing thus to starve and choke those you should feed and refresh? Such hath been the carriage of you rich, powerful, ruling, and governing part of my people, who have been forced either to live on what you made unwholesome and noxious, or to starve at home, or seek somewhat abroad; this hath destroyed many and dispersed more, but I will not always wink at and bear this.

Ver. 19.

No text from Poole on this verse.

Ver. 20.

I, even I: see #Eze 34:11,17. I am judge by office and I will vindicate and right the poor by judgment.

The fat cattle; the rich, voluptuous, and wanton ones.

The lean cattle; the poor and indigent, that are despised, oppressed, and injured; thus the Chaldee paraphrase, between the rich man and the poor man.

Ver. 21.

No text from Poole on this verse.

Ver. 22.

In the 21st verse these metaphors and allusions do express the unmercifulness, injustice, pride, cruelty, and wanton tyranny of the rulers in church and state against the meaner people, that as you see the greater cattle run against the lesser, and overturning, or laming, some way or other hurting them, by shouldering against them; or as horned cattle wound and tear the weaker, and make them run for it; so had these rulers used their power to the hurt and scattering of the people. Because I see they destroy who he should defend, I will interpose; they will not, but I will, be kind, just, and faithful to my people and promise; I will save from foreign violence and home oppressions. See **#Eze 34:2,5,10,17**.

Ver. 23.

I will set; advance, establish, and make great; thus I will appoint and set up.

One shepherd: formerly their many shepherds destroyed, as **#Jer 12:10**; now this one shall save. Literally and historically Zerubbabel may be somewhat intended, but principally and plenarily, as Christ is intended here, so in him it was accomplished; for he is the great, good, chief, only Shepherd, that laid down his life for his sheep.

Feed them; give them best, most abundant, and most seasonable food, he also shall govern them in righteousness, and with equity.

My servant David; Messiah, (as Kimchi on the place,) of the seed of David, the beloved One, who was typified by David, and in other places called by this name, as **#Isa 37:35 Jer 30:9 Eze 37:24 Ho 3:5**.

He shall do all the office of a good and faithful shepherd, and that for ever. I will trust them in his hands, for he will keep them, that not one of them shall be lost, but shall go in and out under his hand, and find pasture.

Ver. 24.

The Lord; the glorious, gracious, eternal One.

Will be their God; I so put them into Christ's hand, that still I am and will be their God; yea, I will, through this my servant David, be their God.

My servant; Christ was in this great work his Father's servant, #Isa 42:1 52:13 Eze 37:24,25. *David*; as #Eze 34:23; Christ, called David there as well as here.

Prince; so Christ is Prince and Saviour to his church, #Ac 5:31.

I the Lord have spoken it; God seals it with this as his oath unchangeable.

Ver. 25.

Will make; renew and confirm to them.

A covenant of peace; a covenant of promises, which contain and shall bring peace; in the Hebrew dialect,

all good. This, as it refers to the state of this people after their return, comprehends that outward peace and prosperity that God gave them, but it hath a higher and more excellent import, better mercies of this covenant established on better promises, i.e. best, because spiritual and eternal.

Evil beasts: during the Babylonish captivity evil beasts had exceedingly increased, through seventy years' desolation in Judea, but on the replanting and increasing of men these were diminished, and destroyed at last; thus literally. But mystically, under the bondage of Satan, worse beasts destroyed men; these Christ, who turns back that captivity, will destroy.

Safely; without danger and without fear: see #Eze 28:26.

In the wilderness; in which both wild and hurtful beasts, and wilder, more hurtful robbers, did haunt. There is somewhat of an hyperbole here; after the temporal redemption from Babylon, they should have such safety as they should account very great after such long and great troubles; in the spiritual redemption they should have greater safety, when, delivered from the hand of enemies, they serve God in holiness before him all their days.

In the woods, places where venomous and devouring creatures usually lurk, yet there shall ye venture confidently to sleep, and without much danger.

Ver. 26.

I will make them, my returned captives, who were looked upon as cursed, reproached, and hated.

The places round about; all the country.

My hill; Jerusalem, or the temple, Zion, which is called holy hill, **#Ps 2:6.**

A blessing; very prosperous, that men shall report them to be in a blessed condition, or a blessing to others among whom they dwell, or a pattern of blessing others, whom we shall wish like to them, whom we wish greatest good to.

I will cause the shower to come down in his season; their land shall be most fruitful in the products of it, corn, wine, oil, &c., and all these blessed to them; whereas formerly their blessings were so cursed that they were no blessings, now they shall be blessed, and so be double blessings to them.

Ver. 27.

The tree of the field; either those that are planted by man's industry in the field, or those that grow wild in the field, and yield fruit, as the oak, pine, &c.

The earth, tilled by man. *Her increase;* great increase, as formerly, when I blessed it.

Safe: see **#Eze 34:25**, and **#Eze 28:26.**

The bands; the power and tyranny of Babylon. *Their yoke,* which my people groaned under in captivity.

Served themselves of them; made them slaves, and used them so.

Ver. 28.

See **#Eze 34:5,10,25**, and **#Eze 28:26.**

None shall make them afraid; neither beasts nor men, for these shall be restrained if they would, those be destroyed and cease that they cannot, endanger them.

Ver. 29.

Raise; establish and settle.

A plant; or plantation, so the word, so the Chaldee paraphrast, and so it best suits new planters as they now were; however, as we read it, it is a promise of honour and fame to their posterity, as in the Maccabees' time, and, which is more, it is a promise of the Messiah to be raised for them.

With hunger in the land; by barrenness of a land cursed, or by wastes made by enemies, or by long siege, as formerly.

The shame of the heathen; who reproached them; cast away, rejected of God, and accursed, so that they were a taunt and proverb among the heathen.

Ver. 30.

Thus, by these many and great blessings I give them,
shall they know, the very heathen shall be convinced.

The Lord, who can do what I promise and my people expect.

Their God, by covenant from their forefathers.

With them; present with them, and reconciled to them, and do bless them.

That they, whom they despised and injured, and ere while did make slaves, and used so.

My people; my peculiar people above all people in the world; and that though he seemed to have cast him off, and they feared it, and the enemies boasted he had, yet he owns them for his, and will not break his covenant.

Ver. 31.

Now, that neither you nor any else mistake the allegory, note, saith God, this flock of my pasture are not sheep literally, but they are men expressed by this emblem, and these men are those I am a God to, and will be so for ever.

EZEKIEL CHAPTER 35

The judgment of Mount Seir, for their hatred of Israel, and insulting over their distress.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Put thyself in a posture looking towards Mount Seir, but with a stern and menacing countenance; the phrase you meet **#Eze 20:46 21:2 25:2**.

Mount Seir; the country for the inhabitants of it, as is usual in Scripture. This was a mountainous country, yet fruitful. It was so called from the old lord of it, Seir the Horite, or mountaineer from Hor, whose posterity were ousted of it by Esau's posterity, **#De 2:12**.

Prophecy against it; foretell what sad things are coming on them.

Ver. 3.

Say unto it; by a prosopopoeia, or personating a discourse with them; speak of them as if thou wert speaking to them. *Against thee:* see **#Eze 28:22 34:10**.

Stretch out mine hand: see **#Eze 6 14,25:7**.

Against, or over, denoting how inevitable the stroke will be which God gives from above.

Most desolate; wasted, forsaken, and nothing but solitariness left in time.

Ver. 4.

God doth what he stirs up his servants to do; it was Nebuchchadnezzar who was appointed to do this, and who did it, as **#Jer 27:6 28:14**.

Thy cities, in the plural; there were many and strong cities in Edom, yet all should be wasted, as **#Eze 25:12-14**, where lie in like manner is threatened.

Ver. 5.

A perpetual hatred: Edom was of the same stock, brother to Jacob, and it was sin to disgust or envy, but greater to hate, and greatest to retain a perpetual hatred, an hereditary enmity from Esau's time, the father of the Edomites, till now: near one thousand two hundred years had the seed of Esau hated Jacob's seed for inheriting the blessing, which yet I have some cause to think they as little valued as their father did before them.

Hast shed the blood, by sudden incursions sometimes, by a formed war at other times, and by taking side with those who warred upon him at all times; thus the sword of Edom was ever drawn or ready against Jacob's seed.

By the force of the sword; with fierceness, cruelty, and burning hatred, as appears, **#Ob 1:11-14**, which see.

Their calamity; deepest calamity; when all was lost, and their city taken, and none to pity or help, then did Edom cruelly execute his hatred, **#Ps 137:7**.

In the time that their iniquity had an end; when their iniquity was charged and punished on them, which brought them to final ruin. See **#Eze 21:25**.

Ver. 6.

As I live: God is true and constant to his threats against hardened sinners, and will be so as sure as he lives.

Prepare thee unto blood; I will dispose all things for war against thee, for a bloody war, in which thy blood shall be shed.

Blood, thy guilt and my just revenges of innocent blood, shall pursue thee, never leave till thou die for it.

Hast not hated blood; hast loved, rather than hated, bloodshed; therefore vengeance for it follows thee.

Ver. 7.

All travellers that go to or from Edom's country, or his cities; or possibly it may intimate the close sieges with which his cities should be so begirt, that none should attempt to go out or go in, but it should cost them their life: so Jericho close besieged, none went in or out, **#Jos 6:1**.

Ver. 8.

His mountains; there they will fortify, or thither they will flee, and there the enemy shall take and slay his men every where, as it follows in the words; slaughter shall be made of his men, pursued by the eager Chaldean, but more by the vengeance of God. So this phrase **#Eze 30:11**, but explained **#Eze 32:5**.

Ver. 9.

Edom's sin was perpetual hatred, and Edom's punishment shall be perpetual desolations. Edomites would never return into friendship with the Israelites, but still hate, and molest, and waste them; now for just recompence Edom's cities shall be wasted, and never return to their former glory.

Ver. 10.

Covetousness is here charged upon these Edomites.

These two; Israel and Judah, two ever after the revolt of the ten tribes.

We will possess it; with arrogance they determine what they will do; they reckon the right was theirs, as being the descendants of the elder brother, and now the possession they say shall be theirs too.

The Lord was there: either thus, though God was with Israel, their patron and their right; this is blasphemous pride, to resolve thus against God himself; or though he was present among them, heard their resolutions, and would disappoint them.

Ver. 11.

I will even do, deal with thee, O Mount Seir,

according to thine anger; I will take my measures from thy using of Israel. Thou wast angry, and that very fiercely, in which anger thou didst smite: in fierce anger against thee I will smite thee. Thou thoughtest with an envious heart all Israel had was too good for him, and wouldst spoil him of all; and I know thee unworthy of all thou hast, and I will take it from thee. Thy hatred edged both thine anger and thine envy to extirpate and root them out; and in my hatred against such sins and obstinate sinners I will utterly destroy thee and root thee out.

When I have judged thee: so God is known by the judgments that he executeth, when such wicked ones are taken in their own works, as snares which themselves have laid.

Ver. 12.

Thou didst reproach, scoff, and vilify my people, as if they had been the people of some deaf idol; but I will make thee know I am the Lord, who heard all thy blasphemies, and can, for I have

punished them. *Which thou hast spoken*; not speaking this without insulting and rejoicing, as Tyre did, #Eze 26.

Saying, Their God hath left them, either unable to rescue them, or changed in his kindness, and gone back from his word; or some such-like impious thoughts and discourses they had against God, whose city and temple they saw the Babylonians ruin, and which Edomites helped in doing.

Given us; either by the Chaldeans, or else by God.

To consume; utterly to consume, and to satisfy our hatred against them in the destruction of them.

Ver. 13.

Though the very words be not reported, yet it is certain, from this passage, that they spake proudly against the God of Israel, boasting what they would do, will he nill be. And these blasphemous words or discourses were not once or twice, they multiplied them, it is probable, not much unlike the words of Sennacherib; but they shall smart for all this, and know it is for this, when God acts against them, who durst proudly speak against him. I have heard your words, you shall feel my sword.

Ver. 14.

The whole earth; the inhabitants of the countries round about thee, the whole that thou knowest.

Rejoiceth; is in peace and plenty, and enjoy both, thou shalt want all; and then envy at the welfare of others shall break thy heart. Envy was thy sin, and now what is the object of envy shall be thy grief, viz. the prosperity of others.

Ver. 15.

Thou didst rejoice; thou tookest pleasure in the ruin of my people; for this thy sin I will ruin thee, and then do to thee as thou didst, I will retaliate, and rejoice in thy ruin: thou helpedst to make Jerusalem desolate, I will make thee so: thou criedst to ruin them all, to destroy all the land; all thy land shall be ruined, and by these judgments I will be known to be the Lord.

EZEKIEL CHAPTER 36

The land of Israel is comforted with a prospect of the ruin of its spiteful neighbours, and of its own blessings promised by God, **#Eze 36:1-15**. Israel was rejected for their sin, and shall be restored with blessings for the sake of God's name only, **#Eze 36:16-38**.

Ver. 1.

Also, Heb. And.

Prophecy, declare from me, and in my word,

unto the mountains of Israel; the inhabitants wasted or in captivity, speak concerning the mountains, that is, the land of Judah and Israel, which was a country full of mountains, which were now horrid, unplanted.

Hear what further revenge I will take on Edom, and on other nations that wasted you: this continued to the end of the 6th verse. And hear what good I will do to you: this from the 7th to the end of the chapter.

The word of the Lord; the severe judgments against your enemies, his gracious promises to you.

Ver. 2.

Many were the enemies of God's people, but they so conspired in one design, with one consent, and were so one in their humours, and enmity, and carriage, that the prophet speaks of them as one, and particularly of Edom.

Aha; rejoicingly and with insulting pride, as Ammon did, **#Eze 25:3**, and Tyre did, **#Eze 26:2**, which see.

The ancient high places; the everlasting hills; but this is common with other hills, whose foundations, as these of Israel, are from the beginning, and shall be to the end. What they aim at is a deriding of Israel, who by promise from God claimed these mountains as a perpetual inheritance, but were now cast out of it, and they hereby tax the God of Israel as not keeping his promise. So they blaspheme God and insult over his people.

Ours; our right, as of the elder house, now conquerors and feudatories to him that hath subdued them; thus they pretend right to justify their injustice.

In possession; we are now where we should have been these one thousand one hundred and sixty years or more, where we thought we would be one time or other, in spite of them and all their boasts of their God; we are where we will keep, and none shall put us out. Such impious brags were their ruin, and are implied in the words.

Ver. 3.

Because they, Edomites, and others with them,

have made you desolate; first broken your strength, wasted your cities, and burnt the temple, and waylaid you, to cut off them that were escaped at last.

Swallowed you up; devoured you, as hungry beasts devour the prey.

On every side; from all coasts of the land, through the whole.

That ye might be a possession unto the residue of the heathen; that such of the heathen as remained here might have, what they no where else could have, being the scum and worst of men, an inheritance and possession; so unnatural was Edom, that east out his own kindred, to bring in the vilest of men and the most barbarous strangers.

Ye are taken up in the lips of talkers; you are the subject on which wild and foul mouths discourse, which is explained, in that the people ever talked of them with reproach, and branding them as infamous. This was foretold to Israel, #**Jer 24:9**, and they were advised to prevent it.

Ver. 4.

To the hills: now is added a particular of hills, valleys, &c., whereas before only the mountains were mentioned, but by them the whole land was understood; and to assure them thereof, all parts are here particularly mentioned: all that the enemy wasted shall be repaired, all that he took away shall be restored in kind, and those he derided shall be vindicated; their estates repaired,

cities rebuilt and filled, their credit and honour cleared and vindicated. Their deliverance should be complete and full.

Ver. 5.

Surely; in the Hebrew it is in the form of an oath.

In the fire; in my hot displeasure.

Spoken against; threatened ruin and desolation to all the nations that are and have been enemies to Israel.

Idumea; the land in which the Edomites dwelt; the Hebrew is Edom.

Have appointed my land; have given or delivered, helped to take the land from my people, and then left it in the hand of the Chaldeans, in hope it should be given back to them for their possession.

With the joy of all their heart; transported with joy; Jacob's children put out, the heathen came in to possess the land, with rancorous minds, swelling with hatred, and from that acting with the utmost vigour to slay the inhabitants, that there might be no pretenders to the land, but that they might inherit it.

Ver. 6.

Say unto the mountains: see **#Eze 36:4**.

In my fury: see **#Eze 36:5**, where is no difference in the thing expressed, though a little difference in the expressing of it; there it was

the fire of my jealousy, here

in my jealousy and in my fury. Have borne the shame of the heathen; which in **#Eze 36:5** is, being a

derision to the residue of the heathen; these loaded them with reproaches, and exposed them to contempt, and Israel could not prevent it, they were forced to bear it.

Ver. 7.

Lifted up mine hand; sworn in my wrath, but in my truth also, **#De 32:40**; and when men did swear solemnly, they did heretofore use this rite, **#Ge 14:22**.

The heathen that are about you; Moabites, Ammonites, and Idumeans shall be repaid in their own coin; I will, as sure as I am God, as sure as I can, so surely make them a taunt, a proverb, and a curse among men.

Ver. 8.

Shall shoot; shall be fruitful, and send forth the branches, trees, plants, herbs, and grass, that are proper for you, and these branches shall not have leaves only, but they shall bring forth their fruit.

They are at hand; the time will come, yea is near, when my people shall come out of Babylonish captivity to resettle in their own land. I will perform my word, and give them assured peace, and this will not be long ere it is begun at least.

Ver. 9.

I am for you; favour you, and am pacified towards you, or I come towards you with redemption, that your old inhabitants may return to you with singing.

Turn unto you; look towards you, with regard to what hath been and is your estate, your sufferings, which were less than you deserved, yet were the greater because ye are mine. Your inhabitants gave me the back and sinned against me, and I turned the back on you and regarded you not; then all darkness covered you. now my face shall be towards you, and you shall prosper and be fruitful, to the comfort of those that shall dwell in you and plough and sow you.

Ver. 10.

No text from Poole on this verse.

Ver. 11.

These verses contain much the same promise of future good which God engageth to do for Israel after their return out of Babylon. He will multiply men upon the mountains of Israel, he will increase them; now, lest any should reply there had been too many men on the mountains, even all the heathen, God addeth, they shall be all of them of the house of Israel, Jews, and they should settle and build the wasted cities, not Jerusalem only, but other cities also; even wasted houses shall be built, you shall have

large stocks of cattle, that your condition shall be as in days of old.

Will do better unto you; I will give spiritual blessings instead of temporal, and Messiah's kingdom shall hasten to you instead of that which was abolished: in whatsoever this better consisted, it is certain God performed his word.

Ver. 12.

For years past since your captivity wild devouring beasts ranged up and down, but now, instead of such, men shall walk up and down in the mountains of Israel; I will take away the beasts from off you, and bring men upon you.

My people Israel; a people that are mine by covenant, whom I will own, my Israel.

They shall possess thee; Edom boasted he would possess you, O mountains; not Edom, or heathens, but your own ancient dwellers shall possess you, even Abraham's seed.

Their inheritance, for perpetuity, as inheritances are.

Thou, O land of Canaan.

Bereave them; consume and destroy thine inhabitants.

Ver. 13.

They say; the heathen round about, the enemies of Israel, accuse the land of destroying its natives, and bring an evil report on it.

Devourest up men; either by intestine wars, or foreign invasions, or by unhealthful air, or by multitude of wild beasts, or by barrenness and famine, thou killest them, art like a womb that conceives often, but almost as often miscarrieth, as the word implieth.

Hast bereaved; consumed thy nations, so the French; deprived them of their hope of increasing in numbers of men, as a miscarrying womb deprives a family of hoped children.

Ver. 14.

I will so bless thee, O land, that thou shalt bring forth and breed up many sons and daughters, thou shalt see thy children's children increase, and this reproach shall cease for ever.

Ver. 15.

This verse is a confirmation of what was promised in **#Eze 36:12-14**, all which is doubled for more assurance, and each part already explicated. See **#Eze 36:6**.

Ver. 16.

No text from Poole on this verse.

Ver. 17.

In their own land; in fullness, ease, and security, as in days past they did.

They defiled it; brought in much sin and great guilt upon the land, i.e. on themselves who dwelt there, and sinned greatly.

By their own way; leaving my law, despising my counsel, forsaking my worship and temple.

By their doings; by their carriage and practices in their whole conversation.

As the uncleanness, &c.; or as one excommunicate, and cut off from the congregation, because of some great sin. Or, since idolatry is so often compared to fornication and whoredom, possibly it may be here the filthiness of spiritual whoredom. I hated and loathed the filthiness of their ways, as I would the impurity of a whorish woman prostituting herself for gain. The word may include the reward of a whore, as it doth **#Eze 16:33**.

Ver. 18.

Wherefore; these and other sins were the true cause that the land was emptied of men, there was no ground for the heathen's calumny.

I poured my fury; I was angry with them, and the effects of my anger were such as made the land and cities desolate.

For the blood that they had shed; for murders committed in the land, and frequently charged on them, **#Eze 22:3,6,9,12,27 23:45**.

For their idols: idolatry was another of their sins, which brought desolation on them.

Ver. 19.

My hand scattered them, and what hand can retain the inhabitants that God will fling out?

They were driven away, as chaff before the wind. As their ways and doings provoked me, and deserved what I brought on them, so I judged them, and punished them with desolation.

Ver. 20.

When they entered; when they were come into Babylon, and entered into familiarity with the inhabitants as neighbours.

Profaned my holy name; did profanely sin against those precepts of my law, which heathens did know, venerate, and observe better than the Jews; or it may include the misery their sins had brought them to, which misery reflected upon their God in the opinion of the heathen.

They said, their heathen neighbours, to them, the miserable and profane Jews,

These are the people of the Lord; with taunt and cutting reprimand. These, these captive slaves, that are most forlorn of men, will have it that their God is the Lord, the mighty and the good God, the true and faithful One, that gave them the land out of which they are driven. If he be good, as they boast, how comes it to pass his people are in such ill state? Or is he not able to better their state? Was he weak, and could not keep them in their own land? or doth he falsify his word? You miserable Jews, say what this meaneth. But by their impure life they opened the mouths of the heathen more to blaspheme, and call the holiness of God into question; when they saw his people so unholy, they concluded. As is the people so is their God; and this, as it was a great offence and scandal to the heathen, so it was a great dishonour to God.

Ver. 21.

I had pity; I spared them, who in captivity continued to sin greatly against me, and for which sins I had just cause to cut them off; but I had pity.

For mine holy name; for my own sake, and for the glory of my name: had I destroyed them, the heathen would have concluded

against my omnipotence and my truth. I preserved, I reduced, I re-established them for the honour of my mercy, truth, and power.

Ver. 22.

I do not this, which I have done, sparing you and preserving you, and giving you favour in the sight of the heathen; nor do I that I am about to do for you, returning you to Judea, planting you, increasing you, and establishing you, and making you a blessing; I do not this for your sake, you deserve no such kindness from me.

For mine holy name's sake; my infinite mercy is the spring and fountain; the vindicating my name from all imputation of weakness or unfaithfulness, and the magnifying the glory of my goodness, wisdom, truth, and power, are the reasons on which I do what I do for Israel.

Which ye have profaned; brought under suspicion with the heathen, who think that the only and almighty God should do better for his own and only people!

Ver. 23.

Will sanctify, by clearing it up, and removing the objection that the Jews' sufferings and sins among the Babylonians had raised.

My great name; they gave the heathen occasion to think meanly and contemptibly of me, but I will show I am as great as good, in both infinite.

Was profaned: see #Eze 36:20,22.

Which ye have profaned; God chargeth the Jews with the blasphemies the heathen cast on God, the Jews were the cause of them, and they are therefore justly imputed to the Jews.

That I am the Lord; by what I do, the heathen shall know what I am, and from the great and good things I do for you, performing my promises, and purifying you, shall see I am great, good, faithful, and holy; then shall I be sanctified in you, as I have been profaned by you in their eyes: and so it was, #Ps 127:2.

Ver. 24.

The heathen purpose, as Pharaoh did, to detain you servants, and think it impossible any power should take you out of their hand or

break the yoke; but I will do it. I will by my omnipotent hand rescue you from their power.

Gather you; they were scattered so through a hundred and twenty-seven provinces, that the heathen judged it impossible to reassemble them, but God will do this too. *Will bring you into your own land:* so many difficulties lay in their way of getting into their own land, that they thought them insuperable, so long a journey, so many enemies, and strong, crafty, and malicious, such weak, poor, and unarmed people, &c.; yet all these shall not prevent me; I will bring them safe to their own land, and settle them. When this is done, they shall confess, and the heathen shall confess, that I am great, good, wise, and faithful to my promise; a God not like theirs, but-worthy to be thought well of, and to be spoken well of, to be praised and obeyed.

Ver. 25.

He alludes to the sprinklings under the law, perhaps to that **#Nu 19:9**, which was for purification of sin; and **#Eze 36:19,20**. So God will purify them from their guilt. *Clean water:* some think it may refer to baptismal water; if so, it is to the blood of Christ, signified by it, and this, say the best expositors, is here intended, and this is

the blood of sprinkling, #Heb 12:24.

Ye shall be clean; when sin is remitted, the person is indeed clean, both in the account of God and Christ.

From all your filthiness; though they have been many of all sorts, and among all ranks of men, yet multitude of sins shall not hinder me from pardoning.

From all your idols; that notorious great abomination, your multiplied idolatry, I will pardon that also, that ye may be clean. Thus remission of sin is promised.

Ver. 26.

A new heart; a renewed frame of soul, a disposition and mind changed from sinful to holy, from evil to good, from carnal to spiritual. See **#Eze 11:19**. A heart in which the law of God is written, as **#Jer 31:33**. It is a sanctified heart, in which the almighty grace of God is victorious, and turns it from sin to God.

Will I give you; God takes it to himself, as indeed it is his only work, see **#Eze 11:19**.

A new spirit: this is exegetical, and tells us what the new heart is; it is a new holy frame in the spirit of man, which is put in him, not found in him; given to him, not wrought by his own power.

The stony heart; stubborn, senseless, untractable heart, that receives no kindly impressions from the word, providences, or Spirit of God in its ordinary operations and influences, that hardens itself in a day of provocation, that is hardened by the deceitfulness of sin; this evil heart shall be taken away, and this God will do, who only can do it.

Out of your flesh, put for the man. *An heart of flesh;* that is, a heart different from the stony, hard heart, quite of another temper and frame, hearkening to God's law, trembling at his threats, by gentlest providences moulded to a compliance with his will; to forbear, do, be, or suffer what God will, receiving the impress of God, as softened wax receiveth the impress of the seal.

Ver. 27.

Put, elsewhere pour out; God will give freely and abundantly.

My spirit; the Holy Spirit of God, which is the immediate principal cause of that change of an old heart into new, and of hard into soft. By the efficient cause we may know the effect; and understand what a new heart is, and what the new spirit is, when we know they are wrought in us by the Spirit of God, which is given to and dwelleth in the saints, which makes them saints, and then abideth with them.

Cause you; sweetly, powerfully, successfully, yet without compulsion; for our spirit, framed by God's Spirit to a disposition suitable to his holiness, readily concurreth and co-worketh.

Keep my judgments; be willing and ready, able, and in your degree sufficient, to keep the judgments and to walk in the statutes of God, which is to live holiness.

Ver. 28.

Spiritual blessings, promised in **#Eze 36:25-27**, are now followed with temporal blessings; so earth doth follow heaven.

Ye shall dwell: God adds this to his taking, gathering, and bringing into the land, **#Eze 36:24**; when they are there, they shall settle and continue proprietors, possessing their own houses and lands.

Which I gave; they were greatly pleased to think Canaan their land was by God given to their fathers; in this land under this character you shall dwell, the land that was your right by promise to Abraham, 1346 years or near it.

My people, as your fathers were, who revered, loved, worshipped, obeyed, and believed in me.

Your God, as I was their God, to protect, guide, comfort, and enrich, &c.; see **#Eze 11:20**; to perform my promise to their faith and patience; and so you shall inherit the blessing.

Ver. 29.

Perhaps the former part of this verse would have been better joined with the former verse, as a glorious fruit of God's taking them to be his people, and his condescending to be their God. Salvation from all uncleannesses includeth justification, in our pardon, sanctification, the renewing our minds, somewhat of adoption in peace and hope, and a consummate glorification in heaven, that state of absolute purity. All this God gives when he is our God. Corn; all necessaries for aliment comprised in one, and these brought to them at God's call, which they will hear, **#Ps 105:16,40 Ho 2:21,22**.

Famine is God's arrow, he shoots it; where it is, he layeth it; but his people shall neither have it their misery nor their reproach any more; as in the next verse.

Ver. 30.

The former part of this verse is explained **#Eze 34:27**, and **#Eze 36:8-10** of this chapter. The latter part is explained in **#Eze 36:29**.

Ver. 31.

Then, when I have given you my Spirit, renewed your hearts, brought you by miraculous mercy out of captivity in a strange land unto liberty in your own, ye shall call to mind, review, and examine all your past life, your ways opposite to God's; therefore both their own by choice, and also evil in their very nature, the

ways the prophets condemned and threatened, as **#Eze 22 Jer 3:5**, &c.

Not good; it is a meiosis; not good, i.e. exceeding evil, like, yea worse than, other nations, **#Eze 5:6**, than Sodom, **#Eze 16:46**.

Loathe yourselves: see **#Eze 6:9**. Your mind shall abhor what you loved, and deeply grieve at what you rejoiced in; when swine, ye wallowed in mire; when made sheep, you shall as much fear and flee from it.

In your own right; not in sight of others, but repentance in the chief parts lieth more retired and inward, and loathes sins that are in the heart, though none ever knew them beside God and his own soul. This fruit is the first and most sure sign of true repentance.

Ver. 32.

Not for your sakes: to a self-exalting people, who have too high thoughts of themselves, this is a necessary monition; we are all like the Jews, proud of somewhat we have not; see veri. 22; an old disease, and we are long since warned of it, as well as they, **#De 9:5,6**.

Be ashamed and confounded: shame and confusion, self-abhorrence and deepest humiliation, will become you, for you have walked stubbornly in your own ways, though I would have reclaimed you, and did call you back from them by my prophets.

Ver. 33.

Committed sin, that deserveth, and imputed sin, that doth bring down, judgments on the sinner, so did the Jews' sins, and continued the punishment in those judgments, until a pardon take away guilt, and then judgments will be removed; so here, pardoned captives return to and dwell in their own cities. Sin unpardoned wasted the country, but sinners repenting and pardoned shall build the wastes. Sin unpardoned leaves the land untilled and barren, but pardoned ones shall plough, sow, reap, and eat.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

They shall say; strangers or foreigners, who had heard or seen the sad wastes, and now either hear or see the replanting of it, and how it succeedeth.

Like the garden of Eden; see the phrase #Eze 28:13; most fruitful, pleasant, and desirable. This is true of the church of Christ without an hyperbole, but here it is to be accommodated by a comparative, thus; that good state the Jews are now in, compared with what they were in, is as an Eden to a wilderness. *Fenced;* not only built for habitation, but fortified for defence.

Ver. 36.

That are left; that were not carried away and dispersed, whether they were Tyrians, Zidonians, on the north, or Ammon, and Moab, and the Philistines, and Edomites, eastward and southward, these remnants of the heathen shall see and confess a peculiar providence of God toward the Jews, in their flourishing so greatly upon their return.

Ver. 37.

Though I have repeated so often my promise to return them, to rebuild, to multiply them, yet they shall know it is their duty to entreat it, to wait on me, and then I will give a merciful answer and do it. Thus Daniel prayed, when he knew the return was sure and near. Or else it may be thus; Above all this, or yet more than all this, I will be found of them when they do seek me: thus it is a promise made to their prayer, in the other it is a requiring them to pray, so they shall increase as a flock.

Ver. 38.

The holy flock; flocks designed to holy uses, as sacrifices, and therefore further described by the place where they are, Jerusalem.

Her solemn feasts; the occasion and time, solemn feasts, either the three annual great feasts, or you may take in the daily sacrifices. These flocks were for quality the best of all, and for numbers very great, on the solemn feasts; thirty thousand at once of lambs and kids in Josiah's time, and many more at the passover in aftertimes. Thus should men multiply, and fill the cities of replanted Judea.

EZEKIEL CHAPTER 37

By the resurrection of dry bones the revival of the lost hope of Israel is prefigured, #Eze 37:1-14. By the uniting of two sticks is showed the incorporation of Israel with Judah, #Eze 37:15-19. Their blessings in union under Christ their king, #Eze 37:20-28.

Ver. 1.

The hand; either the prophetic Spirit, as #Eze 1:3 8:1, moving him to prophesy by this emblem; or else the Spirit of God carrying him visionally, not corporeally, as in #Eze 8, into such a prospect or landscape.

In the spirit; either in the power of the Spirit of God, or it may refer to the prophet's own spirit, he was in his spirit, or mind and apprehension.

Set me down; so it seemed to me in the vision, that I was set gently down.

In the valley; it is vain to inquire what valley this should be, which was visional, not corporeal or real.

Full of bones: it is as vain to inquire whose bones these were, they are visional, and hieroglyphics of Israel's present condition.

Ver. 2.

Caused me; I was made to go round about them, in the same manner in which I was carried to see them.

Round about; round, round, perhaps twice or oftener, to view them well. Behold: he reports what he observed remarkable.

Very many; first for number, they were not only many, but very many, as #Eze 37:10, they made an exceeding great army.

In the open valley; next the place, the face or surface of the plain, exposed to wind, weather, and to violence.

Very dry; the quality of them, dry, very dry, in which could be nothing that might promise life.

Ver. 3.

He said; the Lord, who brought Ezekiel hither, asks him what he thought.

Can these bones live? either, is it likely they should? or, is it a future thing that shall be, or possible, that they may live?

Thou knowest: the prophet's answer refers all to God, to whom all things are possible which argue power in doing, and who knows all he will do in time to come. The prophet's answer seems to own the possibility, and refers the futurity to the will of God.

Ver. 4.

The prophet had spoken often to things that could as little hear as these bones could, yet when they are deaf to a prophet, they will hear the prophet's God.

Ye dry bones, hear: alas, what, dry bones hear! no, not a syllable of this word.

The word of the Lord; but this they will hear, observe, and obey it; his voice who calls things that are not, and makes them to be gives being by his word.

Ver. 5.

My prophet prophesied and spake, but I, saith the Lord, only can and I will surely give life to them. When God had formed Adam's body, as lifeless as these bones, he created him a living soul, by breathing into his face the breath of life; by a creating power he brings breath into these bones too. The effect shall be sure and speedy, when God brings his power to work it.

Ver. 6.

Sinews tie the bones together.

Flesh fills up the hollownesses, and being full of muscles helps motion.

Skin, as the upper silken garment, covers all with a clear and blushing colour.

Breath lastly must be added. All this God declares he will do, and I suppose these promises are what the prophet is to declare to these bones that they may revive.

Ver. 7.

I prophesied; declared or pronounced these promises or gracious purposes of God concerning them.

As I was commanded; whether it was thus or some other way, the prophet was commanded it, and so he did it; he spake to them which could not but be deaf to him, and which could not but hear when God speaks.

As I prophesied; either according to the purport of my prophecy, or rather during the time, or while I was prophesying, or so soon as I prophesied.

A noise; thunder, say some; others, more likely, the noise was the rattling of the bones in their motion; such noise they could not but make, where multitudes of them heaped or laid together disperse, and roll themselves from one to other, till they meet their fellow bones.

A shaking; there was a trembling or commotion among these bones, enough to make this noise, and to manifest a Divine presence and word from God working among them.

Came together; crept, or with this shaking motion glided, nearer and nearer, till each bone met the bone to which it was to be tied.

Ver. 8.

The noise he heard would certainly make any one look, and consider what it was.

I beheld; looked carefully, and heedfully observed.

Came up upon them; came gradually, spreading itself, as what grows wider and longer.

Above; uppermost the skin covered them. So here were men in skin, with flesh, sinews, bones; but, like Adam before inspired with the breath of life, the spirit of life was yet wanting.

Ver. 9.

Then said he; the Lord God.

Unto me; to Ezekiel, viewing, and no doubt wondering at the sight.

Prophecy; declare to that what my will is.

Unto the wind, Heb. *spirit*; and it might be so rendered, but our version hath it *wind*, while the French hath it *spirit*, i.e. the soul, whose emblem here is wind; which, as it did gently blow upon

these lifeless creatures, they received, each inspired with its own soul and spirit.

Come from the four winds; gather yourselves from all quarters of the earth under heaven, unite to your own bodies, inspire them. once more.

Slain by the sword of an enemy long since, some of them these seventy years.

May live; revive and rise.

Ver. 10.

I prophesied: see #Eze 37:7.

The breath, Heb. *the spirit*; the spirit of life, or the soul, #Ge 2:7.

Came; entered, took up its abode. *They lived;* presently discovered that they did live.

Stood up; rose with strength, able to support themselves.

Army; a power, so the Hebrew, or army of strong, courageous, and well-ordered soldiers. The phrase in the Hebrew is very full; a power, or great host, very, very great. Thus they rise, that the prophet and we might know how safe they would be in themselves, and how terrible to their enemies.

Ver. 11.

The whole house; the hieroglyphic or emblem of the house of Israel.

They say; think, discourse, and conclude.

Our bones are dried; their state as hopeless, as far from recovery, as dried bones scattered abroad, and, undistinguished, heaped up, are from life.

Our hope is lost; the hope, not that false prophets gave us, but that the true prophets proposed to us, is utterly lost, and we are out of all expectation of a recovery.

Ver. 12.

Prophecy; tell them their mistake, and revive their hope by a new promise and declaration of my purposes of mercy towards them.

Say unto them; these poor desponding, dejected Israelites.

Behold; consider what my prophet assures you he hath seen, dry bones miraculously revived, and standing up in power as a mighty host, so shall you.

I will open your graves; though your captivity be as death, your persons and confinements close as the grave, yet I will open those graves. I will lift you out, lend you a hand to bring you out with life and strength. And I will be your guide, that you may know the way; be your support, that you may be able to go; and your guard and defence against dangers of the way, that you may certainly come into your own land.

Ver. 13.

When your restitution to your own land, and your prosperity in your land, when your growth to strength and power, shall be so miraculously effected, then you shall acknowledge and publish the glory of my power, faithfulness, goodness, and wisdom.

Ver. 14.

My spirit: see #Eze 11:19 36:27.

Ye shall live, joyful in, thankful for, and contented with the blessings I give.

I shall place you; quietly and in rest settle you in your own habitations, and in your ancient possessions.

I the Lord have spoken it: this shall demonstrate the truth of my promises. the fullness and punctualness of my performances.

Ver. 15.

No text from Poole on this verse.

Ver. 16.

One stick; tablet, i.e. a writing tablet or a tally, such as is fitted to be written upon, or a rod, or staff, on which thou mayst write; the Hebrew calls it wood, without describing its form and fashion; but whatever its fashion was, it must be but one.

Write upon it; the inscription is not only commanded, but the words also in which it is to be written.

For Judah; the tribe, or possibly the kingdom; if the latter, then the companions mentioned will be such as in process of time fell

off from the ten tribes, and united with the kingdom of the house of David; if the former, which is most likely, then

the children of Israel, his companions, are Benjamin and Levi in part, who kept, with the tribe of Judah, their obedience to David's seed.

Then; when thou hast written on the first stick, then take **another stick;** a second stick, such as the first was.

For Joseph; he was father of two tribes, one of which was chief of the ten tribes, and is therefore mentioned here.

The stick of Ephraim; Ephraim was the son of Joseph, whom his grandfather blessed, and by prophetic Spirit foretold and promised that he should be one of the chief of all the tribes; and Ephraim was most considerable in the kingdom of Israel when divided from the other two.

All the house of Israel; the other nine tribes.

His companions; who did at first side, and have continued still, with Ephraim. Some say Ephraim was the whole kingdom of the ten tribes, and that his companions were the Gentiles converted to the faith of Christ, which I wish were well proved.

Ver. 17.

Join them: some would have this done miraculously, but I do not think God bade the prophet work a miracle; were it so, God would rather have said, I will make them one, for he can do miracles. It was enough if glued together, or but held in his hand, so that in his hand they were one.

Ver. 18.

When; so soon as.

The children of thy people; to whom thou art watchman by office, and near of kin by natural descent.

Wilt thou not? there was some reason why they might doubt whether he would, because they had carried it so, frowardly toward him; therefore they request it by an interrogatory, *Wilt thou not?* We shall never know the meaning unless thou unfold it; wilt thou not do it then?

Ver. 19.

The stick of Joseph; on which Joseph's name is written, and which represents Joseph.

Which is in the hand of Ephraim; which was under the government of Ephraim; or thus, which is the tribe of Ephraim, the latter explaining the former.

His fellows: #Eze 37:16.

Put them with him; Judah and his companions. One stick; one kingdom, one people, whereas these have been divided and enemies a great while.

They shall be one; real, cordial in their union.

In mine hand; under my government, care, and blessing. This is the meaning, God will make the two divided kingdoms one in his hand, as I make these two sticks one in my hand.

Ver. 20.

To affect them the more, and to assure them the more fully, let them see these two divided sticks made one in thy hand.

Ver. 21.

See this explained **#Eze 36:24.**

The children of Israel; the ten tribes, as well as Judah and Benjamin; at least, many of the ten tribes.

Whither they be gone: the expression seems to look to them that were gone among the heathen by a voluntary peregrination, whether before the captivity or after it I will not conjecture; but it is likely enough to me, that among the Jews carried away, and among their children, there were some that were uneasy where they were against their wills, who would ramble and range over countries, hoping to fare better; and perhaps these wanderers may be the persons meant by this gone, where they are who walked thither, as the Hebrew.

On every side; the wind was to come from the four coasts of heaven, **#Eze 37:9**, thereby telling us they should, as here, be gathered on every side.

Ver. 22.

I will make them one nation: they were one in David's time, who was type of the Messiah, and continued so to the end of Solomon's time, whose name includes peace. So when the Beloved, the Peace-maker, the Messiah shall be King, and on his throne exercising his kingly power, they shall be once more one again.

In the land of Canaan, called here, as elsewhere,

the mountains of Israel. One king; Messiah; the most and best, if not the learnedest, interpreters understand not Zerubbabel, nor Nehemiah, nor Judas Maccabeus.

No more two nations; the union under the Messiah's visible and actual exercise of his regal power shall be perpetual. From this place, so full and express for a firm, lasting union between the two nations Ephraim and Judah, and their being of two kingdoms made one in the land whence they were scattered, some take occasion to inquire whether it be fulfilled already, or remaineth yet to be accomplished; the discussion whereof, as it would be very alien to a literal paraphrase, and too prolix, I pass over, saying no more of it in the affirmative or negative.

Ver. 23.

Defile themselves: idolatry is a very defiling sin, and the Jews in both kingdoms were exceedingly addicted to it, pertinacious in it, to the utter ruin of both kingdoms; but after the return from Babylonish captivity, we find no where that they fell to idolatry.

Their idols: it may refer to the heathen, and then it means, they shall not defile themselves with the idols the heathen did worship; or to the idols of the Jews, their own idols, with which they shall no more be defiled.

Their detestable things; the same with idols, and added to set out the loathsomeness of the sin. *Their transgressions;* the former obstinate, bold, daring transgressors did that which these shall not defile themselves with: see #Eze 36:25,33 11:17,18. I will save them; whilst there I preserved them, and now I will bring them safe out of the places.

Wherein they have sinned; where out of a bad fear, or worse choice, they sinned, as did the heathen with whom they dwelt.

Will cleanse them; both sanctify and make them holy, and justify and give them pardon, **#Eze 36:29**. My people: see **#Eze 11:20 36:28**.

Ver. 24.

David: see **#Eze 34:23,24**. It is the Son of David, who was also his Lord, that is here intended. My servant: the Messiah, in his mediatory office, is God's servant and our Saviour.

Over them; over their hearts, and rule there in spiritual manner.

One shepherd; this King shall be a Shepherd, that feeds, not fleeceth, the flock; there is but one chief Shepherd, others that feed and rule the flock are so by commission from him.

They shall also walk, &c.: it is both declaratory of duty, predictive of the event, and promissory of ability and assistance to keep the holy commandments of God. Christ's kingdom is that which by law and precept commandeth righteousness, and which by grace and power strengthens its subjects to this, and so the event is sure, and freest grace makes holiest lives.

Ver. 25.

They; the ten tribes and the two tribes. That I have given: see **#Eze 28:25**.

Your fathers, Abraham, and Isaac, and Jacob, whose memory you venerate, and greatly affect to be heirs more of their lands and houses than of their virtues and piety. *Their children's children* for ever: if this prophecy or promise be to be understood with the precedent verses in the letter of it, and not mystically and only spiritually, I doubt not but to the end of the world, till Christ's coming to judgment, the Jews converted to Christ, and professing the gospel, shall, they and their seed after them, inherit this land of Canaan in much peace and glory. But I speak on supposition, not asserting any thing herein.

My servant David; typically understood it asserts the everlasting kingdom of our Messiah, and the everlasting happiness of all the faithful subjects of this King: see **#Eze 34:23,24**.

Ver. 26.

I will make; as it was my kindness to your fathers to give them, so shall it be to you to give you, my blessings on the sure and inviolable security of a covenant.

A covenant of peace; comprehending all blessings that may give a people content, and render them happy; peace with God in heaven? peace in your conscience with yourselves, with your brethren in the church, with the beasts of the field, and with your enemies, who shall for fear, though not of love, keep peace with you, while your ways please your God.

An everlasting covenant; the spiritual part is absolutely endless, the external part shall be for a long time, as it is always to be interpreted where temporals seem promised for ever.

My sanctuary; both temple and worship; not such as is typical of the Messiah to come, but such as may assert he is come, such as bring to the knowledge, love, and obedience of him. I will set up a spiritually glorious temple and worship amidst you. *For evermore;* never to be altered or abolished on earth, but to be consummated in heaven.

Ver. 27.

My tabernacle; the tabernacle of my presence, or wherein I will show my presence among them. Their fathers had a tabernacle of witness, so shall they; that was brought by Joshua into Canaan, but the Messiah shall bring with him a better, a spiritual and heavenly.

I will be their God: see #Eze 11:20 Re 21:1-3.

They shall be my people; by my grace I will make them holy, as the people of a holy God ought to be, and I will make them happy, as the people of the ever-blessed God expect and hope to be.

Ver. 28.

When Christ by his Spirit in gospel ordinances is among them, it shall appear they are a consecrated and a sanctified people.

EZEKIEL CHAPTER 38

The army of Gog, #Eze 38:1-7. His evil attempts in the latter years, #Eze 38:8-13. God's judgment against him, #Eze 38:14-23.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Since the two former chapters had assured so great and wonderful blessings to the Jews, after the return out of Babylon, and the gathering them together in their own land; it is more than probable the Jews would expect a full accomplishment of all these things quickly after their return, and if troubles should, as they did, intervene, and prove long, would be discouraged, and quarrel with Providence; God doth in this 38th and the 39th chapters forewarn them, by telling what enemies and troubles would interpose themselves, to the great losses and dangers of the Jews, ere they should overcome them, and God should fully and finally deliver them.

Set thy face against: see #Eze 20:46 21:2 25:2.

Gog: this cannot be one single person, or one only prince, though like enough it points out some one by whom the troubles foretold were begun, yet the successors of this one, whoever he was, are included and designed by this Gog; nor is he to be limited to one certain nation that he was king of, nor yet confined to one age, or (it may be) to two or three. Some will fix the beginnings of this Gog among the Seleucidae, and take in the others who divided the Grecian empire among themselves, and who did much hurt to the Jews. The history of which in part you meet with in the Books of the Maccabees. But if we must account why these are called Gog, perhaps this may suffice: Gyges, who gave name to the land, predecessor to Creesus, (for he was grandson to Gyges,) was conquered by Cyrus, and deprived of the kingdom; and this was made and continued tributary to the Persians, till taken from them by the Grecians; and when that kingdom was divided, it fell among the successors of Alexander in Seleucus's line, and so the Seleucid may, not without some ground, be thought pointed at by Gog, whose country fell into the hand of Seleucus by the successes he had against Antigonus. And of all the Seleucidae, the

sixth from Seleucus stands fairest for it; this was Antiochus Epiphanes, type of antichrist, and a fierce enemy of the Jews. Others judge this war, in which Gog is prince and leader, refers to times much later, and there are several particulars that do not well suit with the times of Antiochus Epiphanes. They will therefore rather refer it to some Scythian king or kings, and that the time is still to come wherein this prophecy is to be fulfilled; and that it must intend those enemies of God's church who descended from the Scythians, and are now masters of Cappadocia, Iberia, Armenia, or are in confederacy with the Tartars, and those northern heathens. Now the arms and equipage here mentioned well suit with these Scythians, and they with the Turks, as like to make up part of this army. But others think that all the enemies of Israel in all quarters, both open and secret enemies, are here intended, and that the antichristian forces and combinations are what the prophet foretells; and if from a conjunction of affairs now, or lately on foot in the world, we might make our guess, the invasions of the Turks on one side, and the contrivance of others on this side Christendom, to extirpate the northern heresy, as some have called our religion, we might be excused, if we err, saying, The Constantinopolitan antichrist, and the Roman antichrist, with all their associates and helpers, are this Gog.

Magog is at least part of Scythia, and comprehends Syria, in which was Hierapolis, taken by the Scythians, and called of them Scythopolis. It is then that country which now is in subjection to the Turks, and may be extended through Asia Minor, the countries of Sarmatia, &c., from those parts under more than one in succession of time, and in the last times under some one particular active, undertaking, and daring prince, enemy of Israel; all their power will be stirred up against Christ and Christians.

The chief; or prince who is supreme in authority, most violent in opposition to the church of Christ, and most active to attempt its ruin.

Prince; what we render prince may well be the proper name of Araxes in Arabic, the principal river of Armenia, and so that the first country mentioned under the command of Gog, or the Scythians of Mount Taurus, which were called Rhos.

Tubal: see #Eze 27:13.

Ver. 3.

No text from Poole on this verse.

Ver. 4.

I will turn thee back: the words seem to imply a diverting him from some other enterprise, or else intimate to us, when that mighty power come out, that they are still under God's control, and he will turn them back from what they intended, that they shall not effect it.

Hooks: see this expression #Eze 29:4.

I will bring thee forth; so dispose affairs, thou shalt leave thine own country to invade, and spoil, and destroy.

All thy army; the whole power thou canst make.

Horses; those nations, Sarmatee, or Scythians, Cappadocians, &c., or which comprise all the Turks and Tartars, are to this day strong in horse, and their armies consist much of horsemen.

All of them clothed; their leaders both rich and gaudy, yet well armed, and their soldiers well provided too, and we know how they and other antichristian soldiers march with all warlike provisions.

A great company; in vast armies, far greater than any of their neighbours can bring out against them.

Bucklers for their foot, and

shields for their horsemen, as Servius observes the difference between the two Latin words *scutum* and *clypeus*, if not misreported. I doubt whether the Hebrew words do so differ; however, these were for defence of those that bear them, and to this day the Tartars use oblong shields for defence on horseback, as the figures represent them to our eye.

Handling swords; that is, very ready, expert, and strong in using the sword; this to slay the enemies, as the other to save themselves.

Ver. 5.

Persia; the land for the people who a Mahometans, and enemies to the name of Christ.

Ethiopia; not the African, which is Abyssinia, or Nubia, or both the old Macrobian, but the Asiatic or Arabian Ethiopia, posterity of Cush, Mahometans too. Libya; a people of Africa, either now subjects of, or confederates with, the Turks, and who are near enough to join, when the effect shall demonstrate this Gog who he is.

With shield and helmet; prepared to save themselves what they can, though they slay their enemies. Now some of all these were in the armies of Antiochus against the Jews, and many more will serve in the last army of Gog.

Ver. 6.

Gomer; inhabitants of Galatia, called formerly Gallograeci, Phrygians, and Bithynians, also these descended of Gomer.

Togarmah; Paphlagonia and Cappadocia: see #Eze 27:14.

Of the north quarters: it might be read in apposition, and leave out

of, so it will bring in many more to assist Gog; beside all those mentioned, the more northern people, the numerous Tartars, shall with all their bands fight for Gag.

Many people; great, and mighty of stature, and strength, and courage, as well as many in numbers.

Ver. 7.

Be thou prepared: it is an irony; God, the prophet, and the church deride this mighty preparation, as once the daughter of Zion laughed Sennacherib, that proud Assyrian, to scorn, and the scoff is doubled.

Prepare for thyself; such a mighty army will need great magazines and granaries, and good watches and guards for their marching in safety, therefore awaken thy diligence, let nothing be wanting, for, O Gog, thou wilt find I am against thee, saith the Lord.

Ver. 8.

After many days: some refer this to the time of the Maccabees; about two hundred years after their return, and finishing the repairs of the city wall; others say after the expiring of the thousand years spoken of **#Re 20:7**. But certainly the full accomplished days are yet to come, when Gog and Magog shall be destroyed, and so these days are the latter days of the Messiah's kingdom among men. Be visited; be called to account, judged and punished for thy violence, and possibly convinced by thy overthrow; it may prove a visitation in mercy for conversion.

The latter years: these must be contemporary with the many days already mentioned, so that where those are to be fixed, there these also are.

Thou shalt come, Gog with all thy numbers, into the land; the land of the Jews, who were under this character in the Maccabees' time, and will be under the same in these latter days, a people of God recovered from slavery and captivity, into which the sword of their enemy brought them, but God had now gathered out of the countries.

Against the mountains of Israel: if it refer to Gog, it was against the mountains; but if it doth, as it may, refer to the people gathered, it should be to, not against the mountains.

Which have been always waste; either designed to desolation by the rage and malice of enemies, or else because so long waste that it is beyond the memory of many living. It was four hundred years and upwards from this prophecy to Antiochus Epiphanes' death, if he were Gog; but if the ten tribes, gathered to the two and made one kingdom, be this people, and the wasted mountains refer to them, they may well be called mountains always waste; for it is already two thousand four hundred years since the ten tribes were carried away by Shalmaneser.

It is brought forth; the land of Canaan, i.e. the people of it, **land** being, as often before, put for people.

Out of the nations, among whom they were scattered. Though we can give account of those nations to whom the two tribes were in captivity, we cannot so of them to whom the ten tribes are to this

day servants; but if this prediction do as much concern them as some confidently believe, these dry bones shall revive and come together.

They shall dwell safely: this began at least to be fulfilled, when, for some three hundred and eighty years after their return, they lived tolerably quiet; afterwards Antiochus vexed them, and did them much damage. What remains of longer and fuller quiet and prosperity after the slaying of Gog time will discover to the people of God, whose lot it will be to stand up in those days.

Ver. 9.

Thou shalt: sometimes such phrase declares duty and is perceptive, but here it declares the event and is predictive, Gog will, though he should not. The Hebrew might be read thus,

Thou shalt ascend as a storm, thou shalt come as a cloud. This storm is violent, with confused, tumultuous noises, and with devastation, as the word implieth; and come as a cloud, that is, as dark, as large, and as inevitable, and which continueth the violent waving storm.

To cover the land; Gog and his bands shall be a storm that overspreads the whole land.

All thy bands; troops, or wings.

Many people; many in number, great in courage and strength.

Ver. 10.

At the same time that the people are gathered together, settling in peace, before they have secured themselves, much like the dragon waiting on the child-bearing woman with purpose to devour her child.

Things come into thy mind; projects or designs for mischief, as appears #Eze 38:11.

Thou shalt think an evil thought; and these mischievous thoughts thou shalt so manage, as to forecast how they may, and to set on the execution till they do, take effect. If Antiochus Epiphanes be this Gag, Daniel, in #Eze 11:24,25, foretells the like thing of him against Egypt.

Ver. 11.

Thou shalt say; thou wilt resolve in thyself, and declare it to thy council.

Go up; invade with all thy puissance.

Of unwalled villages; weak, and without any considerable defences: a scattered people, that dwell in villages, can make little if any resistance.

That are at rest; who would willingly be quiet.

That dwell safely; suspecting as little evil from others, as they intend little against others, and trusting in the protection of their God, who hath promised they shall dwell safely.

Without walls that may resist and be too strong for my forces and engines; though they have walls, bars, and gates, yet Gog accounts as none against his mighty armies.

Ver. 12.

To take a spoil: the Scythians, and those other nations in this army, were from their original a violent, unjust, and thievish people, addicted to robberies; and they now, under this Gog, follow the old trade.

To take a prey; the same repeated. *To turn thine hand:* either it speaks the ease with which Gog presumeth he shall do what he intendeth, or the sad desolation which he would cause to return upon the Jews.

The desolate places; made so by the Babylonians, and continued so till of late years past.

Now inhabited; newly re peopled and rebuilt upon their return out of Babylon.

Which have gotten cattle and goods; or which are now by their husbandry and diligence getting somewhat of estate and riches; or, as we read it,

have gotten; for it was to the time of Antiochus Epiphanes from their return near three hundred and fifty years, and from the finishing the walls of Jerusalem by Nehemiah to the time of Antiochus two hundred years, so that in that time the Jews might

be grown rich enough to be accounted a great prey to him, if he were this Gog. However, such the Jews will be thought, when Gog attempts this enterprise.

Ver. 13.

Sheba: see #Eze 27:22: this Sheba was southward, and contains all of that coast which assisted Gog.

Dedan; Idumeans, or the most easterly parts of Arabia Deserta: by these are noted the eastern nations that assisted, say some.

The merchants of Tarshish; the inhabitants of the sea-coast westward, and Magog north. Robbers by land on three sides, pirates by sea on the fourth, in a confederacy to spoil the church of God.

The young lions; young men thirsty of blood, but more of spoil, flock to Gog, resolved to join, if they may rob and spoil for themselves.

Art thou come to take a spoil? this repeated inquiry made by these, I suppose, is not so much to sound the intentions of Gog, as it is a capitulation and agreement to come to his assistance; and on condition they might have, possess, and carry away what they seize, they are for him; and they mention particulars,

silver, gold, cattle, goods. They are thus exact, out of foresight what little part they might have without such a compact.

Ver. 14.

In that day: see #Eze 38:8.

Dwelleth safely: see #Eze 38:11 34:25.

Shalt thou not know it? thou wilt be informed how weak, yet how rich, how easy it is to make them a prey, and thou wilt believe and try it.

Ver. 15.

Thou shalt: see #Eze 38:9.

From thy place; out of thine own land.

Out of the north parts; from Scythia, from the Euxine and Caspian seas, and countries thereabouts.

Thou; the leader and chieftain.

Many people; mighty and numerous, as #Eze 38:6,9.

Riding upon horses: see #Eze 38:4.

A great company: see #Eze 38:9.

Ver. 16.

On the first part of the verse, see #Eze 38:9.

In the latter days: see #Eze 38:8.

I will bring thee: see #Eze 38:4.

That the heathen may know me: Gog gathers all from all quarters to be with him to take the spoil, God brings them together to do that among them which may make he heathen see and own his hand. They do it in proud contempt of God and his people, but God doth it to glorify his own name, and to vindicate his people.

Sanctified; confessed to be a great God over all, a gracious and faithful God to his people, and a just though dreadful enemy and avenger against the wicked and proud tyrants.

Before their eyes; in the sight of all the heathen that are with Gog in his expedition and much more in the sight of God's own wonderfully delivered people.

Ver. 17.

Art thou he? either by way of contempt from God, upon him and all his preparations, or by way of monition: All these enterprises I foresaw, have spoken of them, and I will as well defeat as I did foretell them.

Of whom I have spoken: it is not said it is written, though that be true also, but it was more spoken of.

In old time; in the days of those years past, or of their years, in the times when those prophets lived.

The prophets of Israel; not by prognostication or soothsayers, but by true prophets, my servants whom I sent, #Da 11 Zec 14. Now, though they had not foretold this when Ezekiel did, yet when the question shall be asked by the church, it will be so many hundreds of years past, it may well refer to these two prophets; beside #Isa 26:20,21, with #Isa 27:1 Jer 30:23,24 Joe 3:1,15,16; and #Mic 5:5,6, are prophets cited, as those who spake of this

mighty enemy and his coming, and from which an understanding reader may soon collect that this foe was intended as well as others in those places.

Ver. 18.

Gog cometh up in fury against Israel, and God's fury, i.e. hot yet just displeasure, comes up in his face against both the attempt and the attempters, against Gog and all his power, who think to find a weak people, but they shall meet with an angry God.

Ver. 19.

In my jealousy for my own people, that I may preserve them, and for mine own glory, to vindicate that, as **#Eze 39:25 Zec 1:14**.

In the fire of my wrath against mine enemies, Gog and all his herds.

Surely: it is in the Hebrew after the form of an oath, as **#Eze 36:5**.

A great shaking; to be sure a very great disturbance and tumult, like an earthquake, as the word signifies, for such an army, such threats, such assaults, and sieges will shake cities, towns, and the hearts of the stoutest.

In the land of Israel; or against the land of Israel, which, for aught I know, will make the sense more obvious; the mighty preparations and the proud threats of Gog against Israel will make many hearts to quake, as well as foundations of cities.

Ver. 20.

Here is a lofty strain indeed, giving us the description of the tokens of God's presence against his enemies; the effects of his displeasure against them are seen on all the creatures, sensible that their Maker is angry, though they know not with whom or for what. If to be interpreted literally, we shall find some parallels: when our God. marched before Israel through the Red Sea, as the waters, so the fishes, saw, trembled, and fled, **#Ps 77:16,19**. When he breaketh the cedars, **#Ps 29:5**, and discovers the forests, the birds that make their nests there shake at his presence and power. When Sinai trembled, Lebanon and Sirion skipped like a young unicorn, the creeping things in them no doubt shook, and the

beasts feeding on them did no less, #Ps 29:6. But men, apprehensive of God's displeasure, and shaken with their own guilt, shall much more shake. But I think it is a very elegant allusive description of those strange troubles and consternation of men's minds at that day, and so metaphorically to be understood. Mountains may be great ones. Or, possibly, when God comes to judge Gog, he will by his mighty power give the world so great a shake, that it shall be a preface to his dreadful judgment day.

Ver. 21.

Call; summon and awaken.

A sword; my army, the people of Israel. *Against him;* Gog and his powers.

Throughout all my mountains; from all parts of the land, called here mountains, because it was full of mountains.

Ver. 22.

I will plead, as judge and avenger, and in most dreadful manner, whether you take the words figuratively or literally. I slew others, Sennacherib's army, by pestilence, probably this was the angel's sword; others, as Ammon, Moab, Mount Seir, with blood by their own swords; the Amorites with hailstones, Sodom and Gomorrah with fire and brimstone, the old world with an overflowing flood. Each single was dreadful, but all meet in the destruction of Gog to make it most terrible. Whether these things are enigmatical or literal, I will not determine, but I am sure they tell us how great the final ruin of the enemies of God and his church shall be.

Ver. 23.

Thus, in this most dreadful manner, will I magnify myself; undeniably prove that I am the mighty, just, faithful, wise, holy, and merciful God toward my people, and that I am the great, just, and terrible One against mine and my church's enemies.

Sanctify myself; declare I am holy and true to my word.

Many nations; many heathen nations shall see this in the execution of my judgments, and own it to my praise, that I am, and none else is, the Lord.

EZEKIEL CHAPTER 39

God's judgment upon Gog, #Eze 39:1-7. The loss of the enemy denoted by the multitude of weapons burned by Israel, #Eze 39:8-10. Gog's burial in Haman-gog, #Eze 39:11-16. The feast upon the slain proclaimed to the fowls and beasts, #Eze 39:17-20. The heathen shall see God's judgment, and know that he plagued Israel for their sins, #Eze 39:21-24; but he will gather them again with everlasting favour, #Eze 39:25-29.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

Turn thee back: see #Eze 38:4: or else, when Gog or his assistants shall go into their countries to compose disorders risen since this enterprise was set on foot, they shall return to the rest of the confederates.

Leave but the sixth part of thee: some read, as our margin notes, I will draw thee back with a hook of six teeth, alluding to the drawing fish out of the water; others, I will strike thee with six plagues; others, I will kill five of six, and leave but the sixth part of thee: let me conjecture too, I will leave in thy country but one in six, and I will bring forth thy people with thee in so great numbers, that five of six shall march on this expedition. This runs more compliant with what follows.

Will cause thee to come up; by his all wise providence God will dispose things so, that Gog shall deliberately choose this expedition; so God will bring him, as #Eze 38:4. See #Eze 38:4,8,15,21.

Ver. 3.

I will smite thy bow; make thy hand weak, not able to hold the bow, and thy heart faint, not daring to take it up again. What is said of the bow rendered useless, is to be understood of all other weapons of war. This one kind, the bow, being most in use with these Scythians, is mentioned for all the rest.

Thy left hand; the hand for holding the bow, while the right fits the arrow to the string, and draws to shoot.

Thine arrows to fall; thou shalt throw away thine arrows, that thou mayst the better flee for escape.

Ver. 4.

Thou shalt fall; thy army shall be overthrown and slain. *Thou*, Gog himself the leader of this army, and all thy bands; thine own soldiers, the old trained soldiers.

The people; the several nations that had joined in this enterprise with Gog. Their unburied carcasses shall be torn and mangled by every ravenous bird of the air? and the wild beasts, that range over the mountains for their prey, shall eat them; so many of them shall be denied a burial. See a like place **#Eze 32:4,5**.

Ver. 5.

See **#Eze 16:5 29:5 32:4**.

Ver. 6.

I will send, by an unusual judgment from God, a fire; either civil dissensions, such as Egypt was consumed by, **#Eze 30:16**; or else the destroying pestilence, which always carrieth with it a burning distemper or fever; or that fire and brimstone mentioned **#Eze 38:22**. Or whatever this fire was, it should devour and lay desolate.

Them that dwell carelessly; who perhaps thought their situation would be their safety; though Gog fell on the land, the ships and isles might escape; not so, for the same hand will send the fire on the isles and their inhabitants which sent it on Gag. Possibly the Tyrians and Sidonians may be aimed at.

Ver. 7.

In **#Eze 39:6**, the judgments executed on Gog make God known in the midst of the heathen, here they make him known among his own people; in both glorious.

My holy name; the destruction threatened against the wicked for their enmity against holiness, being executed, manifest that God is holy, and the protection of such. Or, *holy name*, for that he does in his oath swear by his holiness.

So his faithfulness is here commended and illustrated. *I will not let them pollute my holy name any more*; will give them that new spirit, that due sense of my mercy; they shall not, as formerly, profane my name among the heathen, **#Eze 20:9**. See **#Eze 38:23**.

Ver. 8.

It, this prophecy, to be fulfilled in the destruction of Gog, the rescue of God's people, and magnifying the name of God, *is come*; as sure as if already come; or, as if already done; nor shall it be too long ere, in effect, and fully, it shall be done.

The day; that notable day of recompences against the last great enemies of Christ and the church.

I have spoken, by Ezekiel now, and by others see **#Eze 38:17**.

Ver. 9.

Shall go forth, out of their houses and out of the cities, with joy to see and admire the great goodness of God towards them, and the greatness of his power against their enemies. *Shall set on fire*: this expression seems to intimate that they should burn these things in the open field or mountains, where they found them; here is no mention made of the carrying any into city or houses, to burn in their chimneys: it may be they should make those fires in token of joy.

The weapons; the warlike provision, instruments, engines, carriages, and waggons, &c., as well as those recounted.

The shields: see **#Eze 38:4**.

The hand-staves, that either their leaders used, like our halfpikes, or perhaps such as they cast like darts at the enemy.

They shall burn them with fire seven years: it may be wondered they burn these weapons, which might be of use to them for defence and safety; but it was done, partly, because they were weapons of the uncircumcised; partly, because they were *anathemata*, as all Jericho was; but chiefly, in testimony that God was their safety and defence, on which they relied, and would ever since he had so wonderfully delivered, We might read the words thus, *they shall kindle with them a fire of seven years*, and then the sense would be plain, that there should be such store of weapons and warlike utensils, that, heaped together, they would last so long, being cast into the fire still by such as found them; for it is not unlike they gathered up the weapons, as they did scattered bones, on their walks, as they lighted on them. Others tell us it is a certain number for an uncertain; others, that it is somewhat a

proverbial speech, they shall have enough by the spoil of the enemy to make them and keep them warm, much as we sometimes say of one well provided, He is a warm gentleman; and some others tell us it is an expression of the Jews, who love to use this number in extraordinary cases, though they intend not precisely the same, as we say of a thing delayed, It will be seven years ere it come, or of a thing that will serve us a good while, It will last seven years. Or else, since the Hebrew hath not a distinct way of declaring what might be, or the potential mood, as the Latin, but they express possible by future, and say, that shall be, which we express by that may be, the meaning of these futures, they shall, in this and the next verse, is no more than,

they may or might burn for seven years; and so Kimchi glosseth it as to countenance this last guess. They shall be sufficient; and in such a country, where the need of fire is much less than with us, it will not seem very incredible that the warlike utensils of so numerous an army might be enough to furnish them with fuel for so many years, or more.

Ver. 10.

So, Heb. *And*, they shall not, &c.

They shall take: this, as noted before, taken potentially, or speaking what they might, not what they eventually should do; such store of fuel from the weapons and utensils of war left by these Gogites, that the Jews will not need to go to the forests to cut down wood. Or else comparatively, as some will; what they shall need to fetch from the forests shall be nothing in comparison to what they were wont to fetch.

They shall burn; they may if they will: it is not preceptive, to make it duty, nor doth it necessarily determine that they must, but there were and would be for all that time who would be burning these weapons, and save the labour and cost of buying and fetching wood; and these who should do this I would look for among the poorer sort.

They shall spoil; strip the dead, rifle their waggons and tents, searching what they may find of value and use, in which it is likely the poor among the Jews would be earliest and most diligent.

Those that spoiled them; the army of Gog, and his followers.

And rob: it was not theft or robbery in the Jews to do this, though it was robbery in Gog and his company to spoil the Jews; but for decorum of the phrase, the prophet useth the same word in both cases.

Ver. 11.

At that day; when God shall have destroyed this prince, and his formidable army.

Give unto Gog; and to many of those who were with him, for some were given to the birds and beasts to be devoured, **#Eze 39:4.**

A place there of graves: beside many other reasons for burying these slaughtered multitudes, the humanity that religion is full of would guide the Jews to it, and God tells us that Gog shall have a grave in Israel. He came to take possession, and so he shall, but not as he purposed and hoped, but as God intended; Gog shall possess his house of darkness in that land which he invaded to make a prey of. He shall have one place there, a grave, as the Hebrew.

The valley of the passengers on the east of the sea: this valley hath here its name and situation; the name from the frequent travels of passengers through it from Egypt and Arabia Felix into the more northern parts, and from these again into Egypt and Arabia. By its situation it is on the east side of the Dead Sea, to distinguish it from the valley that is on this side Jordan westward, in which is Dothan. Now in this valley did the Jews discomfit the Ammonites, Moabites, Tyrians, and Sidonians, **#APC 1Ma 5.** This might be a type, or firstfruits, and assurance of this great victory, but no more; for this was of a few against a few, and in this fight of some but few fell, &c.

It shall stop the noses; the stink of the putrefying carcasses should make travellers stop their noses, offended with the ill smells.

There shall they bury; partly in doing the office of humanity, though to dead enemies; and let their enemies live, who would not (for want of others) be so civil to them when dead; but chiefly to

remove the nuisance of eye and nose, and to prevent diseases, that rise many times from such smells.

Gog: this prince, whoever it is, shall there fall, and be buried with **his multitude. They shall call it:** this shall give name to the valley, which is to be called

The valley of Hamon-gog: which appellation I do not know to be given to any valley as yet, probably because this prophecy is not yet fully accomplished.

Ver. 12.

Seven months shall the house of Israel, many of the house of Israel, some voluntarily, others by appointment, be burying of them; a little time would not suffice to bury so great multitude, make what haste they could.

Cleanse the land; not in a legal sense, but in a natural, to clear the land of hurtful stinks.

Ver. 13.

All that dwell thereabout, or all that came out to resist and fight with this army.

It shall be to them, the house of Israel,

a renown; a commendation, matter of praise, that did, like men, bury the dead, who otherwise must have been all dung on the face of the earth, and the swelling hill rising from their buried bones shall be a monument to the praise of Israel's courtesy. Or else thus, the day of my being glorified shall be a renown to Israel: as indeed it is an honour to be owned of God, so when God shows he owneth such, he gives them honour among all that observe it.

Glorified, in the deliverance of Israel, and in the destruction of Gog by my wonderful power, in my just zeal against mine enemies, and for my people.

Ver. 14.

They, the rulers in Israel,

shall sever out, choose out men who shall make it their work.

Passing through; to go up and down over the whole land, for many of Gog's wounded, flying soldiers died in thickets, and by corners into which they crept, when they could go no further.

With the passengers; whose assistance they would desire of courtesy, or command by order, and that with reason, all this care and labour for burying the dead tending to their good, that they might unoffended travel whither they were going.

That remain unburied by the public labour of the house of Israel during the seven months.

To cleanse it: a legal cleansing, if-referred to Antiochus Epiphanes's times, but not so with those that refer it to a season not yet come, for all legal ceremonies are ended: when Gog's army shall be destroyed and buried, the land shall be cleansed from the stench and noisomeness of these carcasses. These officers begin their work after the first seven months are expired, for during the seven months there would be work for all of them to bury the dead and slain of Gog's army.

Ver. 15.

Order should be taken to inform travellers, if they lighted on any bone or bones of men, as they journeyed, that they were desired to set up some mark at them, that thereby the public officers appointed to gather and bury them might find and carry those bones to the common burying-place.

When any seeth a man's bone: many of Gog's soldiers were torn by beasts, which if some of the greater beasts did, the lesser could not, break and devour the bones, but with the flesh these were dragged about by beasts, or scattered by the eagles and vultures, and so lay divided from the body; of these the prophet speaks.

Ver. 16.

The city; either which is next to this common tomb of Gog, as most likely, or the city Jerusalem, whose people, delivered, sanctified, grateful, and magnified in the eyes of the nations by the wonderful mercy of their God, shall be called by way of eminence,

The people, or

Her people,

Hamonah.

Ver. 17.

Speak; though they understand not thy word, yet speak. for they will understand my word, which shall go out with thine.

Unto every feathered fowl; to all sorts of carnivorous birds, every kind of those that eat flesh.

To every beast, that are for the prey, little or great, which either by craft or power get their food out of the flesh of others.

Assemble yourselves; come in whole companies, flocks and herds too; and this repeated twice more,

come, gather yourselves: they have an earnest invitation, from all sides.

To my sacrifice: when sacrifices were offered, there usually was a feast to the priest the sacrificer, and for what guests were invited; now God is about to make such, he invites his guests, resolved to entertain them plentifully.

That I do sacrifice: the punishment of these God calls a sacrifice, which he doth offer, i.e. to his own justice, to satisfy that.

For you: it was for higher ends, yet since God intends to fill them with the flesh and blood of it, he is pleased to tell them he hath slain for their entertainment.

A great sacrifice, where more thousands are offered at once than ever were at any time offered; it is a sacrifice so great, that none ever was or will be like.

The mountains of Israel; the land of Canaan.

Eat flesh; the flesh of the sacrifice.

And drink blood; the blood of it: this was entertainment fitting these invited guests.

Ver. 18.

In these two and the two following verses, God takes on him the person of one that makes a feast, invites his guests, and promiseth to satisfy them. Of the two former, the first is an enigmatical invitation, or an invitation in a riddle; the latter is the key to this character.

The mighty; who had great authority, great courage and strength, the giant-like ones, commanders of great note in the army.

The princes: many princes came with their countrymen and subjects to assist in this war, whose blood these fowls should drink; and these compared to rams which lead the flock.

Lambs are the more ordinary in the army. Goats; great goats, as the Hebrew denoteth; and these signify the more lascivious and impetuous among them.

Bullocks; such as, though more slow, were of great strength.

Fatlings; well fed, it was no lean sacrifice made.

Of Bashan, a mountain of most rich and sweet soil, and that fed the best of any.

Ver. 19.

Eat fat; accounted best, and which shall here be plentiful.

Till ye be full; none should fray them away, nor should any devour so much as to leave others hungry.

My sacrifice: see #Eze 39:17.

Ver. 20.

At my table; in the field where Gog, his princes, and army are slain, compared to a table.

Horses put for *horsemen*, not common foot-soldiers.

Chariots for the men that ride in them.

Mighty men; see #Eze 39:18.

Ver. 21.

I will set, I will advance and continue, my glory; the glory of power, justice, and wisdom against enemies, and of power, mercy, and faithfulness, with wisdom, toward his people.

The heathen, among whom my name was evil spoken of; they eclipsed, but God will clear up his glory.

The heathen, that are either in Gog's army, or in the countries to which the news shall come,

shall see, not be able to deny or doubt, my judgment; the punishment just and from heaven, called God's

hand laid upon them.

Ver. 22.

Shall know that I am the Lord: see #Eze 34:31.

From that day, from the day of Gog's signal destruction, forward, while time shall be.

Ver. 23.

The sottish heathen thought meanly of the God of Israel, and reckoned they came into captivity because the people of some greater god had by the' power of their god prevailed against Israel's God and his people; but by this overthrow given to Gog, they shall see it was not impotence in Israel's God, but iniquity in Israel's people, that brought them into captivity.

Trespassed; committed sin perversely, continually, and with a high hand.

Hid my face; withdrew my favour, would no more regard them, and then it was soon a night of trouble to them.

Into the hand, into the power,

of their enemies, which could not have hurt Israel if Israel had not first forsaken his God, but then God forsook them. When God withdrew his defence, as fenceless, they fell under the sword of the enemy; for it is he that subdueth enemies and giveth victory.

Ver. 24.

Whatever severity I have seemed to use, it was but according to their sins, yet less than their sins, in punishing and hiding my face from them.

Ver. 25.

Therefore; since my name, my power, and justice are vindicated, and the heathen see it was Israel's iniquity brought them into captivity, and Israel knows this too.

Now; from this time of Gog's overthrow. Jacob; the seed of Jacob, here called by their father's name.

Have mercy: this reducing captive Jews is mere mercy: it is very true by sin they deserved to be made captives, and it is as true they never did or could deserve a deliverance from captivity; it was not extremity of justice that so punished, but it was the riches of mercy that so pardoned and redeemed.

Upon the whole house of Israel; on the ten tribes with the two. And all this in zeal

for my holy name, by which I am engaged to be their God.

Ver. 26.

After they have long suffered, and now shall suffer no longer; for it is enough my people know, and the heathen know, that I am the Lord.

Borne their shame; reproach for their sins cast on them by the heathen, with great reflections on their God: this was part of the punishment of them all, and the greatest grief to the best among them, that their God was reproached.

Their trespasses; the punishment of those trespasses whereby they sinned against God, which this prophet plainly and frequently chargeth them with.

When they dwelt safely; and this done amidst that prosperity and safety which should have obliged them to love and obedience; but when they were safe at home, they sinned as if danger would never overtake them.

None made them afraid; no enemy to endanger and alarm them. Strange ingratitude, to cast off the fear of God, and his law, when he had set them free from the fear of enemies!

Ver. 27.

When I have brought them: see the phrase **#Eze 28:25**. The persons here are not the two tribes only, but the ten with them, as **#Eze 39:25**.

Out of their enemies' lands; wherever they were, they were among enemies, out of their own country.

Sanctified; by their accepting punishment, repenting for sin, loathing their former ways, and themselves for them, acknowledging God to be holy, his law holy, and his worship

holy, and engaging themselves in covenant of perpetual obedience to God, and keeping it; by these things God will be sanctified among the Israelites, and in sight of the nations, when they see the furnace hath purified them.

Ver. 28.

Know; on fullest experiences, and clearest evidences, see, acknowledge, and publish to each other.

The Lord; the Mighty One, the just Judge, who determineth righteously between men and men, yea, between them and himself.

Their God; who, in covenant with their fathers, hath remembered it for the good of their children, who did assure them, that if they violated his covenant he would punish, and when they repented he would show mercy.

Which caused; who by his own hand raised up enemies against, and then delivered them into the enemies' hand, so sent them into a sad and long captivity.

But I have gathered them; but now done more for them than when I brought them out of Babylon? whence the two tribes (yet not all of them, for some staid behind) and a few of the house of Israel returned; now the whole of the twelve tribes shall be gathered.

Unto their own land; that country they so dearly loved, somewhat for their fathers' sake, whose ancient seat it was, but more for the goodness of it, which flowed with milk and honey. *Have left none:* this recovery it seems shall be much more universal than the former in Zorobabel's time: as, coining out of Egypt, not a feeble person left behind; so nor here, if the words be to be literally explained.

There; in the land of captivity, the enemies' country.

Ver. 29.

Neither will I hide my face: see #Eze 39:23. I will not turn from them in displeasure.

From them; from the whole house of Israel. This is no assurance to any pretender of great interest in God, who yet lives in sin.

Poured out, in abundant measures of wisdom and holiness, my Spirit; which is a Spirit of sanctification to make them holy, and a Spirit of strength to confirm them in holiness, and of adoption to sweeten obedience to them; they shall not, they will not depart from me, according to the promises, **#Eze 11:19,20 36:25-27 37:23-28 Jer 31:31**, &c.; **#Jer 32:37-40**. It was sin that caused God to hide his face, and now grace shall be given to keep them out of sin, and to engage them to constant obedience, that God may rejoice over them to do them good in this their latter end.

EZEKIEL CHAPTER 40

Ezekiel's vision of the model of a city, and of an angel with a line and measuring reed taking the dimensions of the temple, **#Eze 40:1-5**. The description of the east gate of the outer court, **#Eze 40:6-19**; of the north gate, **#Eze 40:20-23**; and of the south gate, **#Eze 40:24-26**; of the south gate of the inner court, **#Eze 40:27-31**; of the east gate, **#Eze 40:32-34**; and of the north gate, **#Eze 40:35-38**. The eight tables, **#Eze 40:39-43**. The chambers for the singers and for the priests in waiting, **#Eze 40:44-47**. The porch of the house, **#Eze 40:48,49**.

Ver. 1.

Of our captivity; of those that with Jeconiah, who is also called Jehoiachin, were carried away into captivity eleven years before Jerusalem was sacked and burnt. And this falls in with the 3374th year of the world, or near it; about 574 years before Christ's incarnation.

In the beginning of the year; in the month Nisan.

The tenth day; the day that the paschal lamb was to be taken up in order to the feast on the tenth day, on which Israel went out of Egypt.

In the fourteenth year; which appears thus, the city was smitten in the eleventh year of Jeconiah's captivity, or eleventh year of Zedekiah's reign, to which if you add fourteen, they amount to twenty-five.

Was smitten; taken, plundered, and spoiled by the Babylonians.

In the selfsame day; this is very particularly noted, as of some weight.

The hand of the Lord; the Spirit of prophecy: see **#Eze 1:3 3:14 8:1**.

Brought me; not by local motion carrying his body, but in visional representation, showing the prophet what he relates to us.

Thither; to Jerusalem, the place where it did stand, as appears in the next verse.

Ver. 2.

In the visions; by this it appears it was not a corporeal transumption of the prophet: see **#Eze 8:3**.

Brought me: see **#Eze 40:1**.

Into the land of Israel; the land of Canaan was in a scheme represented to him.

Set me upon a very high mountain; placed him in the most convenient situation for prospect. It were vain to inquire what mountain this was, since this is a vision; probably it was Mount Moriah here signified.

Was the frame, the portrait and model,

of a city; a goodly, fair city, or, by way of eminence,

the city, or of that city which fourteen years ago was burnt.

On the south; on the south of the mountain where the prophet was set, and this was the situation of Jerusalem, on whose north was Mount Zion, **#Ps 48:2**.

Ver. 3.

He brought me; the Lord by his Spirit, as **#Eze 40:1**.

Thither: see **#Eze 40:1**.

A man; the same, no doubt, which appeared to the prophet, **#Eze 1:26**, whose name is The Branch, and who builds the temple, **#Zec 6:12,13**.

Whose appearance, whose fashion and colour, was like burnished brass; so **#Re 1:15**; much like to that **#Eze 1:27**; and speaks glory and strength.

A line of flax; a plumbline, a mason's line, to discover the rectitude of the building, or its defects.

In the gate; not in the east gate, but in the north gate next toward the east.

Ver. 4.

The man: see #Eze 40:3.

Said unto me; Ezekiel, called here, as in many other places, the **son of man.** **Behold with thine eyes;** diligently view; all accurateness is required here in looking into these things presented to the eye.

Hear with thine ears; like care and attention use also in hearing what shall be spoken: these kind of phrases do bind us to greatest heedfulness.

Set thine heart upon; ponder and weigh with thyself, meditate and study on them. Though here is a supernatural revelation, yet he is required to act the utmost part of a man to know the things revealed.

All; nothing is insignificant here, therefore all must be regarded.

To the intent; this was the reason why thou wast brought hither, and why I am come to meet thee.

Declare; plainly tell them, that they may discern, and tell all, conceal nothing.

Ver. 5.

A wall: this was that outmost wall, which did encompass the whole ground on which the temple stood, and the courts that belonged to the temple; a wall that encompassed the whole Mount Zion, upon whose top the temple stood.

On the outside: this passage clears which wall it was, viz. the outermost of three, which the floor of the temple and the mount was encircled with.

Of the house; house of God, the temple, as #Eze 10:4 2Ch 2:1,5.

In the man's hand: the prophet is called to see and hear, but the standard is not put into his hand: Christ who is this man, hath and

keeps the reed in his own hand, as the only fit person to take the measures of all.

Reed, or cane, for this measuring rod or staff was of those canes growing in that country, straight, long, and light, and which architects did make use of.

Of six cubits long; each cubit consisting of eighteen inches in our common account; and though there is much wrangling about the exact dimensions of this cubit, I will not intermeddle with the dispute, it was about one Roman foot and half, which comes very near to our English foot and half, or eighteen inches, or one half-yard.

An hand breadth, added to each six cubits, not, as some have supposed, to each cubit.

The breadth; the thickness of the walls, which were one reed and one hand's breadth, or three yards and three inches, thick.

The height; and the height equal, taking the measure, not from the bottom of the wall in the valley on the outside, which was of different height, as the valley was of different depth, but taking the measure from the area, or floor, on the inside of the wall, it was in the whole circuit of equal height, as here.

Ver. 6.

Then, when the prophet had well observed the outer wall and the measuring thereof,

came he, the man with the measuring reed, i.e. Christ.

The gate, either of one of the inner walls, or of the temple itself.

Went up the stairs thereof: till he was got up, he could not measure the threshold, which was laid at the top of the stairs; and these were ten if the measurer be supposed in the gate of the house, or eight if in the gate of the court of the priests, or seven if in the court of Israel, and each stair half a cubit in height, too high at lowest for him to take the measure of the threshold, if he did not go up the stairs.

Measured the threshold; it is like he measured the lower threshold first, as next hand.

The other threshold, i.e. the upper threshold, or lintel of the gate, which was of equal dimensions with the lower, a reed broad, or three yards and three inches broad, or thick.

Ver. 7.

Along the wall of the porch were chambers, three on one side and three on the other, #Eze 40:10, of equal dimensions, each one reed square.

Five cubits, a space of two yards and one half, between each chamber, either filled with some neat posts or pillars, or it may be quite void, and nothing in them.

Within; the inward threshold as well as outward were of the same measures, and curiously arched over head from side to side, and end to end, which was from east to west.

Ver. 8.

The porch; the posts, which were joined together at the top by an arch, and so made the portico, say some. The open space under the arch between the posts, or the ally which leads from the gate into the more inward parts of the house, or to the inmost. So the French version, *puis apres il mesura d' une eanne l' alle qui menait a la porte la plus en dedans.*

Ver. 9.

This, say some, was another porch of another gate, distinct from that #Eze 40:6. But others, more likely, refer this measuring to the same gate, but where, as before the breadth, now the length is measured.

The posts: these were half columns, that from the floor to the height of the wall jutted out, as if one half of the column were in the wall, and the other without, which was both for beauty and strength; and the protuberance of this half column was one cubit, the other taken up in the wall.

Ver. 10.

This is a repetition of what the 7th verse hath already acquainted us with; I only observe, these chambers were for the priests and Levites to lodge in during their ministration, according to their courses in the temple, where they kept watch continually night

and day. The whole was framed in very great harmony and just proportions.

Ver. 11.

The breadth of the entry: it is meant of the whole length of the entry, or walk through the porch, which was so wide, and to which they ascended by stairs of a semi-circular form.

The length; the height is meant, but it is called its length, either because height is an erected length, or rather because thirteen cubits is the greater dimension; and this interpreters agree in, it is the height of the gate here measured.

Ver. 12.

The space; the bound, limit, or rails, as some think, which were set up at a cubit distance from the front of these little chambers, and gave a beauty to them; or else the space of a cubit on the outside for convenient placing of benches for the priests to sit on, while they observed who came in and went out of the gate.

The little chambers: see #Eze 40:7.

The space between the rails, or balusters, and the chambers on each side, north and south. There was no difference in the dimensions of these little chambers, they were all alike on each side.

Ver. 13.

He measured from the extremity of one little chamber on the north side of the gate, to the extremity of the opposite chamber on the south side; and so one cubit and half for the back wall of the one chamber, and as much for the back wall of the other chamber, with the length of the chambers six cubits each, and ten for the breadth of the gate, amounts to twenty-five cubits.

Door against door; either so placed, that the door of the first chamber on the north side answered to the door of the first on the south side; or some think the doors of the chambers were two in each chamber in the east and west parts, and so exactly set, that, the doors being all open, you had a clear prospect through all the chambers to the temple.

Ver. 14.

He made; measured, and thereby showed what kind of posts they should be.

Posts of threescore cubits: if this might be interpreted by Cyrus's edict for building this fabric sixty cubits high, it would be a clear confirmation of the Divine mission of the prophet, and the certainty of a future performance of the good he promised in God's name, when it appears so evident that he had so long before declared to what height the building should be raised by license from Cyrus. But more like it is that it refers to the height of this gate, built up two stories above the arch, and the posts in their height are only mentioned, but imply all the rest of the building over the east gate. These high columns or posts on the inner front of this gate were so disposed, that the last on each side was very near to the first post, or pillar of the court on either side of the gate; and so the posts, and buildings laid on those posts, joined on each side of this gate.

Ver. 15.

This verse seems to sum up all the dimensions at length, this gate, its porch, and thickness of its walls; and so sum the cubits, six in the thickness of the outer wall, eighteen in the three chambers, twenty in the spaces between the chambers, and six cubits in the thickness of the inner wall of the porch.

Ver. 16.

Narrow windows: these lights were made through the thickness of the wall of the chambers, and the wall was sloped for that purpose, both within toward the chamber, and without toward the cloister, this outward sloping gathering the light from without, and the inward sloping did disperse it over all the chamber; so they were windows narrowed inward, to the middle.

The little chambers; the three on each side of the porch.

To their posts; the upper lintel of each door, over which was a window to let in light from that side.

To the arches; windows under the arches between post and post, to give light to the five cubits' space between chamber and chamber.

Windows were round about inward: these were on both sides of the porch within the gate exactly unlike.

Palm trees, i.e. engraven with curious art for beauty, and whose upper branches spreading themselves along under the arches seemed to bear up the arches.

Ver. 17.

The outward court; so called in regard of the more inward court, between that where he was and the temple itself: this court here, called the outward court, was at least the second about the temple, as you go through the first and greatest court, or floor encompassed with that wall of one reed high, and one thick, through the second, which is the court of the people, and which probably is this in our text.

There were chambers; not only lodging rooms for the priests, but also storehouses for tithes and offerings; these were treasuries, and so rendered by some.

A pavement; a very beautiful floor laid with checker-work, as some say of marble, or of porphyry, which is much richer.

Round about; it was not laid as we see some courts before great houses with us, in a fair walk up from the gate to the door of the house, but the whole floor of this court was thus paved.

Thirty chambers; that is, fifteen on the south side of the gate, and fifteen on the north side, built over the pavement.

Ver. 18.

The pavement; that mentioned **#Eze 40:17**.

By the side of the gates; that part which lay on each side of the gate, and from thence spread itself towards the chambers, leaving a space of pavement of equal breadth with the porch, or gate in the middle.

The length of the gates: this length was measured fifty cubits, **#Eze 40:15**, from the outside of the first wall to the outside of the inmost wall of the gate and porch, from which, on a pavement somewhat raised, as in other stately walks, this went on to the next gate of the next court.

The lower pavement; the side pavement was laid somewhat lower than this middle pavement, not only for state, but for the more convenient keeping it clean; so the middle pavement rose with a little convex surface, and the edges sunk with a little declivity.

Ver. 19.

He measured the breadth of the whole ground between the inner front of one gate and porch, to the outer front of the next gate more inward to the temple.

The lower gate; called so in respect to the next gate, which was on the higher ground, and into which the entrance was by stairs or steps. So the first of the fabric was the lowest, the last was the highest, and the middle gates were the one higher than the other, as in all buildings that stand upon such ascents.

Unto the forefront; to the outside front of the gate of the priests' court, which was next to this gate now measured; that is, from the west front of the lower to the east front of the upper gate. This court was one hundred cubits in length from the west front of the lower gate to the east front of the gate of the inner court; and so was the space from the south front of the court to the north front: so the court was exactly square.

Ver. 20.

Now is this measurer giving account of the north gate of this outward court, in which is a most exact harmony with the measures, fashion, and ornaments of the east gate, so that nothing needs be here repeated; who would know all particulars of this gate may find them in the east gate.

Ver. 21.

The first gate; called, #Eze 40:22, east gate.

The length thereof was fifty cubits: see #Eze 40:15.

The breadth five and twenty cubits: see #Eze 40:13.

Ver. 22.

See #Eze 40:16.

By seven steps: it is not said what number of stairs they went up to the east gate, but by this it appears they were seven steps in number, and it is said by some the form was semi-circular.

The arches thereof, of this portico, the curious vaulted roof.

Before them; within, or more inward than the steps or gate.

Ver. 23.

The gate, the north gate, of

the inner court, or court of the priests.

The gate toward the north; the north gate of the outer court, these were directly over each other.

And toward the east: it is concise, but thus to be expressed fully: The east gate of the inner court was directly over against the east gate of the outer court, and equally distant from each other.

Ver. 24.

Having finished the measuring of the east gate, and showed the prophet the sameness of the north gate's buildings, measures, and ornaments, now he is informed of the south gate, and its exact symmetry with the other two, which consult in **#Eze 40:5-11**.

The south; the south point of heaven.

A gate toward the south; south part of the house.

The posts and the arches: see **#Eze 40:16,21,22**.

Ver. 25.

See **#Eze 40:16**.

Like those windows, which were in the east gate, and already measured there.

Ver. 26.

Seven steps: see **#Eze 40:22**.

To go up to it; the floor or square court.

Before them: see **#Eze 40:22**. One on this side, and another on that side; on the right and on the left-hand posts, each post had one palm tree.

Ver. 27.

As before the east gate answered to east, and north to north, so here one south gate answers to the other in the confronting or parallel walls, and in all points exactly uniform. To prevent repetition, I refer you to the particular measures, &c. of the east gate.

Ver. 28.

He brought me from the south gate of the outer court through the porch, and over the one hundred cubit pavement to the south gate of the inner court, which is he described by its harmony with the other gates, which were before measured, and to them are you referred, lest we needlessly repeat the same things.

Ver. 29.

Fifty cubits long: see #Eze 40:15.

Five and twenty cubits broad: see #Eze 40:13.

Ver. 30.

Five and twenty cubits long: here, as once before, #Eze 40:11, length is put for height.

Ver. 31.

In this verse two things are mentioned wherein this gate differed from the other; first, in the arches or porch, which stood not inward, but outward towards the outer court, the reason whereof will appear in what follows. The next difference lieth in this, that the ascent was by eight steps (more than the other, say some, and so make them fifteen). Now, if the porch to this gate built outward stood upon such ascent, it would be necessary the pillars should be such as #Eze 40:30 expresseth them, five cubits in the breadth of the basis, and twenty-five cubits high.

Ver. 32.

The inner court; the court of the priests, which was next to the house or temple itself.

Toward the east; to the east gate of that court; so he is brought from the south to the east gate.

According to these measures; as the other, so this, exactly like to the first in all dimensions of length and breadth.

Ver. 33.

Compare #Eze 40:33 with #Eze 40:6-16, where the form and dimensions are expressly set down.

Ver. 34.

See #Eze 40:31, where this verse is explained.

Ver. 35.

From the east gate, and taking the measures thereof, he passeth by order to the north gate, where all is exactly conformed to that in the south and east gates.

Ver. 36.

No text from Poole on this verse.

Ver. 37.

No text from Poole on this verse.

Ver. 38.

The chambers; either the six, three on one side, and three on the other, as before in the gates of the outer court, or else chambers built on purpose for the uses here specified, as some conjecture.

The entries; the doors, as well as the chambers, were by the pillars probably adjoining to them. Though some have thought the north gate was that alone where they washed the burnt-offering, yet others conceive it was done at the east gate too, if not at the south also; and the plural number warrants us to look for another gate beside the north, when it is said these chambers *were by the posts of the gates*, plural. God commanded that the legs and entrails of this burnt-offering should be washed, #Le 1:13; now here they did that, and whether these chambers were built for this use only, or put to this to other holy uses, is not greatly material to inquire.

Ver. 39.

Though the words seem so express, yet doubt is made whether any table were in the very porch itself, and think they would cumber the passage, but sure where only the priests in course of ministration entered, there would be no great crowd; therefore I conceive that these two pairs of tables were set in the very porch of the gate, which is the letter of the text.

Ver. 40.

On the right hand without, and probably in the open air, or else under the cloister that went eastward, stood two, and on the left hand two, in like manner, for the same end and use, to slay the sacrifices.

Ver. 41.

Either within the porch two, and without it two, on either side, or else, as some will, four without the porch and gate, in the cloisters on the right and left hand of the gate. However placed, they were eight for number, and designed for slaying the sacrifices on.

Ver. 42.

The four tables; each four tables, for the prophet speaks of all eight, but names them four, because they were coupled so one four on the one side and the other four on the other side.

Hewn stone: it is not likely these were mean, worthless stones, but either best marble, or else some stone better than marble, and they are exactly square, a cubit and half every way.

One cubit high: here is nothing said of the thickness of these stone tables, it is probable they were of a good thickness, which, added to the cubit height, on which they were set, might raise them to convenient height for use.

They laid the instruments, when they were brought out for present use; at other times we know they were laid up in chambers and cupboards prepared for that end.

Ver. 43.

Within the house, porch, or whatever the place be called where these tables stood.

Hooks; learned conjectures here, as in many other places, perplex more than explain. Hooks, on which the slaughtered sacrifice might be hanged. while they prepared it further, were needful, and the word imports such iron hooks. It is probable that there might be two hooks of iron fastened to or wrought out, where the plate was so broad, and therefore called hooks in the plural. Fastened to walls, no doubt, near these tables.

Upon the tables was the flesh of the offering; they were careful to keep the holy flesh from lying any where that might look like

common ground. It is like that the sacrifice was fastened to these hooks, and rested on these stone tables, while the priests cut them into their pieces.

Ver. 44.

Without; when he was got through the gate of the inner court.

Were the chambers, several in a row, of the singers; where they lodged both their instruments and themselves during the time of their attendance. In the inner court; next to the temple. The back parts of these lodgings were toward the north wall of the inner court, and their lights and prospects to the south, and stood both on the north-east side and on the north-west side.

One; one row of chambers. This row in length was from east to west, and however this row butted, it is certain the position of their lights was to the north; so these chambers must have their back parts on some building that run out from the east gate into the body of the court westward.

Ver. 45.

He, who appeared with measuring line and reed, **#Eze 40:3.** This chamber; this range of chambers, for this single number refers to the whole row, not to one particular chamber.

For the priests the sons of Aaron, yet, I think, not excluding others, who had charge under the priests.

The keepers, while, according to their courses, they had the charge of the house of God, and attended on the service of it.

Ver. 46.

The chamber: see **#Eze 40:45.**

For the priests, the keepers: see **#Eze 40:45.**

Of the charge of the altar; to preserve the fire perpetually on the altar, &c.

Zadok; the high priest, who was put in by Solomon's depriving of Abiathar, in whose race the high priesthood continued. While God's order was observed, his sons, especially among the Levites, had this charge, and in their turns took care of the altar, which that they might the better do, they had those chambers, whose prospect I suppose was toward the altar.

Ver. 47.

The court; the inner court, or court of the priests, who, according to their several charges, had lodgings in it, as #Eze 40:46.

Four-square: this court was an exact equilateral square.

The altar: here the place of the altar is only mentioned, the measuring of it is #Eze 43:13-18. This altar was placed in the very centre of this square, in a direct line from the north, east, and south gates, and might be seen from the lower courts by those who stood there. The house; the temple itself.

Ver. 48.

He brought me, from the measuring the building and court, to the porch of the house, that porch which joined to the temple, and was part of the house.

Each post of the porch; the post or wall on each side of the gate. The thickness or space between the outside of the wall and the inside of the wall was five cubits on each side, north and south, if we suppose the breadth of the porch from north to south, and the length from east to west. The whole breadth was eleven cubits, but the breadth of each leaf of this folding gate was three cubits, and they met, or shut, on an upright post, set in the middle of the gatespace, and this one cubit broad; and then each leaf hanged on posts two cubits thick; which amount to eleven cubits.

Ver. 49.

Though learned men dispute the position of the length, whether from east to west, or from north to south, express word determines the dimensions of this length and breadth. *The steps:* eight, say some, others eleven, and some say ten, others say twelve; but most say eight.

There were pillars: so soon as he was come into the porch, he saw two pillars, that stood off from the side walls, not joined to them, as the posts were, much like Jachin and Boaz in Solomon's temple.

EZEKIEL CHAPTER 41

The measures, parts, chambers, and ornaments of the temple.

After the measuring of the courts, &c., now the prophet is brought to see the temple itself measured. The posts; the thickness of the walls (called posts here, as also #Eze 40:48) on the north side and on the south side of the gate. Six cubits broad; one whole reed in thickness. These walls in their thickness took up as much space as the whole breadth of Moses's tabernacle, #Ex 26:22-25, where eight boards, each one cubit and half broad, make just the breadth of the tabernacle, twelve cubits.

Ver. 1.

No text from Poole on this verse.

Ver. 2.

The door; or the aperture, the open space which let in light, as well as men; properly the door of the porch. Ten cubits, between post and post, on which the folding doors did hang.

The sides of the door; the space from the edge of the wall by the posts to the side wall inward was on each side five cubits, on the north side so many, and on the south so many, which make the contents between wall and wall, as the verse hath it, twenty cubits in breadth.

The length of the sanctuary, from the porch to the partition between the holy of holies, and the inward front of the wall of the sanctuary, was forty cubits, unless we must take in the thickness of the walls of both sanctuary and holy of holies, of which more may possibly be spoken.

Ver. 3.

Inward; from the porch through the body of the temple, to the partition between the body of the temple and the holy of holies, or the oracle.

The post; either the thickness of that partition wall, or of the pilasters, which stood one on one side and the other on the other side of the door.

The door, or entrance out of the temple into the oracle. This door was

six cubits high, say some, but, more likely, it was six cubits broad, and an upright bar or post on which the leaves did meet,

and which was of one cubit's breadth, make out the seven cubits mentioned in the last words of this verse.

Ver. 4.

The length thereof; of the oracle, or holy of holies. It was an exact square, as was Solomon's, #1Ki 6:20.

Before the temple; parallel with the breadth of the temple.

He said unto me; the prophet was commanded to hear, and now he shows us his attention.

This is the most holy place, as having the tokens of God's more especial presence, in that the mercy-seat and propitiatory were there, so called #Nu 7:89; it was called also the *oracle*, #1Ki 6:16, and

the inner house, #Eze 41:15,17.

Ver. 5.

Having left the holy of holies measured in the 3rd verse, now he is come to take the measures of the outer wall.

The house; the temple itself,

Six cubits; three yards thick was this wall from the ground to the first story of the side chambers.

Every side chamber of the lowest floor; for there were three stories of these, and they differed in their breadth, as the wall of the temple on which they rested abated of its thickness; for the middle chambers were broader than the lowest by a cubit, and the highest as much broader than the middle.

Round about; on the north, south, and west parts.

On every side; on each side of every one of these three gates. The east gate, and buildings about that, were not faced with such facings.

Ver. 6.

One over another; in three stories high.

Thirty in order: how these thirty in a row were distributed is not said, some guess twelve on the north side, as many on the south side, and six on the west; but as this may be, so possibly it may

not be; but we are sure the whole number is thirty in a row on each story, i.e. three times thirty, or ninety in all.

The wall; not the five or six cubit wall, which was the wall of the house, but another wall of one cubit thickness, on the top whereof was a rest or ledge of one cubit breadth, on which the ends of the cedar beams were fastened. It is said this was built

for the side chambers: either from the foundation the wall was made so thick, that at five cubits from the ground they might rebate or draw in the thickness of the ascending wall one cubit, or else this cubit-thick wall was after added; but this, as not probable, I reject.

That they might have hold; that the beams of the chambers might have good and firm resting hold.

They had not hold in the wall; the ends of the beams were not thrust into the main body of the wall of the temple, as we see beams laid into the body of the walls of houses. But for each story a rebatement of one cubit in the thickness of the wall, so that six cubits thick at the ground, up to the first floor, and five cubits thick from that to the second floor, and four cubits thick from the second to the third floor, so each floor rests on a ledge of one cubit without the wall, and each story grows a cubit broader than that which is next lower.

Ver. 7.

An enlarging, viz. of the side chambers, so much of breadth added to the chamber as was taken from the thickness of the wall; that is, two cubits in the uppermost, and one cubit in the middlemost, more than in the lowest chambers.

A winding about; winding stairs which enlarged as the rooms did, and these run up between each two chambers, from the bottom to the top; so there were two doors at the head of each pair of stairs, one door opening into one chamber, and the other into the opposite chamber: or else you must make the chambers thoroughfares, and suppose passages through all. These stairs, as they rose in height, enlarged themselves too.

Round about, i.e. on all sides of the house where these chambers were, which, as observed, was on three sides of the house.

The breadth of the house; of each chamber.

Increased; grew broader by one cubit in every upper room or chamber; from five in the lowest to six in the middle, and to seven in the highest chamber.

Ver. 8.

Of the house; of the chambers, or the three stories of them; it is not the temple. The lowest chamber had properly a foundation laid on the earth, but the floor of the middle and highest story must be accounted here a foundation; so from the ground to the ceiling of the first room was six great cubits; from the first beams, joists, and boards to the second; six great cubits; and from the third floor to the roof of the chamber, a like number: to which if we add one cubit for thickness of each of the three roofs or floors, you have twenty-one cubits for height, ten yards and half high.

Ver. 9.

The outward wall for these chambers was five cubits in thickness, and was made of stone, which added both beauty and strength to the other part of the building, and served as buttresses to the temple wall.

That which was left; that space which was left without this wall, about five cubits broad, and served for a walk before the chambers, or for a passage from one chamber to another.

Within the walk and wall.

Ver. 11.

The doors of the lowest row opened into this void paved space. Beside the particular doors to each chamber, there were two, one on the north, where was a fair staircase, which did lead up to every story, and above these to the top of the temple. And so another like this on the south, excepting that this south staircase led not up to the top of all, as that north staircase did.

Ver. 12.

This is a new building not yet mentioned, but now measured by itself.

Before, or over against,

the separate place; either the temple, with all the appendant treasury chambers; or the oracle, which was in the west end of the temple, and separate from the rest of the temple; or that twenty cubits' space which was cut off from the chambers, and the five cubits' space before them by a breast wall, as some think.

At the end of either temple, oracle, or foresaid space,

toward the west, was seventy cubits broad: as men are not agreed about the fabric, and its dimensions, here intended to be measured, so they are as little agreed how to compute the measures; every one however makes out his account, whether the thing he measures be the right or mistaken. First, suppose the temple and the west part of it from north to south, thus: Twenty cubits the oracle, each side wall six cubits, breadth of chambers on each side four, the thickness of the out-walls of these chambers on both sides five cubits each, a void space of five cubits compassing the whole, and then the low or breast wall that enclosed this space five cubits thick on each side, making up the third ten, produce the seventy cubits. But they that think of a distinct building on the west end of the temple, do also in their method make out the account.

The wall of the building was five cubits thick: this seems to countenance their opinion who conceive a distinct building meant.

The length thereof ninety cubits: these proportions are easily laid together, which will make up the total, and agree with the temple, thus: Temple and oracle with their walls seventy cubits, porch eleven, and chambers and walls nine cubits. And who will have such a new structure here measured (which is more than was in the first temple fabric) will make all correspond to their hypothesis, and you may more easily object against another's than demonstrate your own guess. The best is, the error is not great if a man do err here.

Ver. 13.

The house; the whole temple, oracle, sanctuary, and porch, with the walls.

An hundred cubits long, from east to west, thus: Stairs of the east porch or the thickness of the wall six cubits, the passage through the porch eleven, wall of the temple within the porch six

cubits, the temple itself forty cubits, partition wall two cubits, the oracle twenty cubits, west wall thick six cubits, the chambers at bottom of the west wall four cubits, and the outer wall of the chambers five cubits.

The separate place: see #Eze 41:12.

The building, on both the north and south side of the temple.

An hundred cubits long; which is thus reckoned: The breadth of the temple twenty cubits, thickness of both walls twelve cubits, the bottom chambers on both sides eight cubits, the outer walls of these chambers five cubits a piece, the breadth of the place left out on each side five, on both sides ten, (i.e. five each,) and then the wideness between this on either side twenty cubits.

Ver. 14.

Of the face; the whole front of the house eastward, the prospect of it being to the east.

Of the separate place: this explains the other, say some, the house is the separate place; or else, as others, that other building on the west end of the temple, which was of equal dimensions with the temple.

An hundred cubits; measuring from the north point along by the eastern front to the south point, or corner of the building or wall. The admeasuring the particulars I forbear; but since this side runs equal with the length of the whole from east to west, we need not doubt it is a hundred cubits.

Ver. 15.

The building, possibly that of #Eze 41:12,13, or else the buildings of this court next to the temple, or else the west buildings behind the oracle, or the buildings of the utter court, of which in #Eze 42:1,3,7,8.

The separate place: see #Eze 41:12.

Which was behind it; the buildings that were behind on the west side of that supposed range, of buildings, or else behind the temple.

Galleries; either chambers, or porches, or balconies, places supported by pilasters, made for beauty and delight.

With the inner temple; according to the measures of the temple, and its appendant buildings.

Ver. 16.

What are here recounted were all measured by the angel, and with the same reed or measure.

The door posts: see #Eze 40:48,49. It is likely he means the door posts of every gate, or porch in every court.

Windows: see #Eze 40:16.

Galleries: see #Eze 41:5,15.

Three stories; see #Eze 40:6,7; or parts, or buildings; temple, separate place, and on the court walls.

The door; the singular for the plural number; the doors, which were

ceiled with wood, were measured; this ceiling was with choicest wood.

From the ground up to the windows; the height of these windows were taken too.

Were covered; had lids or curtains to cover them, and lattices too, say some.

Ver. 17.

In the 15th verse the prophet began his catalogue, and continueth it through this verse, in which, in the gross, he tells us all above the doors, in every porch and gate to the very inner house, and all without, the buildings about the walls, were measured exactly, though we have neither the particular account of what these were, either things or measures.

Ver. 18.

Now we are acquainted with the ornaments, the beautiful carving, which in all parts mentioned were to be seen.

Made; beautified.

Cherubims; generally taken for the portrait of angels, and framed to the beauty of young men with wings. Yet is the description of them very different in different places, as the

curious observe in Ezekiel's vision, #Eze 1, Isaiah's vision, #Isa 6, John's vision, #Re 4, and in Solomon's temple.

Palm trees; a very beautiful, upright tree, from a straight, well-grown body, spreading its head with large boughs and branches, which were used on occasions of joy, and were emblems of victory, #Joh 12:13 Re 7:9. These were so engraven, that each palm tree was between two cherubs, and each cherub between two palm trees, and this ariseth from the different aspect, or numbering them.

Two faces, curiously wrought on the same head, somewhat like a Janus's head; what these facts were the next verse tells us.

Ver. 19.

The face of a man, this one face, the other

of a young lion. Now as to the aspect, it was thus; the cherub between two palm trees looked towards both trees, towards the one a man's face, towards the other a young lion's face, looked. And thus it was through the whole house round about, and from bottom to top, as #Eze 41:20.

Ver. 20.

The door: some think it is the great east gate; I think rather here, is an enallage, or change of number, door for doors, and that every porch was so beautified: see #Eze 40:16,22,26,34. These beautiful sculptures were round about the walls of the temple, and oracle too, though not expressed here.

Ver. 21.

The posts on each side of the gate or door, both of temple and oracle, were squared; not round, as some other were, and as the posts of the door of the tabernacle were, but of exact square.

The face, the form of the door, or gate of the temple, was square, i.e. not arched, as the gates of our churches ordinarily are, but with a flat beam, or upper lintel, laid on the top of the posts, and so either made an equilateral square, or an oblong square.

The appearance of the one as the appearance of the other; as was the form of the gate of the temple in its larger, so was the form of the gate of the oracle in its lesser dimensions.

Ver. 22.

The altar of incense.

Of wood; so the inward parts were made, and covered with gold, #Ex 30:1-10 1Ki 6:20,22; and from this covering of gold it was called the

golden altar. Three cubits high; one cubit higher than that in the tabernacle of Moses, #Ex 30:2.

The length thereof two cubits; as long again as Moses's altar of incense in the tabernacle.

The corners; the horns framed out of the four posts at each angle on the top of the altar. The sides of this altar, for it was made up on all sides, are here called

the walls thereof, made of wood, but covered with gold.

The table; some say it is spoken of this altar of incense; others say, the angel pointed him to the table of shew-bread, and spake of that.

Before the Lord; in the temple, not in the oracle, or holy of holies: this incense altar was placed without the oracle, as appears from the priests' offering incense at it by courses, whereas none but the high priest might enter into the holy of holies.

Ver. 23.

Each had one door, so there were two doors, and they were folding doors, or two-leaved doors.

Ver. 24.

Made; carved.

On them; the doors of both temple and oracle.

The temple; including the holy of holies also.

Cherubims: see #Eze 41:18.

Thick planks; I suppose these were boards of more than ordinary thickness, which were fastened to the great beams, whose ends came out beyond the wall of the porch, and probably were laid so as to make a part of an arch over the entrance into the gate, as we see over some houses, and as sometimes under the balconies; and here also in these thicker planks, it is like, were some ornaments,

Upon or above the front
of the porch.

Without; on the court-side of the porch, that part that looked outward.

Ver. 25.

Narrow windows: see #Eze 41:16.

Palm trees: see #Eze 41:18.

On the one side and on the other side; on the north and on the south side, as you enter in from east toward the west; thus the sides of the porch outward were garnished.

Upon the side chambers; which were thirty in a row, and three stories high: see #Eze 41:6.

Thick planks; alike carved and beautified, and alike strengthening and defending the places where they were used.

EZEKIEL CHAPTER 42

The chambers for the priests, #Eze 42:1-12. The use thereof, #Eze 42:13,14. The measures of the outward court, #Eze 42:15-20.

Ver. 1.

After a particular view of the temple, and all its parts, with the inmost court, and all in it, the prophet is

brought forth into the utter court; called so in regard to that more inward, whence the prophet now cometh: it is likely, if not certain, this was the priests' court, which had two others more outward, but because the prophet had been in one more inward than that of the priests, he giveth the name of outer to this court.

Toward the north; through the north gate, by which he descended into the court, where the staircase was by which he went up into the chambers, built over the pilasters and arches, so that underneath was a cloister, or gallery.

The chamber; either the singular number for the plural, or chamber for the row of chambers; or else, into one of the many that were there.

The separate place: whether you take it for the temple itself, or for that building equal to the temple, on the west part of the temple, still this row of chambers faced the north part of it.

Before the building toward the north: the south front of this range of chambers looked to the north front of the temple, and its buildings on that side, or to the north front of the separate place, and its buildings on that side, or to the north front of the separate place.

Ver. 2.

The temple, of one hundred cubits long, and of fifty broad, was on the south prospect of these chambers; or, possibly, this north door did give entrance into buildings that were one hundred cubits long and fifty cubits broad.

Ver. 3.

The twenty cubits' space of the inner court, or court of the temple, faced the south front of this row of chambers, their southern lights looked into this space, and to the north of the temple:

The pavement, which was in the priests' court, and on the north side of this building, into which pavement the north windows looked.

Gallery against gallery; that is, a gallery on the south part toward the inner court, and a gallery toward the pavement northward, and between the backs of these galleries were chambers.

In three stories; either in height, or else in three ranks, as now placed, two galleries on the sides, and a chamber in the midst; or two rows of chambers, and one long gallery in the middle.

Ver. 4.

This row of chambers had on the south side, or inward, a walk of ten cubits broad, which my between the wall on which these chambers were built, and the twenty cubits' space; possibly it might be some cloister, running along the wall on the inside. Before the galleries, probably, was a ledge of one cubit broad, running the whole length from east to west, called here *a way*, though not designed for any to walk on it: such ledges we see in many great houses. Every chamber door opened to the north; and so the entrance into these chambers was through the gallery, which looked to the pavement of the outer court.

Ver. 5.

Were shorter: at first view it should seem to refer to the length, but indeed it refers to the height of the chambers, of which the lowest chamber was highest pitched from the floor to the ceiling; the second lower pitched than the first, yet of greater height than the uppermost between the floor and ceiling.

The galleries were higher than these: possibly, there might be over the uppermost chambers a fiat roof, on which, as on a gallery, they might walk from one end to another, and therefore that floor was much lower than the middle or lowest, according to the rule of architecture, which directs that the upper rooms take not up so much in their height as the lower, that the weight of the timber be not too heavy for the walls..

Ver. 6.

In three stories; built high one over another.

As the pillars of the courts; as thick and strong as those were, but of the slenderer and weaker make.

The building, the highest room of the building, was straitened; was laid at nearer distance than the middlemost from the lowest, or than the roof of the lowest from the ground.

Ver. 7.

The wall; not of the chambers, but some wall at distance from them; perhaps some wall that might keep up a terrace-walk.

Over against the chambers; therefore was northward from the chambers.

The utter court; the court of the men, or of Israel, which is called utter with respect to this, wherein this building stood, as this was called *utter*, #Eze 42:1,3, with respect to the court that was more inward.

On the forepart of the chambers; which evidently shows that the wall of fifty cubits stood north from these chambers.

The length thereof was fifty cubits; answerable to the length of this building from east to west.

Ver. 8.

This verse gives us a reason why the wall over against the chambers was but fifty cubits, it might not be more or less because

it was to hold exact symmetry with these buildings, which it confronted: possibly this verse may give some light to the second verse, latter part.

The utter court: see #Eze 42:1,7.

And, lo, before the temple were an hundred cubits: some say the angel, conducting the prophet from these north chambers to the south, hath occasion given him to take notice of, and to measure a second time, this space before the temple; but what if the angel and the prophet were now on the roof of this fifty cubits' building, as they seem to be #Eze 42:5, measuring it, and thence the angel might point to the hundred cubits' space before the temple, and bid the prophet to mind it? The former, most received, suits best with the 11th and 12th verses.

Ver. 9.

I suppose this verse describes the entrance into the south chambers, that it was on the east point, and that those who would go into them must go up the stairs (which probably were winding stairs) at the east end of these buildings, whose front was toward the south.

Ver. 10.

The chambers, galleries also with them, of this south building now measured.

The thickness, or the breadth, of that wall of the court which was eastward, and as an enclosure of the building.

The separate place; which was west from this building, whose length lay north and south, and its breadth east and west: what this separate place may be, see #Eze 42:1.

The building: see #Eze 42:1.

Ver. 11.

The way; the walk, as #Eze 42:4.

Like the appearance, exactly uniform with the fabric, on the north side.

All their goings out; every window and door.

Were both according to their fashions; framed in the same manner.

According to their doors; according to the number of the doors in the one was the number of the other, all in all things exactly like.

Ver. 12.

This verse is a particular description of the door and way that, from the east end of this south building, did lead either under the buildings, or through some part of them toward the west point, as before; such a way from the north buildings did lead to the south, nor do I think necessary to speak more of the words.

Ver. 13.

Then said he; the measurer, Christ, man in appearance at that time.

The separate place: see #Eze 42:1.

Holy chambers; set apart, consecrated to holy services and uses, as vessels, garments, and days may be holy.

The priests, and Levites too,

that approach; that were then in waiting, according to their courses; for this approach is not only mentioned as distinguished from the distance the people were kept at, but as including the present actual approaches of the priests, in their ministering before the Lord.

Shall eat together, as in a public refectory.

The most holy things; things devoted to God were these most holy, some parts whereof God gave to the priests to live on. In some of these chambers the holy things that might be eat were laid up as in a storehouse, and those which were not for present use were here to be reserved till they were to be used; and whether it were more or less that was allowed to the priests out of the offerings, here it was to be kept till used.

The meat-offering: see what this was, #Le 2:1-12 6:14-16.

The sin-offering: see what this, #Le 6:26,29,30.

The trespass-offering: see #Le 7:2,3, &c.

Ver. 14.

When, at the time of their service, the priests, and Levites also, who assisted, enter therein, come into the court of the temple or inmost court in their priestly garments to offer sacrifice, or to do any other part of their office,

then, when they have done their office,

shall they not go out, in their priestly garments, of the holy place, the court of the priests, not of the temple, into the utter court, the court of the people.

There; in some one of the chambers of south or north buildings, which is a wardrobe for them. Lay their garments; lay up, either for other priests, whose course came next, or for themselves against the next return of their course.

Wherein they minister; expressly directed by God, #Ex 28:40-43.

They are holy; consecrated, ceremonially and relatively holy, for they are not capable of inherent holiness.

Shall put on other garments when they go out of this court into the outer, or outmost, they must put on common garments.

Shall approach to those things, and so they may, as they have occasion, and see good,

which are for the people; which common people may meddle with, which the priests may in their ordinary garments intermeddle with, and not be guilty, but may not touch while in the garments of their ministration..

Ver. 15.

The inner house; the holy of holies, the temple, and all the buildings that were in it, and its inner courts.

He brought me forth, quite out to the outmost court, and wall of it, which compassed all the rest of the courts.

Toward the gate whose prospect is toward the east; to the east gate of the outside wall, mentioned #Eze 40:6, which see.

Round about, i.e. the four squares of the wall for this, as the other walls, was square, not round, and therefore this round about is to be understood of measuring all four equilateral sides or parallels.

Ver. 16.

He, the angel, or Christ in the appearance of a man,

measured the east side, from the two opposite angles of the inside north and south, with the measuring reed, which was of six cubits and one hand or three inches.

Round about; as **#Eze 42:15**. The four square was five hundred reeds, that is, each wall was one hundred and twenty-five reeds, say some, yet this hath its difficulties, though I think it more likely than the conjecture of L. C.; and, for aught I see, the guess of Villalpandus may be admitted, that the whole square was four times measured round about, from the east round, from the north round, &c., as this: the 17th, 18th, and 19th verses repeat it.

Ver. 17.

No text from Poole on this verse.

Ver. 18.

No text from Poole on this verse.

Ver. 19.

Here is nothing new added but what is in the 16th verse. I observe that the 16th and 17th verses expressly mention the measuring round about, and why I should doubt it was twice done, when it is related twice, as done from different points, I know not; and then it is easy, and likely enough, that the double relation of this measuring in the 18th and 19th verses will be the relation of the same way of measuring from other points; which, I suppose, is the ground of Villalpandus's opinion, and is far more agreeable to the Hebrew text, and context, and account, and more agreeably to divinity, than that of L. C.

Ver. 20.

He measured it, the whole wall, by the four sides, repeating the measure of the whole, according to the number of the sides.

It had a wall; the whole had such a wall: had each side been five hundred reeds, the prophet must in propriety of speech have said

they, i.e. the sides, not

it, i.e. the whole compass of the wall.

Five hundred reeds long: in such an equilateral square there is properly no length, for all sides are equal, but because in the temple structure there was length and breadth, therefore that *latus*, or side, which runs in straight line, parallel with the length of the temple, is here taken for the length; the other, which was parallel to the breadth of the temple, is the breadth of this isopleuron, or equilateral square.

Five hundred broad: he speaks not here of the thickness, though sometimes breadth and thickness are the same.

To make a separation; to distinguish, and accordingly to exclude or admit persons, for all might not go in.

The sanctuary; not the temple, this is not here meant; but we must remember here that the Jews accounted the whole earth profane, i.e. common or unclean, compared with Canaan, and Canaan common or less holy than Jerusalem, and every part nearer the temple the more holy; and so here the outward court was enclosed to distinguish it by its comparative holiness, it was more holy than all without it.

Thus, enveloped in clouds and darkness, thou hast, good reader, a conjecture at many things, which, I need not blush to confess, are more above mine own comprehension than above some others. The mystical sense I refer to thy thoughts.

EZEKIEL CHAPTER 43

The glory of God returneth into the temple, **#Eze 43:1-6**. God promiseth to dwell there, if the people will put away their sins, **#Eze 43:7-9**. In order to incite them to repentance, the prophet showeth them the model and law of the house, **#Eze 43:10-12**. The measures of the altar, **#Eze 43:13-17**. The ordinances thereof **#Eze 43:18-27**.

Ver. 1.

After that the measuring of the temple was finished,

he brought me, from the west gate where the whole was finished, and where the 42nd chapter left the prophet,

to the gate, which, lest we should mistake, is expressly described the east gate, of the first wall measured, where he began with the angel, **#Eze 40:6**. From this gate, in a direct line, you have the fairest prospect of the temple.

Ver. 2.

Behold: sometimes this word is expletive, but here surely it stands for more; it expresseth, no doubt, the joy the prophet had to see this excellent sight, which should not be seen there more than sixty year's; for in the sixth year of the captivity the glory of God left the city, **#Eze 11:22,23**; and now the prophet foreseeth its return after the settling the temple, its buildings, and ordinances, which took up a great time, as is evident, **#Joh 2:20**, which time of forty-six years (viz. thirty in Cyrus, eight in Cambyses, and some six in Darius) is very near accounted. So that between the departure and the return of the glory of God, are about one hundred and six or eight years, and about fourscore between this vision and the accomplishment. *The glory*: see **#Eze 1:28**.

Of the God of Israel; of him who is an infinitely glorious Being, yet in covenant with us, as a peculiar people of God.

Came from the way of the east: when the glory departed it went eastward, and now that it returns it comes from the east.

His voice: though by the voice of God thunder is sometimes meant, yet here it was an articulate voice, as appears **#Eze 43:7,8**. Perhaps this might be attended with thunder, as usually in such cases.

Like a noise of many waters; terrible, and a mighty voice, as the noise of mighty waves of the sea; so **#Eze 1:24 Re 1:15**.

The earth; not the whole earth, but that part about Jerusalem and the temple.

Shined with his glory; the rays of glory, like the sun-beams, made the dark earth to shine with glorious light.

Ver. 3.

And it, this glory of the God of Israel,

was according to the appearance of the vision which I saw: see #Eze 1:4,28.

To destroy the city; to declare that their sins would ruin their city, #Eze 9:3 10:4, which see. Here the effect seems ascribed to him, though he only declares it will be.

By the river Chebar: see #Eze 1:1,3.

Fell upon my face; overwhelmed, and as it were swallowed up: see #Eze 1:28.

Ver. 4.

The glory: see #Eze 43:3.

Came; the sins of impenitent Israel caused the glory of the Lord to go out of his house, but now the repentance of Israel is blessed with the return of this glory.

Into the house; the temple where before it dwelt.

Whose prospect is toward the east; whose front looks eastward: see #Eze 43:2.

Ver. 5.

The spirit: see #Eze 2:2.

Brought me; carried me, at least supported and moved.

The inner court; the court next to the house of the Lord, this was the innermost court.

Filled, either with splendour and brightness, or with a cloud, such as formerly was, #Le 16:2 1Ki 8:10,11, the token of his presence.

The house; the temple.

Ver. 6.

I heard, distinctly, intelligibly, so that I am sure it was no delusion.

Him; the Lord, who was in that glory.

Speaking; what was spoken appears in the next two verses.

Out of the house; God speaks to his out of his temple.

The man; Christ, Mediator.

Stood by, to encourage, inform, and strengthen him.

Ver. 7.

And he; the glorious God of Israel.

The place of my throne: his throne, i.e. of glory and majesty, is in heaven, but the throne of his grace is in his temple; in the dispensations of grace, God manifests himself a King.

The place of the soles of my feet: after the manner of man God speaks, and expresseth his abode and rest, where it is in his temple, as type, in his church, as the antitype.

I will dwell; not only shall my ordinances be there administered, but I myself will dwell there.

For ever; for a very long time, till the age of infancy with the Jewish church be over; and to eternity with my church, signified by this temple and city.

My holy name: see #Eze 22:26 36:20. *No more defile*; dishonour, and bring into contempt, as they have done. Neither they; the priests, the false prophets, and the common people, nor their governors and kings.

By their whoredom; by idolatries, and worshipping of strange gods, which, after the captivity, they did very punctually abstain from, as history assures us.

By the carcasses of their kings; either the dead bodies of their deceased kings, buried too near the temple, less likely; or by the sacrificing of men to their idols, to Moloch; or idols are here called carcasses, as dead, stinking, loathsome things in the sight of God. Or, if I had instances of any kings buried in the temples Of the idols, I should incline to interpret this passage of the profane and wicked burying idolatrous kings near the idols they worshipped.

In their high places; where idol temples and idol worship were celebrated.

Ver. 8.

The idolatrous kings of Judah and Israel built, temples and altars for their idols, and these are called their thresholds. The Jews, or people of Judah, and their kings, erected these in the courts, or

near the courts., of the temple, and so ill local nearness their threshold was by God's thresholds, and their posts by his, that they were a nuisance to him. And there was but a wall between me and them, that under my eye, and within my hearing, they have with greatest presumption defiled my name.

Defiled my holy name; despised my ordinances, corrupted my worship, or forsaken it, used me as if I were neither great nor holy.

Abominations; abominable idolatries, and wickednesses not to be named.

Committed; acted boldly and openly, against precept, threat, and admonitions.

Wherefore I have consumed them; for which sins I brought destruction upon them. The Chaldeans ruined them, but they were the rod of God's anger.

In mine anger; in great displeasure and wrath, i.e. in my provoked justice, as **#Eze 20:13 22:31**.

Ver. 9.

This verse is either prophetic or perceptive, it doth direct the Jew what he should in duty do under this temple, and foretell what the people of God will do under the gospel.

Put away; cast away, as impure and loathsome things should be cast away.

Their whoredom, &c.: see **#Eze 43:7**.

Far from me, my temple and worship.

I will dwell in the midst of them, as their light, protection, and glory. The promises which are made in these cases enjoin us duty: men may sin away God's presence and blessings. Cast away all sin, that God cast not you away.

For ever: see **#Eze 43:7**.

Ver. 10.

Son of man; Ezekiel, who is called thus above eighty times in this book.

Show: he could not lay a model before their eye, but he could, and this is required, describe it to them in all the parts.

The house; temple, which he had seen, and exactly measured.

To the house of Israel; to the rulers, prophets, and priests especially, not excluding others.

That they may be ashamed of their iniquities; when they shall blush to see what glory their iniquities had ruined, how great losers they were by their sins: or else thus interpret the meaning of these things, And let the Jews know what a church God will erect among the Gentiles, that so the Jews may be ashamed of their iniquities, which provoked God to east them off, and to destroy their church and state.

Let them measure the pattern; as thou declarest let them write down, delineate all, and then compute the whole, that they may fully comprehend it.

Ver. 11.

They; the house of Israel.

Be ashamed; repent, and show it by manifest tokens.

Of all: it is not true repentance which is ashamed of some only, but not of all sins. The form,; the model of the temple.

The fashion; the manner of the building, and fitting each part to other.

The goings out there of, and the comings in thereof; all the alleys, gates, stairs, &c.

The forms, which ought to be observed, saith the French version. Now though this be not in the Hebrew, yet the word may imply as much, it being an idea, pattern, or platform to which a thing is to be confirmed.

The ordinances; rites and orders, rules of governing priests, and their services. These are again repeated in the next words of the verse, which is usual in Scripture, and with this prophet.

Write it in their sight: that it may be remembered, they shall have a draught of it from thy hand, and drawn in their sight, that they may inquire of any particular wherein doubt ariseth.

That they may keep the whole form thereof: as Moses and Solomon did, so must the builders of this temple, frame the whole to the pattern or exemplar set before them, for not doing whereof a heavy account lieth on some in the church.

Ver. 12.

This is the first comprehensive rule. Holiness becomes God's house or temple: this relative holiness referred to personal and real holiness, and required it. The whole circuit of this mountain shall be holy, but the top of it, on which the temple stands, shall be most holy, into which only holy persons and holy things shall be brought.

Ver. 13.

Of the altar of burnt-offerings; for the altar of incense was within the temple, and is called the golden altar, but this in this verse is the brazen altar, and stood in the court of the house.

The cubit is a cubit and an hand breadth; the great or sacred cubit, three inches longer than the common cubit.

The bottom, the ledge or settle, or as a little bench fastened to the altar on all sides at the bottom, shall be a cubit in height.

The breadth, from the edge of this settle or bench on the outside, to the edge where it joined the body of the altar, a cubit; and this breadth, twenty-one inches, broad enough for the priests to walk on round the altar, as they had occasion.

The border, a ledge going round on all the squares, on the outer edge of this settle, a span high, about nine inches, which was to prevent the priests. that they slipped not down in walking on this settle.

This shall be the higher place of the altar: this seems somewhat harshly translated; the French hath it, this shall be the back of the altar; as the back bears burdens, so this should bear the weight of the whole altar; this the basis or bottom, as called before, which was one cubit in each square broader than the next square frame or settle.

Ver. 14.

From the bottom; from the superficies of the first ledge, which was a cubit broad and a cubit high from the ground.

To the lower settle; to the top of that square settle which is called lower, because another settle is raised upon it.

Two cubits in height.

The breadth one cubit on every square, as the first and bottom settle, which by this account was two cubits larger in each square or side than the middle settle.

From the lesser settle; from the highest edge of the uppermost settle, down to the cubit broad ledge about the lower settle. The prophet measures now downward.

The greater; so called, because it exceeded the upper settle a cubit in breadth on each side. Four cubits in the height thereof.

The breadth one cubit, as the two other were.

Ver. 15.

The altar: this upper part is now called the altar, though sometimes this name is given to the whole, as **#Eze 43:13**.

Four cubits in height, for it was of much greater wideness, as in the next verse.

From the altar; from the top of the altar, at each corner shall be a horn, four in all.

Ver. 16.

The altar; that which in the 15th verse is precisely determined to be the altar, the uppermost and least settle.

Twelve cubits long, twelve broad; all exact square, by which we may know the dimensions of the other two; the first of the two was wider by two cubits, and longer by two cubits, than the highest, and the lowest was as much greater and larger than the middlemost. The highest twelve cubits square, the middle fourteen cubits square, and the lowest sixteen cubits square.

Ver. 17.

The settle; so called now, since the uppermost carrieth the name of altar, proper to itself.

Fourteen cubits, as said in the former verse: nor can it be otherwise, since it is one cubit on each side broader than the altar, which was twelve cubits square.

The border; or a border, or ledge, fastened to the edge of the outside of this bench, that goes round about the settle.

Half a cubit; about eleven inches, being the half of this great cubit: now this border was for security to the priests in their going round the altar, that if a foot slipped, this border might stay it.

The bottom, the superficies, on which the priest treads when he is doing any thing on the altar, or the breadth of this bench within the border,

a cubit.

Stairs, or steps, for such they needed; and probably each stair about one fourth of a cubit, to carry them up to the first and second settles. These stairs were placed eastward, that he who went up should have his face to the west, his back to the east; his face toward God, not toward the rising sun, as they who made the sun their idol.

Ver. 18.

These are the ordinances; these are the measures and proportions for building the altar.

In the day when, whensoever,

they shall make it, the returned captives shall build and use it.

To offer burnt-offerings thereon: it appears then this was the great brazen altar, of which see #Ex 38:30 39:39.

To sprinkle blood thereon, according to the law, #Le 1:5.

Ver. 19.

Thou shalt give; direct or command that it be given; for the prophet could not bestow such a gift on them.

The priests the Levites; explaining who were meant by the priests.

Zadok, who was put into Abiathar's room. See #Eze 40:46 44:15.

To minister unto me: see #Eze 42:13.

A young bullock; the sacrifice appointed, #Ex 29:1,36, at the consecrating of the priests.

For a sin offering; an expiatory sacrifice, to make an atonement for errors, and to reconcile the person that brought the sacrifice. New consecration and reconciliation, needful after so long an interruption of their ministration, and for such as never were before consecrated.

Ver. 20.

Thou shalt take; appoint it to be taken.

Of the blood thereof; of the slain bullock.

Put it, not all, but some of the blood, on the horns of the altar, as **#Le 4:30** prescribeth, and as Moses did, **#Le 8:15**.

Of the settle, on which the altar stood, which was two cubits high, and set upon one of a cubit high from the ground.

Upon the border: see **#Eze 43:17**.

Cleanse and purge it; make it legally clean, that it may be fit for so sacred a use as this of sacrificing was.

Ver. 21.

Thou shalt take; as **#Eze 43:20**.

And he, the priest of Zadok's line, that by his course in ministration ought at that time to offer the sacrifice,

shall burn it; either the whole, or so much as is commanded to be burnt.

The house here is not the temple itself, but a place within the circuit of the most consecrated ground; it is called

the place of the house, because the place in which the house was built, which is the sanctuary or temple. This was done without the gate, without the camp, while the tabernacle stood. Now it is to be done in the court of the house, and on the altar appointed and consecrated. This is the first day's sacrifice.

Ver. 22.

The next day's sacrifice is here directed.

Without blemish: this was a qualification required in all sacrifices, and there were priests appointed to search whether they were perfect, in which search they were very punctual and curious.

For a sin offering: see #Eze 43:19.

And they, the priests in attendance or course,

shall cleanse the altar, with the blood of the kid put upon the altar, as appointed, and as the blood of the bullock, #Eze 43:20.

Ver. 23.

Made an end of the first and second days' sacrifices, and cleansing the altar.

Thou shalt offer on the third day, and so on, through seven days.

A ram: a kid, #Eze 43:22, now a ram; both, or either, as God appoints; there was no inherent excellency in either one or other to commend them to God, but a male and without blemish it must be.

Ver. 24.

Thou shalt offer; direct them to offer.

Before the Lord; not only to the Lord, but before the Lord, i.e. before the temple; so the altar stood where the burnt-offering was to be offered.

Cast salt upon them; so the law, #Le 2:13, expressly required, and the priests salted every sacrifice made by fire three times, they say, in the salt chamber, at the bottom of the altar, and when the sacrifice was on the altar. It may allude to the perpetuity of the covenant thus made by sacrifice, and salted; as #Nu 18:19 2Ch 13:5.

They; the priests.

Ver. 25.

By this it appears that there were seven days appointed for consecrating altar and priests, and that either these three sacrifices were every day of the seven offered up, and their blood sprinkled on the altar, or at least the young bullock every day, and one goat or one ram with it: the word here is copulative, but possibly the sense disjunctive, for so this particle is often used.

Ver. 26.

They, the priests in course,

shall purge the altar: the same with what is said of the priests; they and the altar were thus consecrated and dedicated unto God, to be his in peculiar manner.

Ver. 27.

When these days are expired; when you have on every day of these seven offered the sacrifices as appointed, and for the ends mentioned.

Upon the eighth day, which begins a new week and it is probable the first of these seven days for sacrifice might be the sabbath, and end on our Friday; however, the first week is spent in solemn consecration of altar and priests; all weeks after are to have, day by day, the usual appointed sacrifices.

Burnt-offerings; which were sacrifices expiatory, and for atonement of sin.

Upon the altar of burnt-offering, the great brazen altar described in this chapter, **#Eze 43:13-17**.

Peace-offerings; sacrifices of praise and thanksgiving unto God for his goodness.

I will accept you; be well-pleased with your persons, pardon your sins, smell a savour of rest in your thanksgiving, and own you with signal tokens of my favour and kindness; I will show my good-will and delight in you.

EZEKIEL CHAPTER 44

The east gate assigned only to the prince, **#Eze 44:1-3**. The people reprov'd for steering strangers to pollute the sanctuary, **#Eze 44:4-8**. Idolaters declared incapable of the priest's office, **#Eze 44:9-14**. The sons of Zadok are accepted thereto, **#Eze 44:15,16**. Ordinances for the priests, **#Eze 44:17-31**.

Ver. 1.

Then; when the altar was measured, and directions given for consecrating it at first, and for the perpetual use of it for future.

Back; from the inner court, where he had been viewing the altar, to the outer part of the same court, and to the east gate thereof:

others say it was to the templegate eastward and that the temple is called

outward sanctuary, in respect of the holy of holies.

It was shut; when, or by whom, the prophet says not, but he found it shut.

Ver. 2.

Likely the prophet was somewhat surprised, and wondered that the door should be shut; and while he museth on it the Lord speaks to him out of the temple, and informs him, and satisfieth him.

Shall not be opened, i.e. shall not ordinarily stand open, but be shut till occasion requires it should sometimes be opened.

No man; none of the common ordinary sort of people, or none but the prince, God's vicegerent, and the ministering priests.

The God of Israel hath entered in: what was *the glory of the God of Israel*, #Eze 43:2, is here

the Lord, the God of Israel, that glory was the visible sign of his presence. His glory is himself, and where that entered he entered, i.e. gave evidence of a more than ordinary presence there.

It shall be shut; either kept shut with bars, or, by a prohibition, be as if it were shut, that none should enter thereby.

Ver. 3.

For the prince; for the king, say some; if so, then the door shut was the door, not of the temple, but of the east gate of the priests' court. The high priest, and the second priest, say others, and indeed this is most likely.

He shall sit: the king might sit before the Lord, others might not, and the priests stood ministering, as #Heb 10:11. Perhaps the high priest might have some privilege to sit, when others might not.

To eat bread: if understood of the king, it was his eating of the sacrifice, that part of it which was allowed to the offerer. If this prince be the high priest, this bread was the show-bread, which it seems he might sit and eat in or near the porch of the gate, whereas other priests were bound to eat in the common refectory, as appears, #Eze 42:13.

He shall enter; he may, it is his privilege; or he shall, that is, it is his duty to enter at this, and to come out at it, that the people may know which way to look, when they would see their high priest enter to make atonement: which may be mystical, and include our looking to the great High Priest.

Ver. 4.

Then, when he had been informed of the reason why the east gate was shut, and when he perceived he must not go out thereby.

He; the angel, or Christ in the appearance of man.

The way of the north gate; to the north gate of the inner court, whence he had a prospect of the temple, though no door to it on that side.

Behold; through the windows of the temple he did discern that brightness and lustre which filled the temple.

The glory of the Lord, &c.: see #Eze 1:28 43:2.

Ver. 5.

The whole of the first part of this verse is found at #Eze 40:4, where it is explained.

The ordinances; the prescribed rules for persons and things in and about the temple; these ordinances are called laws in this verse.

Mark well; set thy mind, that thou mayst comprehend them all.

The entering in; not so much the gates and porches, through which the entrance is to the house, as the persons who may, and who may not, enter.

The sanctuary, taken here largely for the holy courts, rather than for the house itself.

Ver. 6.

The rebellious: see #Eze 2:3,6-8.

Let it suffice you; let the time you have spent on your sins, your many great sins and abominations, let it be thought enough, nay, too much, as #1Pe 4:3; do so no more.

Ver. 7.

Ye have brought; either by abusing your power you have licensed, or by conniving you have permitted, to come into my holy courts.

Strangers; foreigners and heathen, who had their idols in the very courts of the temple, and there worshipped their idols, as **#Eze 8:5,10,14,16.**

Uncircumcised in heart; the worst of them, profane and impious.

Uncircumcised in flesh: no uncircumcised one should come into the court of the people, but you have brought them into the very sanctuary at the times of public worship, and when you have been offering my bread, &c. Some think that the profane carelessness of the Jewish rulers was such, that they suffered uncircumcised ones to be priests among them, and to approach to God's altar. This was done in Solomon's degenerate days, and in the days of Ahaz, Manasseh, Amon.

My bread; either the meat-offering, or first-fruits of corn and dough, and the show-bread.

The fat, which was taken off the sacrifices and burnt.

The blood, how let out, received into vessels, sprinkled and poured out, the priests and rulers of my house, through a sinful familiarity with heathens, have given them courage to ask, and you have not zeal and courage enough to refuse them, but you have satisfied their forbidden curiosity, and showed them all these things; or, as was said, have advanced some to be priests in my house, and suffered others to be priests of idols, standing and worshipped in my courts.

They, the whole nation of the Jews, the people of the land,

have broken my covenant; turned idolaters, mixed with heathens, forsaken me and my law, taking example from your practices, or complying with your superstitious and idolatrous inventions.

Ver. 8.

You have not observed the laws I gave you for the careful and exact keeping of my holy things; house, sacrifices, and worship. You have substituted others in your rooms, made officials, and surrogates, and curates to look to the gates, and these have let in the profane and unclean; your pride, or covetousness, or laziness, hath taken you off from your duty and your charge; or you have, as you saw good, consecrated persons, whether fit or unfit, whether approved or not approved by me. So you have profaned my name, and violated my law, #Nu 18:4.

Ver. 9.

Now God renews his former law against the permitting of the wicked and heathens to enter his sanctuary. None, of what quality soever, what interest soever they make, though princes, nobles, learned, travellers, that come to view nations and the rarities of them; none of these, or such like, shall on any colour of pretence be brought into my sanctuary. Perhaps Solomon showed Sheba's queen too much, we are sure Hezekiah showed the ambassadors too much, yet we read not that either of them showed the sanctuary.

Ver. 10.

The Levites; priests intended here, and indeed the sons or posterity of them are here intended; for this apostacy among them was elder than the eldest of them all.

Far from me: idolaters go far from God, for they depart as an adulterous wife from her husband; their hearts and affections are far from God, they fall to heathenish idolatry.

When Israel went astray: it may be worth our while to inquire what time, or near what time, this was. I doubt Baal-peor, #Nu 25, or from Solomon's time, when there was somewhat of this sin among the priests. But of Rehoboam's time it is said, #2Ch 12:1, *all Israel forsook the law of the Lord*. And in Ahaz's time, when the altar at Damascus so pleased him and the high priest Uriah, that presently an altar like that is made and set up between God's house and altar; and orders, or, in our language, injunctions, from the king to the high priest, and from him to the inferior priests and Levites, who obey, #2Ki 16:16: and Manasseh carried the

apostacy higher. Now account from any of these; from the last of them to the first return out of captivity is one hundred and fourteen years, to which we must add the twenty-five years which each priest must be ere they enter the priest's office, it will amount to one hundred and thirty-nine years, and to these add forty-four ere this temple was repaired, it will be one hundred and eighty-three years too great an age for any of the priests to be of; therefore, as I said, the priests that are now degraded are the children of those apostate priests who were *(as #Zec 1:5,6, said of the fathers)* dead.

They shall bear their iniquity; shall bear the punishment of this their apostacy, be debased to meanest services, subjected to others, and be deprived for ever ministering at the altar. So **#2Ki 23:8,9;** and so God executed his threat against Eli's house, **#1Sa 2:13.**

Ver. 11.

Ministers; servants, employed in the lowest and least honourable work.

In my sanctuary; not the temple itself, but about the courts of it.

Having charge at the gates; shall be porters to open and shut and sweep, and ready to go on errands.

Ministering; probably made to learn the arts of mason or smith, to mend and repair, to fetch wood and water with Jebusites.

They shall slay; do that servile work for the sacrificing priest.

The sacrifice for the people; all the sacrifices the people bring.

Stand before; Hebrew expression of servants' attendance.

To minister unto them; to wait on and obey the priests.

Ver. 13.

They shall never be admitted to the office, nor employed in the proper work of a priest that ministers to me. They shall not come into the temple, much less into the oracle, nor have any part in the offering up of sacrifices on the altar, though they have meat, drink, and lodging about the temple; yet, as discarded servants, that are retained lest they starve.

They shall bear their shame; they shall be little regarded, but disesteemed, and put to shame, and this shall be part of their punishment. They shall be dealt with according to their abominations, i.e. their apostacy and idolatry, and bear the punishment thereof.

Ver. 14.

See #Eze 44:11.

Ver. 15.

The priests; so called from their office. The Levites; by descent from Levi, Jacob's son.

Sons of Zadok; who was of Eleazar's family, to whose father Phinehas a covenant of salt insured the high priesthood, and all the honour, privileges, and advantages thereof, #Nu 25:12,13.

Kept the charge; were constant, zealous, and faithful in their priestly office, and their duties in it.

Went astray: this may possibly refer to that transgression in the matter of Baal-peor, of which #Nu 25:3 Ps 106:28-30. See #Eze 44:10. They shall come near to me: see #Eze 40:46.

To offer unto me the fat and the blood; to offer expiatory sacrifices, to make atonement and intercede for the people. This honour God put upon them for their integrity and constancy in the things of God.

Ver. 16.

They shall enter, the high priest and the other priests shall have right and liberty of entering, into my sanctuary; both to the altar, to the temple, and the high priest into the holy of holies.

To my table; to set the shew-bread on, and to take it off.

To minister unto me; to offer sacrifice at the altar, and incense in the house; this the priests did in their course; and of this line the high priest alone, once a year, in the day of expiation, went in to minister to the Lord in the holy of holies.

They shall keep my charge: see #Eze 44:8.

Ver. 17.

When they enter: they must put on their priestly garments in the chambers that are appointed for vestries to them, where they put off the garments when the service was done, and where they put them on when they approached to the altar, **#Eze 42:14**.

At the gates of the inner court; where the altar of burnt-offering stood, and where the temple, which is included, stood.

@With linen garments; according to the law, **#Ex 28:42,43**.

No wool; the reason hereof is given in the next verse.

In the gates of the inner court; about the altar of burnt-offering.

And within; in the temple itself, in every service of both.

Ver. 18.

This verse recounts but two garments of linen, the bonnet and the breeches, but **#Ex 28:39 1Sa 2:18,28 14:3**, mention a linen coat, or ephod; so they had three linen garments, and a girdle of fine twined linen about to gird the coat fast, yet so as not to make them sweat, or smell offensively.

Ver. 19.

See **#Eze 42:14**, where this verse is explained, yet here are two things that verse hath not, of which a word. **The utter court:** this tells us in which court stood the chambers, wherein the priests did attire themselves, into which also they retired to unclothe themselves of the priestly garments. The chambers were in the court next to the court of the people, as **#Eze 42:14**. **They shall not sanctify:** by the law, common things touching holy things became consecrate, and to be no more for common use. If the priests' consecrated clothes touched the people's, they must part with them, this would be inconvenient; so some. Or lost the people should think themselves the holier for such contact, and grow proud of it; so others. The Chaldee paraphrast frames it to the last clause of the 14th verse of the 42nd chapter, they in holy vests shall not intermix with the people; this would be a profaning the holy vests. Or else thus, they shall not come out to bless the people in their priestly garments, but, having finished the sacrifice and all belonging thereto, they should change garments, and in

their ordinary garments come out to the people, and bless them in that form, #Nu 6:23,24.

Ver. 20.

To shave their heads was forbidden, #Le 19:27 21:5. Hair is given for an ornament, and the priests should not disfigure themselves, nor imitate idolatrous heathens.

Nor suffer their locks to grow long; priding themselves in it, as Absalom, giving ill example by such excess. Shall only poll their heads; when the hair is grown somewhat, they shall trim, cut the ends of their hair, and keep it in moderate size; beside, long hair was a token of a Nazarite's vow, and God would have all holy things and persons kept unmixed and distinguished from other common things.

Ver. 21.

Any priest; any one, on any pretence.

Wine, or any other strong intoxicating liquor.

When they enter into the inner court; when they go, either to trim the lamps, or set the shew-bread in order, or to offer incense in the temple; or when they go to the altar to offer a sacrifice, which stood in the inner court: this prohibition you have #Le 10:9, which see, and it was to prevent all indecencies in the service.

Ver. 22.

God allowed them to marry, only directs that it be not to one of ill fame or divorced, #Le 21:13,14, nor the widow of any deceased common person; yet a priest might really a priest's widow, but a virgin is rather commended to their choice; and whether widow or virgin, it must not be as Moses married a daughter of a strange people, or as they did in Babylon, #Ezr 10:18, &c.; and possibly this of Ezekiel was designed as a rule to direct Ezra in reforming this disorder when they came from Babylon. Nor were they at liberty to marry any of any tribe, but it must be one of their own tribe too.

Ver. 23.

They shall teach; by their place they were bound to instruct the people, #Le 10:10,11; this was part of their work, to read the law,

expound it, and resolve questions arising about it. They were to be, as ministers ought now to be, *apt to teach*, #1Ti 3:2.

Between the holy and profane; whether legally and ceremonially so, or morally and really so, that they might keep the people from pollutions.

Between the unclean and the clean; the same thing in other words, only this seems to require priests' patient instructing, till the people have learned to difference unclean and clean.

Ver. 24.

In controversy; in doubts about lawful and unlawful, in pretences of right and wrong in all contests.

They shall stand in judgment; if the controversy be brought to them, they shall hear and consider.

Shall judge it; shall determine, end the controversy, and reconcile parties.

According to my judgments; not as they favour and affect, or disaffect and hate, but according to what God hath by his laws in that behalf directed.

They shall keep; priests first, and people with them.

Mine assemblies; public congregations for worshipping of God.

Shall hallow my sabbaths; with holy care observe the sabbaths, as days of holy work, to be spent in secret, family, and public worship of God, as he requires.

Ver. 25.

They, the priests, who come near to minister before the Lord,

shall come at no dead person; neither touch, nor come into the room, nor attend the funeral of the dead; for this would be a legal and ceremonial defilement, and it is prohibited #Le 21:1. The Jews tell us that he who comes within four cubits of the dead is defiled; and the law, though it determine not at what distance such are defiled, it doth determine that they are unclean till evening by touch or coming near the carcass of any but man, and the defilement by coming near a dead man lasted seven days.

But for father, &c: the priest was indulged in the death of so near relations, as **#Le 21:2,3**, where they are reckoned up as ill this verse.

They may defile themselves mourn for them, touch them, be at their funerals, and show their natural affections to them.

Ver. 26.

After he is cleansed; after that for seven days he hath kept from the dead, by which the Jews accounted a man was cleansed, for as nearness did defile, so absence did cleanse in this case.

They, the priests, who are about the house of God,

shall reckon unto him seven days; shall appoint seven days more to this defiled person for his cleansing, before he is admitted into the sanctuary.

Ver. 27.

During the days of his uncleanness he kept out of the sanctuary; when the days of purifying are fulfilled he then may go in.

The sanctuary; not the temple itself, but, as the next words have it, the inner court.

To minister; to execute the priest's office.

Sin-offering: it is not said what this should be, nor doth that **#Le 6:21** refer to this. I think rather that, **#Le 4:3**, a young bullock was to be this sin-offering in purifying as it was in consecrating him, **#Eze 43:19**.

Ver. 28.

Sin-offering being mentioned immediately before, gives the occasion of repeating the provision made for the priests, for under this one all other offerings are couched; and if the Lord do so expressly require a defiled priest to bring his sin-offering, in which the ministering priests had their share, he would expect the same of all Israel, which would amount to a great sum.

For an inheritance, instead of lands and cities.

I am their inheritance; God is the inheritance of all his people, but especially of his priests; and so what is given to God, by him is assigned to his officers.

Ye shall give them no possession, as the rest of the tribes had.

I am their possession; the peculiar blessing of God on them, and their share in his offerings, was a very rich possession.

Ver. 29.

We must not think that the whole of these were eat, God had his part, and the priest his part too; somewhat of each came to the priest.

Every dedicated thing; as first-fruits, and tithes, &c., the priest had part of them.

Ver. 30.

And the first; so soon as the first-fruits are ripe in the field, your vineyards and olive-yards, &c.; nay, redemption money for the first-born of man was theirs.

Every oblation, whether free-will offering or prescribed.

Of every sort; of what sort soever, whether of flock, or herd, &c.

The first of your dough: it is conceived this was of every mass of dough they made, and of the first of the dough which every year they first made of the new corn, as by the custom of the Jews at this day appears, who, since they cannot give to the priest, will burn a little cake of every batch in the oven.

That he, the priest, may bless and pray for thee.

Ver. 31.

This was forbidden to all the Jews, much more to the priests, **#Ex 22:31 Le 22:8**.

EZEKIEL CHAPTER 45

The portion of land for the sanctuary, **#Eze 45:1-5**, for the city, **#Eze 45:6**, and for the prince, **#Eze 45:7,8**. Ordinances for the prince, **#Eze 45:9-25**.

Ver. 1.

When ye, ye returned Jews, restored to your own land, **shall divide by lot**: it was not on the return divided by lot, as it was by Joshua, but lot and inheritance are the same many times in the Scripture, and the expression alludes to the usual way of assigning

inheritances. **The land;** land of Canaan. **Ye shall offer an oblation;** as it is fit God have his portion first set out. **Holy portion,** by its relation to God, and because dedicated to his service. **Reeds:** the Hebrew doth not express either *reeds* or *cubits*; our translators supply *reeds*. but the French reads it *cubits*, (*coudees*,) Rochelle edit. 1616. The Greek keeps to the Hebrew, and adds not reed or cubit. Could it be demonstrated which is here intended, we might proceed with greater clearness and certainty. It is true *reeds* are first mentioned as the measure, but cubits are also very often mentioned, as a known measure in measuring the temple and courts, as appears to any one that will read over chapters 40 through 43. *Besides*, the 2nd verse expressly saith *cubits*; and I am apt to think that it hath relation as well to the twenty-five thousand, **#Eze 45:1**, as, to the five hundred, **#Eze 45:2**. I rather favour the cubit measure than the reed, that so the whole contents may not seem overgrown; for at reed measure this portion contains at least seventy-seven miles and a little more in length; but at the cubit measure it amounts but to twelve miles and a half. This easily, the other hardly imaginable. **Ten thousand reeds** is at least thirty miles and a half, but cubits amount to five miles in breadth, and this seems to me both likeliest to be intended and easiest to be understood: however, since the 1st verse mentions not the particular measure, I may as well borrow it from the 2nd verse, as others fetch it from the 40th chapter; and I think the 3rd expressly limits us to the measure by cubits, which see, with notes. **Shall be holy;** set apart for holy uses, the whole circuit thereof.

Ver. 2.

Of this whole consecrate portion of twenty-five thousand cubits long, or twelve miles and half, and ten thousand broad, or five miles and little more.

For the sanctuary; for a platform for the sanctuary, both house and courts.

Five hundred in length, with five hundred in breadth; five hundred cubits square, which is about one-fourth of a mile square.

Fifty cubits; which amount to twenty-nine yards and half a foot. This bears some proportion to the contents of that square, which is one quarter of a mile in each side; but fifty cubits suburb to that

square, that should be supposed to have sides each a mile, a half, and half quarter long.

The suburbs thereof: place round about this the five hundred cubits square mountain of the house.

Ver. 3.

Of, or *by,* or from this cubit measure, **#Eze 45:2,** shalt thou measure. So express, that indeed I wonder a dispute can arise; and this justifies the French version, which from this verse no doubt took the *coudee*, which they use in **#Eze 45:1.**

In it, in the centre or navel of this twenty-five thousand and ten thousand, shall the whole sanctuary, courts, temple, and holy of holies, or the oracle, be built.

Ver. 4.

The holy portion; the whole contents of twelve miles and half long, and five broad.

For the priests; sons of Zadok, who minister to the Lord, and others with them, who, though degraded from the priestly honour, yet lived upon priestly provision.

A place for their houses; in which twenty-three of twenty-four courses of priests may dwell conveniently, while the twenty-fourth minister at the temple, as by order they did.

And an holyplace; and how much God did reserve to himself for his dwelling is expressly mentioned. Thus God makes himself and what is his the inheritance and possession of the priests his servants, as he told them, **#Eze 44:28.**

Ver. 5.

As we render the words they are a little clouded, but as they are rendered in the French they are plainer: we read them as if the verse spake of the same twenty-five thousand long and ten thousand broad, which the priests have; but the French thus, there shall be other twenty-five thousand in length and ten thousand in breadth, which shall appertain to the Levites, who do the service of the house, with twenty chambers; so they have abroad in the country equal share with the priests, and in the outer court or courts about the house twenty chambers or rows of them in which to abide for their conveniences, when, in their courses, they attend

the services they were to perform, as porters, singers, and attendants on the priests.

Ver. 6.

Appoint; order and measure out.

The possession; land to be a possession to the citizens of Jerusalem, and to be the contents of the city.

Five thousand broad, and five and twenty thousand long; about two miles and half broad, and twelve miles and half long, measured by the cubit, as **#Eze 45:3** directs.

Over against the oblation of the holy portion: this must run along parallel in length with the holy portion, though but half its breadth.

For the whole house of Israel: as the chief and capital city, to which the tribes resort, it must be large enough to entertain them too; and was to be framed with twelve gates to twelve streets, for the twelve tribes, as **#Eze 48:31**. as **#Eze 48:31 Eze 48:31**.

Ver. 7.

A portion; though not said how much, it is likely it was near fourfold to that of the city, sanctuary, or the priests and Levites.

For the prince; the king, or supreme ruler. One half of the prince's portion lay on the west side of those three already set out; the other half lay on the east side thereof; so the portion of city, Levites, and priests lay in the middle of it.

Of the holy portion; of priests, and Levites, and sanctuary.

Before; it lay parallel, as broad as these three were broad, and so run on both sides in its breadth from north to south, and had its length as the other from east to west, as in this diagram.

The tribe of Judah's portion from west to east.

The tribe of Benjamin's portion from west to east.

Over against; what called now *over against*, or parallel, or by the side all along, is called *before* three times together. So now you have an exact square of 25,000 cubits laid out for God, the Levites, and city, which appears thus in the breadth:

10,000 for the priests. 10,000 for the Levites. 5,000 for the city.

And the length of each 25,000, that is, some twelve miles and half square.

And the prince's portion embracing or bounding all at each end, as a guard and defence both of church and state, of religion and the civil rights, which may fairly be intimated by this assigning him his portion on each end of the other three.

Ver. 8.

In the land; either in that portion of land set out for him, or, as it is added, in Israel, i.e. in the land of Israel.

My princes; who own my favour in their advancement, and my law in their government. All princes are in some sort God's princes, but all do not regard God as sovereign Lord of them and their people; but God did raise up such at the return out of Babylon, who were and did recognise themselves God's princes.

Shall no more oppress: both Ezekiel and other prophets did reprove the injustices, cruelties, and oppressive methods of the kings of Israel, and yet they took not off the yoke; but it shall be better after the days of Babylonish captivity are ended.

The rest; after God had his portion, which was that the priests and Levites had, after the city and the prince have theirs, the remainder is to be given to the people.

They; the persons that are officers appointed to divide the land.

The house of Israel; two tribes and ten tribes.

According to their tribes, to the number of the tribes, and their right; we must be restored to them, or they compensated with an equal value.

Ver. 9.

Princes are here in God's name, and by advice from him he made them princes, counselled, exhorted, and commanded.

Let it suffice; be content, aim not at more: he who gave no more can make this enough, and he will curse and blast what you indirectly, and by sinful, oppressive crafts, wrest from others.

Remove violence; put it far from yourselves, do not you use it, and so discountenance in others, that neither common subjects dare violate one another, nor your officers violate any of them.

Spoil; either the same as violence, or the effect of it, violent courses; rob the oppressed and spoil them.

Execute judgment; judge righteously, and they look the sentence be executed, for terror to the unjust, and relief of the oppressed.

And justice: this is added for emphasis, though the same thing.

Exactions; heavy taxes and impositions on estates or trade.

My people; whom I must, if you will not, right.

Ver. 10.

Ye; princes of Israel.

Shall have: though they were not traders to use, yet they must have, i.e. appoint, for to them as a privilege it appertains to appoint standards for measure among their subjects. *Just balances*, or weights and scales, by which to measure what is to be sold by weight, one and the same to all, that none buy by a greater and sell by a lesser. So **#Le 19:35,36 Pr 11:1 16:11 Mic 6:10,11**. So must the prince remove oppressive cheating by divers weights.

Ephah, to measure dry things, as corn, olives, dates, &c.

Bath: this was a measure of liquid things, as oil, wine, or water, and what each contained the next verse will acquaint us. s.

Ver. 11.

One shall contain as much as the other, the ephah shall contain as many gallons of dry, as the bath doth contain of liquid things.

An homer is commonly said to be thirty bushels, or near it. So that the ephah will be some three bushels, in dry things, and the bath sixty-four pints, or eight gallons, in liquid things.

Ver. 12.

Having laid down the standard for weight and measure in less valuable things, and that are sold for money, now the standard is set down for the current coin which passed among them, and the

valuation of which was part of the prince's prerogative. The first mentioned in the text is the shekel, which, saith the text, contained **twenty gerahs**; now every gerah was one penny halfpenny English value: the shekel then was two shillings and sixpence. The twenty shekels was two pounds ten shillings, the fifteen shekels was one pound seventeen shillings and sixpence, and twenty-five was three pounds two shillings and six pence.

Maneh: some say it is one pound, and that the pound was either least, middle, or greatest, according as there were more or fewer shekels in it; the least or common pound was but seventeen shillings and sixpence; the next, which was the royal, was fifty shillings; and the greatest, or pound of the sanctuary, was sixty-two shillings and six pence.

Ver. 13.

In the daily service, the morning and evening sacrifice, there must be wheat and barley flour.

Sixth part of an ephah; sixtieth part of an homer, about one half bushel, and one peck, and one quarter of a peck, and three pints, or near it; so some. Others abate the odd measures, and say the ephah was about our half bushel, as indeed it can be no more; if the homer were thirty bushels, the ephah a tenth part of the homer, that is, three bushels, the sixth part of the ephah amounts to four gallons, or half a bushel.

Ver. 14.

Now forasmuch as oil was always offered with the meat-offering, here is direction what quantity shall be used at each offering.

The bath of oil; which contained about twenty-four gallons, or very near it.

The tenth part; so the quantity of oil by this account will be two gallons, three pints, and a little more.

The cor; which is here said to be an homer: these were two names of one and the same measure, and described by the baths it contained.

Ver. 15.

This verse prescribes the proportion that is to be observed in bringing the lambs for daily sacrifice. They were bound to choose out of the best pastures of Israel the best and fattest lambs, one out of two hundred; so favourable was God to them in these cattle, taking so few out of so many. And these lambs were designed for to be offered with the meat-offering, either in expiatory sacrifices, or in eucharistical sacrifices: thus daily sacrifices kept up their peace with God.

Ver. 16.

The plain and summary meaning of this verse is, that this daily sacrifice should be, as for the people and the prince, so should it be provided by a common purse of prince and people, all should contribute to this charge. Though some think the people were to give this, and the prince to give a like share; and I know some think that this prince is the high priest, and that all the people, joining and contributing to this sacrifice, are here bound to bring it to the high priest.

Ver. 17.

The prince's part; beside the share he gives to the daily sacrifice in the common charge, #Eze 45:16, the prince is bound also on solemnities to give sacrifices out of his own.

Burnt-offerings: see #Le 1, where these are described. *Meat-offerings* rings: see #Le 2:1, &c. *Drink-offerings:* see #Ex 30:9 Nu 15:24 the drink-offering was ever joined with the meat-offering, #Nu 29:11,16,19,22.

In the feasts; which he doth particularly recount, as new moons, &c.; of all particularly to treat would be too long.

He shall prepare: here lieth the main deciding circumstance, whether the secular or ecclesiastical prince be here intended. Some say this preparing is a sacerdotal act in order to offering; if so, it must be the high priest; but I think they mistake. This preparing is nothing more than on the prince's charge, and by his care, to see that there be such beasts ready at hand as are required at such solemnities; and so it is the secular prince.

To make reconciliation: see #Eze 45:15.

For the house of Israel; all the people.

Ver. 18.

In the first month of the year, every new-year's day; or the first new-year's day after the temple is built, a kind of feast of dedication: the former better agreeth with the following verses.

Thou shalt take; procure, either being out of his own flock, or buy with his money; this the prince must do.

A young bullock without blemish; such the law required, both for kind and quality, in what sacrifice, or on what occasion soever the sacrifice was offered.

And cleanse the sanctuary; that by this, offered according to the law, the temple might be cleansed.

Ver. 19.

The priest: had the 17th and 18th verses intended by *prince* the high priest, there would have been no need of changing the phrase, or of mentioning the *priest*, it would have been enough to have said, *And he shall*; but in those verses the bringing and preparing is not priestly, but ascribed to the prince, as it would be to any other who offers a sacrifice to the Lord by the hand of the priest.

Shall take; carry with him in some vessel or other, from the place where the bullock was slain.

Of the blood of the sin-offering: see #Le 1:5 Eze 43:20.

Upon the four corners of the settle: see #Eze 43:20.

Upon the posts; the blood of the sin-offering was to be put upon the posts of the temple door, and on the posts of the gate of the inner court, or that next to the temple.

Ver. 20.

The priest must offer the like sacrifice for cleansing the errors of the people, and reconciling them.

The seventh day; about a week before the passover.

For every one that erreth; for all the errors of all the house of Israel, in all that had erred through ignorance.

For him that is simple; that is, of weak intellectuals, half-witted, or a fool, as the word signifies; or, for one that was seduced.

Reconcile the house, i.e. cleanse, as **#Eze 45:18**, which legally or ceremonially was defiled by those errors done in the city or courts of the house, whither these persons might come, for it is not the temple itself, I suppose, that is here meant.

Ver. 21.

In the first month; Nisan, which is part of March and part of April with us.

The fourteenth day; as was appointed of old by Moses, **#Ex 12** at large.

Ye shall have; have, and slay, for so **#Ex 12:6**.

The passover; the lamb, which was to be eaten with thanksgiving for God's sparing the Jewish children, their first-born, when he slew the chief of the strength of Egypt, and for bringing the whole house of Israel out of Egypt.

A feast of seven days: see the institution, **#Ex 12**.

Unleavened bread shall be eaten: though here is an ellipsis, yet the thing clearly speaks itself; through the whole feast unleavened bread was to be eaten under great penalty, **#Ex 12:18,19**. These things no doubt concerned the returned captives, though they have a mystical meaning also.

Ver. 22.

Upon that day; upon the fourteenth day, on which the passover was slain.

The prince; as before, **#Eze 45:17,18**.

Prepare for himself, to expiate his own sins.

And for all the people: see **#Eze 45:17**, where the same is found.

Ver. 23.

After the first day's offering, **#Eze 45:22**, or else after the fifteenth day was over, though first more likely. The prince at his own charge is to get ready day by day seven bullocks, seven rams, perfect without blemish, as the law required, and one kid each day of the seven; in all forty-nine bullocks, as many rams, and seven

kids of the goats. These the priests were to offer to make atonement for the prince and his people.

Ver. 24.

And he, the prince,

shall prepare a meat-offering; for the sacrifice was not entire without this, and the text proportions this also: for each

bullock one

ephah of fine flour, three bushels and one half with the seven bullocks of the first day; and so for the rams; that is, seven bushels every day for seven days together, according to the number of rams and bullocks.

An hin of oil: this was about one gallon and three quarters of a pint.

For an ephah; to each ephah of meal. To every of the seven there were

Seven bullocks, seven ephahs, and seven hins of oil,

Seven rams, seven ephahs, and seven hins of oil;

Forty-nine of each kind of the beasts in the space of the seven days, and ninety-eight ephahs and as many hins with them: a greatly and costly service.

Ver. 25.

The seventh month, according to their ecclesiastical account, Tisri, which answers to part of our August and September.

The fifteenth day; on that day the feast of tabernacles began, and it continued seven days.

Shall he, the prince, as before, **#Eze 45:24**, do the like, in every respect, for sacrifices, and all that belonged to them.

According to the sin offering, &c.: as was required at the passover, so at this feast also, and therefore you are referred to the particulars of that feast.

EZEKIEL CHAPTER 46

Ordinances for the prince in his worship, #Eze 46:1-8, and for the people, #Eze 46:9-15. An order for the prince's inheritance, #Eze 46:16-18. The courts for boiling and baking, #Eze 46:19-24.

Ver. 1.

It was the east gate of the court next to the temple, or which did lead into the inmost court, where the altar of burnt-offering stood. **Shall be shut:** this explains that of #Eze 44:2. **The six working days;** or every day that is a working day. **On the sabbath;** on that holy rest the prospect into the temple and to the altar shall be free. **It shall be opened;** the priests should open it. **The new moon:** this one festival is named, but all the rest are included: this gate was to be shut only on working days, therefore to be open on all holy days, which were days of holy service to God. to be open on all holy days, which were days of holy service to God.

Ver. 2.

The prince must come in at the gate which is between the court of the Jews and the court of the priests, which is here called the **gate without**, or the *outer gate* of that court, and so go up to the gate within, which leads into the inmost court, and rose by ten, or twelve, or fifteen stairs, say some. While this solemn service was acting to make atonement for the prince, or to offer sacrifices of peace. offerings for himself, he is directed

to stand before the Lord; in other cases he might sit: the greatest should revere that God whose mercy they need and seek.

By the post; one of the inward posts, where he might best see the sacrifice offered up, but may not go into the court; none might go in but such as were, by God's appointment, to minister before him.

The priests shall prepare: #Eze 46:22-24, it is said *the prince shall prepare*; here the priests must prepare; but these places speak of different preparations: the prince prepared by buying, or bringing of his own the best for sacrifice; the priest prepared by receiving, bringing the sacrifice to the altar, slaying and disposing of all things according to the rule. The householder prepares, so doth his cook prepare the feast, so that each prepares what is proper to him; and so it is here, the prince prepares, but doth not

sacrifice, the priest prepares, but doth not buy, or bring the sacrifices.

He shall worship; he shall bow (as the Hebrew) himself: it is a praying posture, #Ex 12:27, in which duty the prince, as all others, are to attend on God, while the expiatory sacrifice is offering, while their reconciliation is to be made; and in which posture the prince is to be all the while the priest is offering, #2Ch 29:29.

At the threshold: here he took his standing in the beginning of the service, here he is when it is finished; at the inner threshold of the gate, where his eye might see enough; if his understanding were enlightened with knowledge of these mysteries, he need not approach nearer to God than his faith could now carry him while at the threshold.

Then he shall go forth; not stay to gaze or talk; but as he came to worship, so having worshipped he must return. Until the evening; till all the sacrifices were offered, and the offerers reconciled; now each offerer was to bring his offering to this gate, and there give it to the priest, and there lay his hands oil the head of the sacrifice, #Le 1:3,4.

Ver. 3.

Likewise, Heb. *And*, i.e. as the prince had done, bringing, standing, worshipping at the threshold of the gate, and departing when the sacrifice was finished, so must the people when they brought their sacrifices; but one manner, one gate, one sacrifice; but one Saviour.

Before the Lord; with due sense of God's holy and glorious presence.

In the sabbaths; both weekly and other holy days, which are called sabbaths on good ground.

The new moons; which were solemn feasts to the Jews in their generation; but these days privileged them only to come thus near who brought their particular offerings, for I suppose the people might not approach at pleasure to see the stated morning and evening oblation sacrificed, this would crowd the gate; but at this time they kept in their own court.

Ver. 4.

The burnt-offering; this is different from that #Eze 42:13, as appears both from the kind of sacrifice and the occasion of it, or the time of each.

In the sabbath day; or weekly, sabbath by sabbath; this was three times as much as was required, #Nu 28:9.

Six lambs of the first year, and males, #Eze 46:13, and as the Hebrew implies.

Without blemish; unblemished sacrifices were ever required, and so this, #Le 1:3 Nu 6:14.

A ram; when it was more than a year old, the Jews accounted it a ram.

Ver. 5.

An ephah, three bushels of meal, for each ram.

As he shall be able to give; rather, as he shall see good, as much as he thinks fit in decency or in bounty.

An hin; one gallon and a pint, for an hin did contain twelve logs, and each log contained three quarters of a pint, or thereabouts.

To an ephah; which was three times eight gallons, for each ephah contained three bushels: see #Eze 46:11. So then one gallon and one pint of oil was required as proportion to three bushels of meal in the meat-offering.

Ver. 6.

In these verses nothing new occurs but the appointing a bullock with its meat-offering for the new moon sacrifice, of which also on another occasion already, #Eze 46:1.

A young bullock: see #Eze 45:22.

Without blemish: see #Eze 45:4.

Six lambs: see #Eze 46:4.

Ver. 7.

See #Eze 46:5, and #Eze 45:24.

Ver. 8.

Shall enter into the gate of the court next the temple to offer his sacrifice.

Go in by the way of the porch; go to the threshold, the inward threshold of the east gate, that opens into the court of the temple.

Go forth by the way thereof; none of the people might do so, only the prince and the priests might go out the same way they came in.

Ver. 9.

All except the prince, when they come to worship, must observe to go out at that door that is over against the door at which they came in.

Come before the Lord, present themselves and their sacrifices, in the solemn feasts, the three great annual feasts, the new moons, and the weekly sabbaths.

He that entereth in, &c.: the east gate they might not enter at, as already is observed, and whatever reason might be given besides, this passage in this verse gives one, they could not go right forward to go out, at a west gate; for the temple and the entrance into it stood in a straight line from every one of the east gates from the outmost court, so that if any should go straight forward, they would go into the temple and oracle, which was not to be. There were but two gates the people might enter at, the south or north.

He shall not return, &c.: none might turn their back on the temple, nor do that which looked like a going away from God, which may give us somewhat the meaning of **#Jer 2:27 32:33**, their turning the back on God.

Ver. 10.

The prince and people must meet together at the same time, and when it is the time for offering the morning or evening sacrifice, be ready to present their prayers to the Lord. And when they offer any particular oblations, on account whereof they go any whit nearer than at other times, both prince and people shall do it at the same time.

Ver. 11.

See #Eze 46:5,7.

Ver. 12.

In #Eze 46:2,4-7, orders were given about those offerings which were required, which the prince must offer; in this, direction is given about those that are free-will offerings, which in all points must be prepared as the other were on the sabbath day, which see in the forementioned verses.

One shall shut the gate; one of the priests' porters; as the gate was opened for this service only on such a day, so, the service performed, some priests' porter shall shut it, for it must not stand open on ordinary days. days.

Ver. 13.

Daily prepare: see #Eze 46:2.

A lamb: see #Eze 46:4.

Ver. 14.

A meat-offering: see #Eze 46:7.

The sixth part of an ephah; half a bushel of fine meal.

The third part of an hin; an hin held nine pints.

Continually; morning by morning.

A perpetual ordinance, to continue till the Messiah comes, who will set up a more spiritual worship.

Ver. 15.

This verse is a ratifying of all prescribed in #Eze 46:13,14. These three verses direct the daily sacrifice; and because they mention only the morning sacrifice and one lamb, some think that here less is required than in #Nu 28:3,4; but they forget that there is a parity of reason for the evening sacrifice, and that this is included. They were to do in the evening oblation as they did in the morning.

Ver. 16.

A gift, of houses or lands.

The inheritance thereof, the right to those houses or lands, shall descend to children's children; the fee simple shall be to the

posterity of that son to whom it was first given. They shall enjoy it, possess it, as heirs possess an inheritance.

Ver. 17.

Of his inheritance; of any part or parcel of the crown land, or the prince's inheritance.

To one of his servants; whether such servant be, strictly taken, a servant or bondman or in more large sense any of his servants in the court, and in office about it.

The year of liberty; the year of jubilee, as **#Le 25:10,13,28**.

To the prince; or his heirs, if the prince be dead.

His inheritance: this may be understood either of the prince or the servant. Either thus, though the land by gift go back to the prince or his heirs from the servant, yet what lands this servant had of his own inheritance shall descend to the heirs of that servant, and be theirs: or else thus, whatever lands of the prince are given to servants, by gift, shall at the year of jubilee revert to the sons of the prince, who shall repossess them, forasmuch as they are lands of inheritance, and of right belong to the heir.

For them; and for theirs after them.

Ver. 18.

Shall not take; seize and escheat as forfeited, (like as Ahab dealt with Naboth, or David with Mephibosheth,) to give to others, or keep for himself.

By oppression; whether fraudulent or violent oppression, whether under colour of justice or against all rules of law.

To thrust them out, that he may put in his own creatures or children.

He shall give his sons, provide for his own, out of that is his own.

That my people be not scattered; that they may keep together in their own land.

Ver. 19.

We left the prophet, **#Eze 44:4**, at the north gate, and on the inside of it; now we find him going through a private way by the side of that gate to the holy chambers appointed for the priests.

The holy chambers: see #Eze 40:45,46 42:13,14.

On the two sides westward; rather, on their sides westward, that is, on the west side of these chambers which looked toward the north. The Seventy read it thus, Behold, there was a place enclosed.

Ver. 20.

Where the priests shall boil the trespass-offering; those that were brought sacrifices for sin were in part for the sacrificing priest, and he was to eat thereof; but it was to be dressed in the verge of holy ground, and so kitchens, boilers, ovens, and other utensils were prepared to do it, and these kitchens are here described,

That they bear them not; the priests, or the attending Levites.

Into the utter court, where the people were, and many times in great numbers, that this holy flesh must needs be very near many of them, if it were carried out.

To sanctify the people: see #Eze 44:19.

Ver. 21.

The utter court; either the court of the people, or more likely the court of the priests or Levites, called here utter court, because it was more outward than the court of the temple.

To pass by the four corners, to go about the whole square of the court.

In every corner, where the side walls did meet in right angles.

A court; a smaller court made up on the outer sides with the walls of the greater square, and on the inside made with two walls, the one forty cubits long, the other thirty cubits broad.

Ver. 22.

They were then an oblong quadrangle, and all of equal capacity for length and breadth.

Ver. 23.

A row of building; a range of building on the inside of the walls of the lesser courts, or four ranges answerable to the four sides.

Round about in them; added, lest any should think the buildings were on the outside of the walls of these courts.

Four; four courts in the four corners.

Boiling places; places of stone raised on purpose, and framed for the more convenient boiling of that part of the sacrifice which was allowed to the priest, or to the people, to eat before the Lord, and feast with.

Under the rows: these rows of building were so framed, that the caldrons and pots were placed under them; it is likely they might be like cloisters, over which was a roof to cover both the priest or Levite cooks, and the meats they dress, and they were either open as a cloister, or had windows, out of which the smoke of the fire or steam of the meat passed.

Ver. 24.

Them that boil; appointed to do the cook's work.

The ministers; either Levites, or else degraded priests, of which see **#Eze 44:9-14**.

The house; the temple of God.

Shall boil the sacrifices which they bring, particularly their peace-offerings, of which the people were to have a portion, and to eat it before the Lord, which is the reason some think these courts and kitchens were in the corners of the courts of the people. But I think, as the people bringing a sacrifice were admitted into the court that was the court of the priests, and to the very gates of the court of the temple, where they gave the sacrifice to the priest, and saw him prepare and offer it for them, so they might be admitted to feast on so solemn occasion in the courts or chambers, whither ordinarily they might not come; I cannot therefore determine these kitchen courts to have been in the court of the people, it is more likely they were in the priests' courts.

EZEKIEL CHAPTER 47

The vision of the holy waters, **#Eze 47:1-5**. The virtue of them, **#Eze 47:6-12**. The borders of the land, **#Eze 47:13-21**. The division of it by lot, **#Eze 47:22,23**.

Ver. 1.

After that the temple was measured, and the ordinances of it were settled, and what pertained to prince and people assigned, &c., he brought me; the angel, or the Spirit of God, #Eze 1:3 3:22. **The house;** the temple itself. Waters issued out: some do observe that there were aqueducts laid under ground, which from some fountain were conveyed to cleanse and purge away the blood of sacrifices poured fourth, and the excrements of the slain beasts, of which some would remain after the greatest care. However, they would need much water about their temple services, and this was conveyed in pipes from the fountain Etare, as Dr. Lightfoot observes from their rabbins, and from Aristaeus an eye-witness; these gave occasion or ground of this vision. **From under the threshold;** the fountain lay to the west, the conduit pipes were laid to bring the water to the temple, and so must run eastward, and perhaps one main pipe might be laid under the east gate of the temple. **From the right side;** on the south side of the temple, for so the south is to a man whose face looketh toward the east. **At,** or towards, the south side of the altar, for so it seems they were conveyed to run, till they came to the altar, and were conveyed by the right side of it into a room they called the well room. The spiritual meaning I refer to the private meditations of Christians; thus far of the aqueducts.

Ver. 2.

Then brought he me out of the inmost court, where he saw the waters running under the threshold, and by the south side of the altar.

The way of the gate northward: the east gate being shut, the prophet in this vision is led to the north gate, out of which he goeth into the next court, and so through them all, till he comes to the north gate of the outmost court.

Led me about; caused him to go about from that gate to the east gate of the same court.

The way without; not on the inside of the wall, but round on the outside of the wall, which will appear presently, and the reason why.

The utter gate; the outmost north gate in the wall, that compassed the whole mountain of the Lord's house.

The way that looketh eastward; when the prophet was come quite out of all the courts, and is on the outside of the last wall, he is turned from the north gate towards the east gate, and walks up to that gate.

And, behold, there he found the watercourse.

On the right side; that is, on the south side. See **#Eze 47:1**.

Ver. 3.

The man: this is he who accompanied the prophet as his guide all along, and of whom already hath been spoken in several notes.

The line, mentioned in **#Eze 40:3**, but hitherto not used, for the reed and cubit hitherto were used only, at least only mentioned.

Eastward; from the gate directly east, with whom the prophet goeth.

He measured, by the line in his hand.

A thousand cubits; almost the third part of an English mile; it wanted about eighty yards of a third part.

Through the waters; went before him, as his guide, and the prophet followed; all this in vision.

To the ankles; some five or six inches deep.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

This was all done in vision, and these waters thus increased were visional waters; there was no such natural course of waters in the place, nor is it imaginable, that in three miles or thereabouts, which was the most of the current, the waters should so rise; but it is emblematical, and hath a deep mysterious meaning, and includes spiritual things, and their wonderful growth from small beginnings, and these from the temple also. But I refer this still to private meditations.

Ver. 6.

He said, i.e. the man with measuring line in hand.

Seen this; observed and considered this; hast thou well seen this?

Caused me to return: it is not said whether he was gone from the bank, though it be said he returned to the brink, or perhaps it is, he caused me to return along by the brink of the river.

Ver. 7.

In his first coming he observed no trees, and no mention is made of any, but it seems he found them on his return: though they do not really so soon grow, they might be visionally there.

At the bank of the river, where usually, for delight and ornament, and for profit too, men plant trees. Very many trees; the kinds are not mentioned, though (he excellency of them is commended, #Eze 47:12, but the multitude of them is mentioned, and the growth intimated, in the Hebrew; and perhaps the uniformity of them, which seemed as of one tree, for so it is, the singular number, in the Hebrew.

On the one side and on the other; on the north and south sides, for the river ran from east to west.

Ver. 8.

Then said he: see #Eze 47:6.

The east country; some read it as a proper name, and so render it, they did run toward Galilee in the east, and the Hebrew bears it indeed, as to the sound of the word; but it cannot be the meaning of the place, for neither the Upper nor Lower Galilee were east, but north-west from Jerusalem toward Tyre: our translation doth therefore better render it the east country, or border, as the Hebrew properly.

Into the desert; to Arabia, say the Seventy in their Greek version: if this were the course of the waters, they-did run a course quite contrary to that of Galilee, which lay north and by west from Jerusalem, whereas Arabia lay south and by east from Jerusalem. It is then the champaign, plain country, or the desert, as we read it, and may literally be understood of the desert of Maon, or Kadesh, or Ziph, which lay on the Dead Sea; and this suits well enough with En-ge-di, and En-eglaim, mentioned as bordering on these waters, #Eze 47:10.

Into the sea; the sea of Tiberias, say some; others, the sea called the Dead Sea, or lake of Sodom, which needed healing.

Being brought forth: when they run into this sea, or fall it, to it, (which is our usual phrase,) the waters of the sea shall be healed, made wholesome. Where the grace of God from his temple and altar flows, as this water, it heals the corrupt, vicious nature of man, and renders barren, horrid, and terrible deserts as a land of waters and gardens; so represented here, and so promised by the Lord, #**Isa 35:1,2 41:19 43:19,20 51:3**. Once more, to this verse let me add, that as the Hebrew doctors do, so we may take it here, that these flowing waters do divide themselves, and that some flow toward one sea, i.e. the sea of Tiberias, toward Galilee, other parts flow toward Arabia the Desert, and so in their way take their course by En-gedi, the desert of Ziph, and into the Dead Sea.

Ver. 9.

That liveth; as fish, so this universal is to be limited. Which moveth in the waters; so in #**Ge 1:20** this kind of living creatures are described.

The rivers shall come; these rivers flow: by this it appears the Hebrew doctors have some ground for their interpreting the running of these waters in two channels.

Shall live; be preserved alive, or nourished, and thrive, whereas no fish can live in the Dead Sea, as all reports assure us, and to which this of the prophet alludeth.

A very great multitude of fish; before none, now innumerable fish here.

These waters; these temple waters, which have in them a healing virtue.

They shall be healed; the poisonous waters of the Dead Sea shall be made wholesome for fish.

Shall live; thrive and multiply in the virtue of the healing streams of this temple water. Thus enigmatically is the fruitfulness of the grace of God in the church set forth.

Ver. 10.

The fishers; men whose trade is to fish for livelihood and profit.

Shall stand; shall dispose of themselves about these waters; either on the shore along the river-side, or in boats on the sea, to take the fish.

Upon it; the sea, whose waters healed become fruitful.

From En-gedi; which lay on the south-west of the lake of Sodom, so near, that it is reported there are the trees which bring forth fruit beautiful to the eye, but touched with the hand fall into ashes; yet on those parts more remote from this sea, En-gedi affords excellent vines, #So 1:14, or gardens of balsam trees.

Unto En-eglaim; a city on the north-east of the Dead Sea, near which place Jordan runs into it, and they say it is a boundary town of Moab. Others will have it no proper, but a common name, and signifying the confluence of waters in any place; if so, it will be likeliest to be understood of that part of the Red Sea where Jordan and two lesser rivers run into it, at the north and north-east end of this sea.

A place to spread forth nets, all along on the west side of this sea, to dry them and fit them again.

According to their kinds; of all sorts.

As the fish of the great sea; for number, growth, and goodness for use.

Exceeding many, or great, of exceeding great bigness in their several kinds. All this is mystical, and fulfilled since Christ hath made his ministers, as he made his apostles, fishers of men.

Ver. 11.

Miry places; unsound, rotten parts, that are neither sea nor yet sound ground, a proper emblem of hypocrites. The marishes; low land, sopped with the overflowings of unhealthful waters, neither fit to breed fish as the sea, nor bear trees as the land.

Shall not be healed; these waters find them and leave them corrupt and noxious.

Given to salt; left to their barrenness, or used as salt to season, by being made examples to others.

Ver. 12.

By the river; all along this river, which way soever it runs, it shall make its banks so fruitful, that on both sides thereof it shall be abundantly planted with best trees. Shall grow; take root, flourish, and be fruitful, as trees that like their soil.

Trees for meat; they shall not be as trees that are set only for pleasure, their fruit shall be for food.

Shall not fade; ever green and flourishing, as trees in the spring and in their prime.

Neither shall the fruit thereof be consumed; never be so little as to be consumed and spent, never rot and decay, there shall always be fruit and enough.

According to his months: these trees have, as the tree of life, their fruit every month, **#Re 22:2**.

Their waters; called so because watered by this stream.

Issued out of the sanctuary; and so carried a blessing with them; these waters came from the temple, and were indeed a spell against barrenness.

The leaf thereof: there are many herbs of a healing property, none like the leaves of these trees.

For medicine; healing the nations, as **#Re 22:2**. These trees most likely were palmetto trees, whence the balm that healeth, the fruit that feedeth, and juice that refresheth, and allays our thirst. Thus the *letter*, the *mystery* I do not insist on, it is no hard matter for private Christians to accommodate it to themselves.

Ver. 13.

The border; the utmost bounds of the whole land.

Shall inherit; that is, shall divide for inheritance to the tribes of Israel.

According to the twelve tribes: as it was at first divided into twelve portions, so now again.

Joseph; that is, the two sons of Joseph, Ephraim and Manasseh, and this pursuant of their adoption by Jacob, as well as in fulfilling the will of Jacob, who gave Joseph a double share.

Ver. 14.

One as well as another; by equal right, each tribe and each family shall inherit their assigned portion, by right of children descended from a father whose it was by letters patent from heaven.

Concerning the which I lifted up mine hand; which by oath I bound myself, saith God, to give to you. See this form of oath #Eze 20:5 36:7.

Unto your fathers; first to Abraham, #Ge 13:15 15:18; next to Isaac, #Ge 26:3; next to Jacob, #Ge 28:13; and all three are frequently mentioned, as those to whom the Lord sware in this thing, #Ex 33:1 De 1:8 6:10, &c.

Shall fall; so we speak of the inheritance which is sure and firm by indefeasible right, and comes into actual possession; it may also refer to the dividing by lot, which God will guide, that each may have their own.

Unto you, returned captives, who were carried away and used as if nothing were your own, and as if you never should have any thing; but in their sight you shall inherit.

Ver. 15.

In bounding the land, the prophet is informed what is the north border first. *The great sea;* called so, not that it is the greatest, for it is the Mediterranean here spoken of, but with respect to the Jews; this to them was the greatest they knew or traded on: from this sea doth the measuring of the land begin, from the west point along to Hethlon.

Hethlon is called Hethalon by Adrichmius, in the tribe of Asher, at the foot or near the Mount Herman or Senir, as #Eze 27:5 calls that mount: this city was in the north-east of Asher's lot, and on the north-west of Naphtali's lot, in the old division of the land.

Zedad is Sedada, a small town under the same hill, and near the head of the river Eleutherus, anciently Gebat.

Ver. 16.

Hamath; very near to the head of Eleutherus, or Gebat, and to Sedada: it is likely to be that mentioned #Isa 10:9, situate about the middle of the north boundary of the land, called sometime

Epiphania, from Antiochus Epiphanes, who repaired it, and some say now called Enimas.

Berothah; Berotha, a small and inconsiderable town or village lying east of Sedada. Sibraim, or Sabarim, a place of no further note than the former, known thus by being a boundary. It lay between these two, Hamath to the west of it, and Damascus to the east by north, somewhat nearer to Hamath than to Damascus.

Hazar-hatticon; though we render it as a proper name, some render it otherwise. The small villages between them two, (so the French,) i.e. between Hamath and Hauran.

Hauran, or Auran, some miles beyond Jordan, eastward from Hamath, which also gives name to the country called Auranitis.

Ver. 17.

The border; the utmost northern bounds.

From the sea: see #Eze 47:15.

Hazar-enan; the village Enan, or Enon, near Sedada.

The north northward; a line drawn from west to east, that shall distinguish the most northern boundaries of Israel from the most southern of Syria Damascena.

Ver. 18.

From Hauran; that was the north-east bound, where we must begin to measure the east side.

From Damascus: this was more northward than the city Hauran, but the country Auranitis, for aught I know, might reach to Damascus, or near it, and so this more particularly direct the measuring: begin at Damascus, draw the line through Auranitis, and so on southerly to Gilead.

Gilead; a famous mountain about fifty miles in length from south to north, where it joins Mount Libanus at the east end of it, and hath many particular names in particular places, and seems to end its southern progress at the rock Arnon.

From the land of Israel by Jordan; from the outside of the land of Israel, which lay beyond Jordan.

Unto the east sea; thence to the

east sea, or Dead Sea, which lay on the east of Jerusalem. Thus a line drawn from Damascus through Auranitis, Gilead, the land of Israel beyond Jordan, to the east sea, made the eastern frontier.

Ver. 19.

The south side shall begin at that point which first vergeth southward from the east sea toward Tamar, which is near En-gedi, and known by the addition Hazon-tamar; and so some place the lake of Sodom, that the greatest part will be this southern frontier.

To the waters of strife; from Tamar a line drawn to Meribah in Kadesh, of which #Nu 20:13 27:14.

The river, called the river of Egypt, was on the south of Judah, and lay directly in the way to Egypt from Jerusalem.

To the great sea; to the south-west part of the Mediterranean Sea near Gaza. This is the southern frontier.

Ver. 20.

This boundary begins where the river falls into the Mediterranean, a little south of Gaza; this the south point of the western boundary, and the line runs all along the seashore northward, till you come in a straight line to Hamath; and this is the northern point of the west frontier, over right Sidon, or little differing.

Ver. 21.

This land, now bounded.

According to the tribes of Israel; into twelve parts or tribes, to which all, but what is allotted to prince, priests, Levites, and the city. This, as holy, must be reserved; and when reserved, a very fair portion is left to the twelve tribes, if you measure the holy portion by cubits, and not by reeds.

Ver. 22.

It shall come to pass: this directs what they should do, as well as foretells the event that shall be.

Ye shall divide it by lot; so it was divided before, so it must again, for thus all controversies shall be prevented; thus he will choose their inheritance for them, for the disposition of the lot is of the Lord.

Unto you, that are the natural seed of Abraham.

To the strangers that sojourn among you: foreigners never had such privilege before; though they might dwell and trade among the Jews, yet they were excluded all hereditary right, could not purchase nor possess inheritances. But now the constitution is altered; and by this temporal external incorporating them, a spiritual and heavenly is signified, no doubt; they are put into capacity of inheriting with Israel in both Cananus, in this below, in that above.

Which shall beget children among you; who from their birth should be invested with this right of inheriting.

Among the children of Israel; equally with the children of Israel in point of right, and with that very tribe ill which they sojourn.

Have inheritance; possess and enjoy, as well as you.

With you: this speaks the equal title or privilege.

Among the tribes: this directs where the inheritance of these strangers born among them, or that first came with them when they came out of Babylon, should be assigned them, viz. in that very tribe where they sojourned, which is fully expressed in the next verse.

Ver. 23.

It shall come to pass: see Eze47:22. In what tribe; whether by choice or chance the stranger fixed in that tribe. No stranger shall be excluded out of the tribe's inheritance, among whom he hath sojourned and begotten children.

The stranger; every proselyte or Gentile that joins himself to the people of God.

There shall ye give him; neither the Jew might thrust a stranger out into another tribe, nor might the stranger by choice go to another.

His inheritance; it is called his, for so much as he had a right preceding the assignation.

Saith the Lord God: all this confirmed by Divine authority.

EZEKIEL CHAPTER 48

The portions of the twelve tribes, #Eze 48:1-7,23-29, of the sanctuary, #Eze 48:8-14, of the city and suburbs, #Eze 48:15-20, and of the prince, #Eze 48:21,22. The dimensions and gates of the city, #Eze 48:30-35.

Ver. 1.

From the north end; as the measurer began to bound the land first on the north side, so he will first place the tribe to whom the most northern lot fell, or rather was assigned by a Divine direction. **To the coast;** along through the coast that leads from the west or great sea to Hethlon. **Hethlon:** see #Eze 47:15. **Hamath;** a frontier city of that name; see #Eze 47:16; anciently the royal city of Toi, who congratulated David in his victory over Hadadezer king of Syria Zobah, #2Sa 8:9,10. **Hazar-enan:** see #Eze 47:17, for I meet with no more concerning it. **The border of Damascus;** and so on by the border of Damascus, which lay further eastward than Enan, as geographers describe it. **To the coast of Hamath:** this is Syria, and perhaps might have been best so translated; along bordering on this coast the rest of the northern boundary did run. **His sides;** the land, or Dan, mentioned immediately after. **East;** that is, from the east point, where Mount Libanus joineth to Gilead, to the west point, which is supposed in the midland sea, near the hot baths or Sidon: see #Eze 47:20. **For Dan;** the tribe of Dan, and the strangers that sojourn with him.

Ver. 2.

That is, all along on the south side of Dan, from east to west in length, shall the share of the tribe of Asher lie.

Ver. 3.

To the north-west point, where the dividing line ends, being drawn from the north-east point to the north-west in the midland sea.

Ver. 4.

No text from Poole on this verse.

Ver. 5.

No text from Poole on this verse.

Ver. 6.

No text from Poole on this verse.

Ver. 7.

Hitherto you have seven of the twelve tribes placed in the northern part of Canaan, and reckoned as they lay in order, where nothing occurs new from the 2nd verse to the 8th.

Ver. 8.

The offering; the holy portion, of which #Eze 45:1, set out for priests, Levites, and city, #Eze 45:4-6.

Reeds is here supplied by the translators, but I rather think *cubits*; for the greatness of the portion measured by reeds will eat out the tribes, or leave very little for them, as appears thus: The whole length from north to south was about one hundred and sixty miles, the breadth about sixty. Now twenty-five thousand reeds is at the least seventy-seven miles, at one thousand paces to a mile. These seventy-seven taken out of one hundred and sixty, there will remain but eighty-three for the twelve tribes, which will afford not quite seven miles in breadth for each tribe; whereas seventy-seven miles are allotted to the priests, Levites, and city; so that there will remain but eighty-three miles for the twelve tribes, that is, to each one almost seven miles. Now this to me would seem very much disproportioned; but twenty-five thousand cubits reckoned doth give the holy portion and city twelve miles and half square, and gives near as much in breadth to each tribe, and five times almost as much in length to each tribe; which appears thus: twelve times twelve make one hundred and forty-four, and twelve quarters make three wholes; give then each tribe twelve and a quarter, you divide one hundred and forty-seven by twelve and a quarter: now to this add the prince's, the holy portion, and the city land, which is twelve miles and a half, and you have one hundred and fifty-nine miles and three quarters, which is the length of the whole land. Thus the breadth of each portion for each tribe; but the length of each exceeded the prince's by twelve and a half, and the holy portion as much as sixty exceeds twelve and a half.

From the east side to the west side; that is, twenty-five thousand in length, which amounts to twelve miles and a half. Now the residue of the land from the sea eastward abutting on the whole breadth of the holy portion by equal proportion, will be

twenty-three and a quarter, and as much from the other side, measuring from the eastern bounds of the holy portion to the utmost bounds eastward of the land, which is sixty miles from its utmost western bounds; as appears thus: take an oblong square, whose breadth is twelve and a half, its length sixty; suppose in the very middle twelve and a half square taken up, there will remain at each end the half of forty-seven and a half, which is twenty-three and three quarters. According to this we conceive the prince hath assigned him as much as two tribes very near, and almost four times as much as the holy oblation; so that there is good reason for that **#Eze 45:9**, against oppression, and the command that he be content.

The sanctuary; the whole contents of suburbs, courts, and house.

In the midst of it; of the land laid out for the holy portion, for God and his priests.

Ver. 9.

This verse is the same with **#Eze 45:3**, which see.

Ver. 10.

For the priests; who are more particularly described **#Eze 48:11**, which see.

Toward the north; the north side, in length from north-east to north-west.

Toward the west; from south-west to north-west point, between which points lay the west side.

Toward the east; between north-east and south-east points, which made the east border.

Toward the south; from south-east by line drawn to south-west, the same measure with the north.

Ver. 11.

See this verse explained **#Eze 44:15,16**.

Ver. 12.

This oblation; which, as it were the *primitiae* of the land, was ordered to be first set out for God.

Offered; set apart, and dedicated to God. Shall be unto them a thing most holy; in the account both of the priests and the whole

people it shall be most holy, on no occasion to be servant unto any common uses.

By the border of the Levites; it shall lie next to the Levites; these lay southward between the priests' and the city's portion.

Ver. 13.

See this verse explained **#Eze 45:5**. The Levites' portion ran parallel with the priest's, whose northern limits were next to the southern limits of the Levites.

Ver. 14.

It is most holy, and therefore no price should be offered for it, nor any price set upon it, nor may they pass away any on pretence of getting greater and more particularly serviceable to them and their employment, and so for convenience part with God's inheritance; this is forbidden: this is holy, as the first-fruits were under the law, **#Le 25:23,24 1Ki 21:4**.

Ver. 15.

In the breadth over against; or running along by the side.

The five and twenty thousand; assigned to the Levites.

A profane place; a common, not consecrated place, in which the city should be built, a place for all services, as men shall need. Now as that is counted holy which is set apart only for the service of God, so that common or profane that is for common uses.

For dwelling; houses within the walls.

For suburbs; streets and dwellings, or gardens without the walls.

The city; Jerusalem.

In the midst thereof; of this common place, which is called here profane; so that ten thousand are left at each end.

Ver. 16.

The measures; the extent and proportions of the ground for the city; a square of four thousand five hundred shall be taken out of the middle of the twenty-five thousand for the area or ground-plot of the city. So it shall be an equilateral square, every side exactly the same, north, south, east, and west, four thousand five hundred

apiece, by which measures the whole contents are visible, eighteen thousand cubits, not reeds.

Ver. 17.

Here are the dimensions of the suburbs, which added to those of the city thus, two hundred and fifty added to the four thousand five hundred on the north side, and two hundred and fifty added to the four thousand five hundred on the south side, make five thousand; so on the east add two hundred and fifty to four thousand five hundred, and then add two hundred and fifty to the four thousand five hundred on the west, it makes up an equilateral square five thousand on each side.

Ver. 18.

The residue in length, which remains on each side of the five thousand cubits square area, will be ten thousand on the east, and ten thousand on the west.

Shall be over against the oblation; lie parallel and even with the south side of the Levites' portion both on east and west.

The increase thereof; the product, revenues of this land.

For food; the maintenance, both salary and allowances of bread and wine.

Unto them that serve the city; for the city officers, so that they may live by the city, whose life is spent for the city, that the labourer may, as he is worthy of it, receive his wages.

Ver. 19.

Either this service is a burden, and if so, it is fit all should bear their part in it; or it is a privilege and advantage, and then it is as fit the advantage should be equally given to all the tribes; all tribes shall be capable of the advantage, and liable to the burden.

Ver. 20.

Having particularly measured out ten thousand for the priests, and ten thousand for the Levites, and five thousand for the city broadways, these make in all twenty-five thousand; and the length of each the same, twenty-five thousand; here is evidently a perfect equilateral square, whose sides are twenty-five thousand each.
With the possession of the city; the land assigned for the city,

being added to that of the priests and Levites, makes their twice ten thousand to amount to twenty-five thousand broad.

Ver. 21.

The residue of the land, which is a great portion, for it is the remainder of twelve and a half taken out of sixty; so that the remainder will be forty-seven and a half.

On the one side; suppose it be the east side, there will be twenty-three and three quarters.

On the other side; on the west just as much, twenty-three and three quarters.

Of the possession of the city; the residue of that which is on each side, east and west of the five thousand square area.

Over against the five and twenty thousand; which amounts out of the priests', Levites', and city portion.

Toward the east border of the land of Canaan; all from the east side of the twenty-five thousand to the utmost bounds eastward, shall be the prince's portion, and so likewise on the west side westward to the great sea.

Over against the portions for the prince; these twenty-five thousand on both sides lay over against, or run parallel with, the breadth of the prince's portion, but the length of the prince's portion on each side did exceed the length of the holy portion and the city land, as twenty-three and three quarters exceeds twelve and a half.

The sanctuary; the holy mount.

Of the house; of the temple of God.

In the midst thereof; of the land assigned to the priests, which lay as described, bounded and guarded with the prince's portion at east and west ends.

Ver. 22.

That we may clearly understand this, we must remember that the portion of Judah was laid from west to east next to the holy portion, and the portion of Benjamin is in **#Eze 48:23** laid likewise from west to east next to the possession of the city. So

that on each side the extent of Judah and Benjamin run out to twenty-three miles and three quarters farther than the holy portion and possession of the city did; and all the land contained between the borders of Judah and Benjamin were the prince's right, both the twelve miles and half broad, twenty-three and three quarters long on the west, and the same proportion on the east; and this is the sum of the 22nd verse.

Ver. 23.

In #Eze 48:7 we left with the prophet the last assigned portion to Judah, on the north side of the holy portions; now the first on the south side of the possession of the city is Benjamin, whose portion, as all the rest, runs in length from east to west, and its breadth from north to south.

Ver. 24.

No text from Poole on this verse.

Ver. 25.

No text from Poole on this verse.

Ver. 26.

No text from Poole on this verse.

Ver. 27.

Thus all the tribes have their inheritances assigned them, but their lot is not here as in Joshua's division. It was a new church and state that was here intended, and accordingly many changes are made in it, which differenced it from the old; which changes no doubt are instructive, but the particular instructions fall not within the design of a paraphrase or comment, which is to make the letter of the text plain to ordinary capacities.

Ver. 28.

The border of Gad; the south border of Gad. *The border* of the whole land southward.

From Tamar: see #Eze 47:19.

To the river; Sihor, say some; but if Sihor be the Nile, as Ortelius makes it, it cannot be the boundary: it is indeed a river that ariseth, as some place it, out of the north part of the mountains of Paran, and running a course west from its rise, passeth between Gerar and Rhino-curuva, and after some twenty-

eight or thirty miles' travel falls into the great sea, better known in Scripture by the name of the *river of Egypt*. But possibly the true rise may be from Mount Carmel and Gozen, whence it may be some forty miles English to the great sea.

Ver. 29.

This is the land, whose south bounds are here repeated, the north bounds #Eze 48:1.

Ye shall divide by lot; not casting lots, but assigning the shares.

These are their portions; these above described are the particular shares of each tribe.

Ver. 30.

Now the prophet hath a general topography of the city, which lay four-square. The first side mentioned is the north, for there he began to describe the land, or because it was nearest the temple. It was, as #Eze 48:16, which see, four thousand five hundred cubits, i.e. about a mile and one third of a mile.

Ver. 31.

So then it is probable these gates were built at equal distance from the corners and from each other.

Ver. 32.

No text from Poole on this verse.

Ver. 33.

No text from Poole on this verse.

Ver. 34.

No text from Poole on this verse.

Ver. 35.

Round measuring all four squares.

Eighteen thousand measures, or cubits, at which proportioned measures it was about five miles in compass; if the measures were reeds, it would be thirty miles and three hundred and twenty-five yards in compass of the walls, which cannot be conceived credible; whereas the other is the proportion the city might have been built to, if the sins of the Jews had not prevented.

The name, by which it shall be called, known, and which shall be the honour of it and its glory. From that day; from the day of the Lord's restoring this people, and rebuilding their city, and re-establishing his worship, and their thankful, holy, and pure worshipping of God there, from the day that such unmatched mercy produceth a suitable return unto God, from that day it shall be said of Jerusalem,

The Lord is there; the Lord, who, as his name alone is Jehovah, so is the only true God, faithful to promise, rich in mercy, glorious in majesty, righteous in his judgments, wise and holy in his government, whose presence makes us happy, whose withdrawing from us leaves us to misery. This God will, by his favour and presence, repel enemies and protect his people, bring with him the confluence of all good to persons, families, and cities; this God will be there to dwell, govern, defend, prosper, and crown. The people is blessed that is in such case, for their God is the Lord, **#Ps 144:15**. Such was the case of typical, earthly Jerusalem, though not long; such is and shall be for ever the case of the heavenly Jerusalem, the city of God, the true church and temple of God. Such is the case of every true sincere believer, who may, wherever he is in his way of duty, still write, Jehovah-shammah, My God is here; and it is best to be where he is, till he bring me within the gates of the glorious city, where inconceivable light and love from the immediate presence of God give every one an eternal demonstration that hmv hnh To him be glory for ever.